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C.

CÆLIUS AURELIANUS, or, as ſome have called him, Lucius Cælius Arianus, an ancient phyſician, and the only one of the ſect of the methodiſts, of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almoſt have collected it, without any information at all, from his ſtile, which is very barbarous, and much reſembling that of the African writers. It is half Greek, half Latin, harſh, and difficult: yet ſtrong, maſculine, full of good ſenſe, and valuable for the matter it contains. It is frequently very acute and ſmart, eſpecially where he expoſes the errors of other phyſicians; and always nervous. What age Cælius Aurelianus flouriſhed in, we cannot determine, there being ſo profound a ſilence about it amongſt the ancients: but it is very probable, that he lived before Galen, ſince it is not conceivable, that he ſhould mention, as he does, all the phyſicians before him, great as well as ſmall, and yet not make the leaſt mention of Galen. He was not only a careful imitator of Soranus, but alſo a ſtrenuous advocate for him. He had read over very diligently the ancient phyſicians of all the ſects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books De celeribus & tardis paſſionibus. The beſt edition of theſe books is that publiſhed at Amſter-

dam in the year 1722. He wrote, as he himself tells us, several other works; but they are all perished. This however, which has escaped the ruins of time and barbarism, is highly valued, as being the only monument of the Medicina methodica, which is extant. He is allowed by all to be admirable in the history and description of diseases.

Bayle. CÆSALPINUS (ANDREAS) an eminent philosopher and physician, was born at Arezzo, about the year 1159. After being long professor at Pisa, he became first physician to pope Clement VIII. It should seem from a passage in his Quæstiones peripateticæ, that he had some idea of the circulation of the blood. "The lungs, says he, drawing "the warm blood, thro' a vein [the pulmonary artery] "like the arteries, out of the right ventricle of the heart, "and returning it by an anastomosis to the venal artery [the "pulmonary vein] which goes to the left ventricle of the "heart, the cool air, being in the mean time let in thro' the "canals of the aspera arteria, which are extended along "the venal artery, but do not communicate with it by in-"osculations, as Galen imagined, cools it only by touch-"ing. To this circulation of the blood out of the right "ventricle of the heart thro' the lungs into its left ven-"tricle, what appears upon dissection answers very well: "for there are two vessels which end in the right ventri-"cle, and two in the left: but one only carries the blood "in, the other sends it out, the membranes being con-"trived for that purpose." His treatise De plantis entitles him to a place among the capital writers in botany; for he there makes the distribution of plants into a regular method, formed on their natural similitude, as being the most safe and the most useful for helping the memory and discovering their virtues. Yet, which is very surprizing, it was not followed, nor even understood, for near a hundred years. The restorer of method was Robert Morison, the first professor of botany at Oxford. Cæsalpinus died at Rome, Feb. 23, 1603. His Hortus siccus, consisting of 768 dried specimens pasted on 266 large pages, is still in being. The titles of his writings are, Κάτοπτρον, sive speculum artis medicæ Hippocraticum. De plantis libri xvi. cum appendice; printed at Florence in 1583. De metallicis libri iii. Quæstionum medicarum libri ii. De medicamentorum facultatibus libri ii. Praxis universæ medicinæ. Demonum investigatio peripatetica. Quæstionum peripateticarum libri v.

General Dict.

CÆSAR (JULIUS) a learned civilian, was born [A] near Tottenham in Middlesex, in the year 1557. He took the degree of bachelor of arts, May 17, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to study in the university of Paris; where, in the beginning of 1581, he was created doctor of the civil law; to which degree he was also admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was master of requests, judge of the high court of admiralty, and master of St. Catherine's hospital near the Tower. Upon king James's accession, he was knighted by that prince at Greenwich. He was also constituted chancellor, and under-treasurer of the exchequer, and, on the 5th of July 1607, sworn of his majesty's privy council. Biogr. Brit. Wood, Fasti, vol. 1. col. iii. Biogr. Brit. Ibid. Ibid.

He obtained a reversionary grant of the office of master of the rolls, and succeeded to it on the 1st of October 1614; upon which he resigned his place of chancellor of the exchequer. He was continued privy councellor by king Charles I. and appears to have been also custos rotulorum of the county of Hertford. Fuller says, he was chancellor of the duchy of Lancaster. He died April 28, 1639, in the 79th year of his age, and lies buried in the church of Great St. Helen within Bishopsgate, London, under a monument designed by himself; which is in form of a deed, and made to resemble ruffled parchment, in allusion to his office, as master of the rolls. He was a man of great gravity and integrity, and remarkable for his extensive bounty and charity to all persons of worth, or that were in want. He made his grants to all persons double kindness by expedition, and cloathed (as Lloyd expresses it) his very denials in such robes of courtship, that it was not obviously discernable, whether the request or denial were most decent. He was also very cautious of promises, lest, becoming unable to perform them, he might multiply his enemies, whilst he intended to create friends. Besides, he observed that great persons esteem better such persons they have done Ibid. Camden's annals of king James. Biogr. Brit.

[A] His father Cæsar Adelmar, (or Dalmarius, Dalmare, or Athelmer) physician to queen Mary and queen Elizabeth, was lineally descended from Adelmar count of Genoa and admiral of France in the reign of Charles the great, A.D. 806. This Cæsar Adelmar's mother was daughter to the duke de Cesarini, from whom he had the name of Cæsar, which name Mary I. queen of England ordered to be continued to his posterity: and his father was Peter Maria Dalmarius, of the city of Trevigio in Italy, doctor of laws, sprung from those of his name living at Cividad del Friuli. Biogr. Brit.

great courteſies to, than thoſe they have received great civilities from; looking upon this as their diſparagement, the other as their glory [B]. There is an entertaining ſtory that has a relation to him mentioned by lord Clarendon, as follows. "Sir Julius Cæſar was then maſter of the rolls, [in "the reign of king Charles I.] and had inherent in his office the indubitable right and diſpoſition of the ſix "clerks places, all which he had for many years, upon any "vacancy, beſtowed to ſuch perſons, as he thought fit. One "of thoſe places was become void, and deſigned by "the old man to his ſon Robert Cæſar, a lawyer of "a good name, and exceedingly beloved. Weſton earl of "Portland, lord treaſurer (as he was vigilant in ſuch caſes) "had procured the king to ſend a meſſage to the maſter "of the rolls, expreſsly forbidding him to diſpoſe of that "ſix clerk's place, till his majeſty's pleaſure ſhould be fur-"ther made known to him. It was the firſt command of "that kind that had been heard of, and was felt by the "old man very ſenſibly. He was indeed very old, and had "outlived moſt of his friends; ſo that his age was an ob-"jection againſt him; many perſons of quality being dead, "who had, for recompence of ſervice, procured the rever-"ſion of his office. The treaſurer found it no hard mat-"ter, ſo far to terrify him, that (for the king's ſervice as was "pretended) he admitted for a ſix clerk a perſon recom-"mended by him (Mr. Fern a dependant upon him) who "paid ſix thouſand pounds ready money; which, poor man! "he lived to repent in a jayl. This work being done, at "the charge of the poor old man, who had been a privy "counſellor from the entrance of king James, had been "chancellor of the exchequer, and ſerved in other offices; "the depriving him of his right made a great noiſe: and "the condition of his ſon (his father being not likely to "live to have the diſpoſal of another office in his power) "who, as was ſaid before, was generally beloved, and "eſteemed, was argument of great compaſſion; and was "livelily, and ſucceſsfully repreſented to the king himſelf; "who was graciouſly pleaſed to promiſe, that, if the old "man chanced to die before any other of the ſix clerks, "that office, when it ſhould fall, ſhould be conferred on his "ſon, whoſoever ſhould ſucceed him as maſter of the rolls;

[B] Sir Julius Cæſar's manuſcripts were ſold by publick auction in ſundry lots at London, in December 1757, for upwards of five hundred pounds, after being refuſed by a cheeſemonger, as not clean enough for his purpoſe to ſerve for waſte paper.

"which

"which might well be provided for: and the lord treaſurer "obliged himſelf (to expiate the injury) to procure ſome "declaration to that purpoſe, under his majeſty's ſign ma- "nual; which, however eaſy to be done, he long forgot, "or neglected. One day, the earl of Tullibardin, who was "nearly allied to mr. Cæſar, and much his friend, being "with the treaſurer, paſſionately aſked him, whether he had "done that buſineſs? To whom he anſwered with a ſeeming "trouble, that he had forgotten it, for which he was hear- "tily ſorry; and if he would give him a little note in "writing, for a memorial, he would put it among thoſe "which he would diſpatch with the king that afternoon. "The earl preſently writ in a little paper, Remember "Cæſar: and gave it to him; and he put it into that "little pocket, where, he ſaid, he kept all his memorials "which were firſt to be tranſacted. Many days paſſed, and "Cæſar never thought of. At length, when he changed "his cloaths, and he who waited on him in his cham- "ber, according to cuſtom, brought him all the notes and "papers found in thoſe he had left off, which he then "commonly peruſed; when he found this little billet, in "which was only written Remember Cæſar, and which he "had never read before, he was exceedingly confounded, "and knew not what to make or think of it. He ſent for "his boſom friends, and after a ſerious and melancholic "deliberation, it was agreed, that it was the advertiſement "of ſome friend, who durſt not own the diſcovery; that "it could ſignify nothing, but that there was a conſpi- "racy againſt his life, by his many and mighty enemies: "and they all knew Cæſar's fate, by contemning or ne- "glecting ſuch animadverſions." Therefore they adviſed him to pretend to be indiſpoſed, that he might not ſtir abroad all that day, and that none might be admitted to him but perſons of undoubted affection: and that at night ſome ſer- vants ſhould watch with the porter. "Shortly after, the "earl of Tullibardin aſking him, whether he had remem- "bered Cæſar? the treaſurer quickly recollected the ground "of his perturbation, and could not forbear imparting it to "his friends, and ſo the whole jeſt came to be diſcovered." Biogr. Brit.

CAGLIARI (PAUL) a moſt excellent painter, was born at Verona in the year 1532. Gabriel Cagliari, his father, was a ſculptor; and Antonio Badile, his uncle, was his maſter in painting. He was not only eſteemed the beſt of all the Lombard painters, but for his copious and admirable in-

vention, for the grandeur and majeſty of his compoſition, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, ſtiled by the Italians Il pittor fe-
Freſnoy, &c. lice, The happy painter. He drew his firſt pieces at Mantua, and ſome other cities in Italy; but meeting with more employment at Venice, he ſettled there; and the beſt of his works were made, after he returned thither from Rome, and had ſtudied the antique. There is ſcarce a church in Venice, which has not ſome piece or other of his; and De Piles ſays, that "his picture of the marriage at Cana, in the church of "St. George, is to be diſtinguiſhed from his other works, as "being not only the triumph of Paul Veroneſe, but almoſt
Vies de Peintres. "the triumph of painting itſelf," When the ſenate ſent Grimani, procurator of St. Mark, to be their embaſſador at Rome, Paul attended him, but did not ſtay long, having left ſome pieces at Venice unfiniſhed. Philip II. king of Spain, ſent for him to paint the Eſcurial, and made him great offers; but Paul excuſed himſelf from leaving his own country, where his reputation was ſo well eſtabliſhed, that moſt of the princes of Europe ordered their ſeveral embaſſadors, to procure ſomething of his hand at any rate. He was a perſon of a noble ſpirit, uſed to go richly dreſſed, and generally wore a gold chain, which had been preſented to him by the procurators of St. Mark, as a prize he won from ſeveral artiſts his competitors. He had a great idea of his profeſſion, having been often heard to ſay, that it was a gift from heaven; that to judge of it well, a man muſt underſtand abundance of things; and, what gives us the higheſt opinion of his moral make, that the ſovereign quality of a true painter is probity and integrity of manners. He was highly eſteemed by all the principal men in his time; and ſo much admired by the great maſters, as well his contemporaries, as thoſe who ſucceeded him, that Titian himſelf uſed to ſay, he was the ornament of his profeſſion. And Guido Reni being aſked, which of the maſters his predeceſſors he would chooſe to be, were it in his power, after Raphael and Corregio, named Paul Veroneſe; whom he always called his Paolino. He died of a fever at Venice, in the year 1588, and had a tomb and a ſtatue of braſs erected in the church of St. Sebaſtian.

Paul left great wealth to his two ſons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finiſhing ſeveral pieces left imperfect by their father; and followed his manner ſo cloſely in other excellent works of their own, that the connoiſſeurs do not eaſily diſtinguiſh

ſtinguiſh them from thoſe of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done ſome rare pieces. 'Tis thought, if he had lived, that he would have exceeded his father; but contracting an impoſtume in his breaſt, by applying too intenſely to his profeſſion, he died of it in the year 1596, when he was only twenty ſix years old. Gabriel had no great genius for painting; and therefore, after his brother's deceaſe, applied himſelf to merchandize. Yet he did not quite lay aſide his pencil, but made a conſiderable number of portraits, and ſome hiſtory-pieces of a very good guſto. He died of the plague in the year 1631, aged 63.

There was alſo Benedict Cagliari, a painter and ſculptor, who was Paul's brother, and lived and ſtudied with him. He aſſiſted him, and afterwards his ſons, in finiſhing ſeveral of their compoſitions; but eſpecially in painting architecture, in which he chiefly delighted. His ſtile in painting was like his brother's; and not being ambitious enough of fame to keep his productions ſeparate, they are in a great meaſure confounded with Paul's. He practiced for the moſt part in freſco; and ſome of his beſt pieces are in chiaro-obſcuro. He poſſeſſed moreover a tolerable ſtock of learning, was ſomething of a poet, and had a peculiar talent in ſatyr. He died, aged ſixty, in the year 1598.

CAJETAN, a cardinal, was born in the year 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of St. Dominic, of which he became an illuſtrious ornament; and having taken a doctor's degree, when he was about two and twenty years of age, he taught philoſophy and divinity firſt at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it, which office he exerciſed for ten years. He defended the authority of the pope, which ſuffered greatly at the council of Nice, in a work entitled, Of the power of the pope; and for his zeal upon this occaſion, he was made biſhop of Cajeta. Then he was raiſed to the archiepiſcopal ſee of Palermo; and in the year 1517, made a cardinal by pope Leo X. The year after he was ſent a legate into Germany, to quell the commotions, which Luther had raiſed by the oppoſition he had given to Leo's indulgences; but Luther, being under the particular protection of Frederic, elector of Saxony, ſet him at defiance; and though, in

obedience to the cardinal's ſummons, he repaired to Augſburg, yet he rendered his endeavours of none effect. Cajetan was employed in ſeveral other negotiations and tranſactions, being not only a man of letters, but having a peculiar turn for buſineſs; and at length died, in the year 1534, when he was ſixty five years and twenty nine days old.

Sixtus Senenſis tells us, that he was a moſt ſubtle logician, an admirable philoſopher, and an incomparable divine. He wrote commentaries upon Ariſtotle's philoſophy, and upon Thomas Aquinas's theology. He gave a literal tranſlation of all the books of the Old and New Teſtaments from the originals, excepting Solomon's ſong, and the Prophets, which he had begun, but did not live to proceed far in; and the Revelations of St. John, which he deſignedly omitted, ſaying, that to explain them, it was neceſſary for a man to be endued, not with parts and learning, but with the ſpirit of propheſy. Father Simon's account of him, as a tranſlator of the Bible, is critical and hiſtorical. "Cardinal "Cajetan, ſays he, was very fond of tranſlations of the "Bible purely literal; being perſuaded, that the ſcripture "could not be tranſlated too literally, it being the word of "God, to which it is expreſsly forbid either to add or di-"miniſh any thing. This cardinal, in his preface to the "Pſalms, largely explains the method he obſerved in his "tranſlation of that book; and he affirms, that although "he knew nothing of the Hebrew, yet he had tranſlated "part of the Bible word for word from it. For this pur-"poſe he made uſe of two perſons, who underſtood the lan-"guage well, the one a Jew, the other a Chriſtian, whom "he deſired to tranſlate the Hebrew words exactly accor-"ding to the letter and grammar, although their tranſla-"tion might appear to make no ſenſe at all. I own, ſays "he, that my interpreters were often ſaying to me, this He-"brew diction is literally ſo, but then the ſenſe will not be "clear, unleſs it be changed ſo: to whom I, when I heard "all the different ſignifications, conſtantly replied, never "trouble yourſelves about the ſenſe, if it does not appear to "you, becauſe it is not your buſineſs to expound, but to "interpret: do you interpret it exactly as it lies, and leave "to the expoſitors the care of making ſenſe of it." Cardinal Pallavicini, who looked upon this opinion of Cajetan's as too bold, ſays, that Cajetan, "who has ſucceeded to the "admiration of the whole world in his other works, got "no reputation by what he did upon the Bible, becauſe he "followed

Sixtus Sen. Bibl.

Hiſt. Crit. du V. T. Liv. ii. c. 20.

"followed the prejudices of thoſe, who ſtuck cloſe to the "Hebrew grammar." But father Simon is of opinion, that he "may in ſome meaſure be juſtified: for he did not, ſays "he, pretend to condemn the ancient Latin tranſlator, or "the other tranſlators of the Bible, but would only have "tranſlations of the Bible to be made from the original as "literally as can be, becauſe there are only theſe originals, "which can be called the pure word of God; and becauſe "in tranſlations, which are not literal, there are always "ſome things limited, which do not thoroughly expreſs the "original." Hiſt. of the council of Trent. b. vi.

CAIUS, or KAYES, (dr. JOHN) a very eminent Engliſh phyſician, was born at Norwich upon the ſixth of October, in the year 1510, and after he had been well inſtituted in the belles lettres at a ſchool in that city, was ſent to Gonvil hall in Cambridge upon the twelfth of September, 1529. He took a bachelor and maſter of arts degree at the regular times; and was choſen fellow of his college in the year 1533. To accompliſh himſelf as much as poſſible in his profeſſion, he formed a ſcheme of traveling; and in the year 1539, ſet out for Italy, making France, and Flanders, and Germany in his road. He ſtudied at the univerſity of Padua under John Baptiſt Montanus, and took a doctor of phyſick's degree there, in the year 1541. He returned to England in the year 1544; and diſtinguiſhed himſelf ſo greatly by his learning and uncommon ſkill in his profeſſion, that he became at length phyſician to king Edward VI. and was afterwards continued in that place by the queens Mary and Elizabeth, till the year 1568, when he was turned out, as it is ſaid, upon a ſuſpicion of being too much attached to the popiſh religion. He wrote a great many books in Latin, among which were, 1. De ephemera Britannica. 2. De antiquitate Cantabrigienſis academiæ. 3. De canibus Britannicis. 4. De antiquis Britanniæ urbibus. 5. De annalibus collegii Gonevilli & Caii. Beſides theſe original works, he tranſlated a good part of Galen and Celſus into Latin, and made large annotations upon thoſe authors. He died at Cambridge in the year 1573, when he was in his grand climacterick; and at his death gave his eſtate to build a new college to Gonvil hall, and to maintain ſome ſtudents therein. This houſe is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inſcription, Fui Caius. Tanner's Bibliotheca Britanico-Hiberaica. Cambden's hiſt. of the reign of queen Elizabeth.

There

There was alſo another John Caius, who lived ſomewhat earlier, and was poet laureat to Edward IV. This Caius traveled alſo into Italy, and diſtinguiſhed himſelf by ſome literary labours; particularly by a tranſlation from the Latin of the Hiſtory of the ſiege of the iſle of Rhodes, which he dedicated to that king.

Tanner, &c. There was likewiſe Thomas Caius, a Lincolnſhire man, who, as Anthony Wood tells us, "was an eminent Latiniſt, "Grecian, poet, orator, excellent for all kinds of worth, "and at length Antiquitatum Oxonienſium plane helluo."

Athen. Oxon. He was brought up at Oxford, and elected fellow of All Souls college in the year 1525. He was made regiſter of the univerſity, which place he quitted about the year 1530, upon his becoming domeſtic chaplain to John Longland, biſhop of Lincoln.

Tanner. In the year 1559, he was made a prebendary of Sarum, and maſter of Univerſity college in Oxford in the year 1561. All which preferments, together with the rectory of Tredington in Worceſterſhire, to which he was preſented in the year 1563, he held to the day of his death; and this happened in his lodge at Univerſity college

Wood, &c. in May 1572. He wrote Aſſertio antiquitatis Oxonienſis academiæ, which he finiſhed in ſeven days, and preſented it in manuſcript to queen Elizabeth at Oxford, upon her being entertained by the univerſity, in September 1566. A copy of this work coming to the hands of John Caius, the phyſician abovementioned, he wrote an anſwer to it in his book, intitled, De antiquitate Cantabrigienſis academiæ, and publiſhed them both together in the year 1568, under the name of Londinenſis, and in 1574, under the name of John Caius. Thomas Caius wrote a reply, as Wood tells us, ſoon after the firſt edition of his Aſſertio was publiſhed, entitled, Examen judicii Cantabrigienſis cujuſdam, qui ſe Londinenſem dicit, nuper de origine utriuſque academiæ lati: but this was never printed. Thomas Caius tranſlated into Engliſh, at the requeſt of queen Catharine Parr, Eraſmus's paraphraſe on St. Mark: alſo from Engliſh into Latin, the ſermons of Longland biſhop of Lincoln; from Greek into Latin, Ariſtotle's book De mirabilibus mundi, Euripides's tragedies, Iſocrates's Nicocles, &c. &c.

CALAMY (Edmund) an eminent preſbyterian divine,

Gen. Dict. was born at London, in February 1600, and educated at Pembroke-hall in Cambridge, where he took the degree of bachelor of arts in 1619, and that of bachelor of divinity in

in 1632. His attachment to the Anti-arminian party hindered him from obtaining a fellowſhip, when his ſtanding entitled him to it; but he was at length choſen tanquam ſocius of that college. Dr. Felton biſhop of Ely took him afterwards into the number of his chaplains. In this ſtation, he purſued his ſtudies with great vigour, employing therein ſixteen hours a day. He was preſented by that prelate to the vicarage of St. Mary's, in Swaffhamprior in Cambridgeſhire, which he reſigned, on being choſen, after dr. Felton's death (which happened in 1626) to be lecturer of St. Edmundſbury in Suffolk. Here he continued ten years; and is ſaid by ſome writers to have been a very ſtrict conformiſt: but when biſhop Wren's articles, and the book of Sports came to be inſiſted on, he thought it his duty to avoid conforming for the future, and apologized for his former conduct in a recantation and retractation ſermon, preached at Bury. After this, he was preſented by the earl of Eſſex to the rectory of Rochford in Eſſex. Upon the death of dr. Stoughton, he was choſen miniſter of St. Mary Aldermanbury; which brought him up to London in 1639. In July the ſame year, he was incorporated into the univerſity of Oxford. Upon the opening of the long parliament, in November 1640, he diſtinguiſhed himſelf in defence of the preſbyterian cauſe, and had a principal hand in writing the famous Smectymnuus, which, himſelf ſays, gave the firſt deadly blow to epiſcopacy. The authors of this tract were five, the initial letters of whoſe names compoſe the word Smectymnuus, viz, Stephen Marſhal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurſtow. It was publiſhed at London in 1641 in quarto, and entitled, An anſwer to a book entitled, An humble remonſtrance: in which the original of liturgy and epiſcopacy is diſcuſſed, and queries propounded concerning both; the parity of biſhops and preſbyters in ſcripture demonſtrated; the occaſion of their imparity in antiquity diſcovered; the diſparity of the antient and our modern biſhops manifeſted; the antiquity of ruling elders in the church vindicated, the prelatical church bounded. Written by Smectymnuus. The Smectymnuus is mentioned by biſhop Wilkins, in his diſcourſe concerning the gift of preaching, as a capital work againſt epiſcopacy. In 1641 the houſe of lords appointed mr. Calamy to be a member of the ſub-committee for conſidering of ways to accommodate eccleſiaſtical affairs; "in which," ſays dr. Calamy, in his Account of ejected members, "things were brought "into a very hopeful poſture; but the whole deſign was ſpoiled "by

Ibid. Ibid. Ibid. Biogr. Brit. Gen. Dict.

" by bringing into the houſe the bill againſt biſhops," &c. Dr. Heylin's account of this matter, in the Hiſtory of the preſbyterians, is in theſe words. " Though a convocation were " at that time fitting, yet to increaſe the miſeries of a fall- " ing church, it was permitted that a private meeting ſhould " be held in the deanery of Weſtminſter, to which ſome " orthodox and conformable divines were called, as a foil " to the reſt, which generally were of preſbyterian or pu- " ritan principles. By them it was propoſed that many " paſſages in the liturgy ſhould be expunged, and others " altered for the worſe. That decency and reverence in " officiating God's public ſervice ſhould be brought within " the compaſs of innovations: that doctrinal calviniſm " ſhould be entertained in all parts of the church; and all " their ſabbath ſpeculations, though contrary to Calvin's " judgment, ſuperadded to it. But before any thing could " be concluded in thoſe weighty matters, the commons ſet " their bill on foot againſt root and branch, for putting " down all biſhops and cathedral churches, which put a " period to that meeting without doing any thing."

Bill. Calamy was afterwards an active member of the aſſembly of divines, and often ordered to preach before the parliament. He was at the ſame time one of the Cornhill lecturers, and his miniſterial abilities procured him a very great intereſt in the city of London. His preaching was attended not only by his own pariſh, but by other eminent citizens, and even perſons of quality. He was a ſtrenuous oppoſer of the ſectaries, and uſed his utmoſt endeavours to prevent thoſe violences which were committed after the king was brought from the Biogr. Brit. Iſle of Wight. The repreſentation of the London miniſters to the general and his council of war, preſented Jan. 18, 1648, (which Collier in his Church Hiſtory ſtyles an inſtance of handſome plain-dealing, and a bold reprimand of a victorious army) was drawn up to enforce what mr. Calamy, and ſome other miniſters of the ſame perſuaſion, had delivered in two conferences, the firſt with the general and his council, the ſecond with the chief officers of the army.

In Cromwell's time he lived as privately as he could. The following ſtory, which Harry Neville, who was one of the council of ſtate, aſſerted of his own knowledge, is a proof that he did not approve of his uſurpation. " Cromwell " having a deſign to ſet up himſelf, and bring the crown " upon his own head, ſent for ſome of the chief city di- " vines, as if he made it a matter of conſcience, to be de- " termined by their advice. Among theſe was the leading

" mr. Calamy, who very boldly oppoſed the project of " Cromwell's ſingle government, and offered to prove it " both unlawful and impracticable. Cromwell anſwered " readily upon the firſt head of unlawful; and appealed to " the ſafety of the nation being the ſupreme law: But, " ſays he, pray, mr. Calamy, why impracticable? He re- " plied; Oh it is againſt the voice of the nation; there " will be nine in ten againſt you. Very well, ſays Crom- " well; but what if I ſhould diſarm the nine, and put the " ſword in the tenth man's hand, would not that do the Biogr. Brit. " buſineſs?"

When a favourable opportunity offered, he was very aſſi- duous to procure the return of Charles II. and actually Ath. preached before the parliament the day they voted the king's reſtoration, and was one of the divines ſent over to compliment him in Holland. In June 1660, he was made one of his majeſty's chaplains, and was offered the biſhoprick of Coventry and Litchfield; which he refuſed. It was ſaid in the city on this occaſion (as we are told by mr. Baxter in his Reliquiæ) that " if mr. Calamy ſhould ac- " cept of a biſhoprick, who had preached and written and " done ſo much againſt epiſcopacy, never preſbyterian " would be truſted for his ſake: ſo the clamour was very " loud againſt his acceptance of it."

Mr. Calamy was one of the commiſſioners for the confe- rence at the Savoy. He was turned out of his cure of St. Mary Aldermanbury, on St. Bartholomew's day in 1662, for nonconformity. On the 30th of Auguſt following, he preſented a petition to the king, praying that he might be permitted to continue in the exerciſe of his miniſterial office. Next day the matter being debated in council, his majeſty was pleaſed to ſay, that he intended an indulgence, if it were at all feaſible: but dr. Sheldon, biſhop of London, in a warm ſpeech, declared, " That it was now too late to think " of ſuſpending the execution of the act of uniformity, for " that he had already, in obedience to it, ejected ſuch of his " clergy, as would not comply with it, on the Sunday be- " fore; that the ſuſpenſion of the ſacred authority of this " law would render the legiſlature ridiculous and contemp- " tible; and if the importunity of ſuch diſſaffected people " were a ſufficient reaſon to humour them, neither the " church nor ſtate would ever be free from diſtractions and " convulſions." So that, upon the whole, it was carried, that no indulgence ſhould be granted. Mr. Calamy remain- ed however in his pariſh, and came conſtantly to church.

On

On Sunday, December 28, 1662, the expected preacher not coming in due time, ſome of the principal perſons in the pariſh prevailed upon mr. Calamy to ſupply his place. Certain paſſages in his ſermon on this occaſion gave ſo much offence [A], that he was committed to Newgate, by the lord mayor's warrant, for contempt of the act of uniformity; but in a few days the king diſcharged him. The ſight of London in aſhes, which he lived to ſee, broke his heart: he died October 29, 1666.

Though a very learned man, he was a plain and practical preacher, and delivered his ſentiments very freely of the greateſt men; of which his grandſon, (after telling us that mr. Calamy had the greateſt intereſt at the time of the reſtoration, at court, in the city, and country, of any of the miniſters, but ſaw whither things were tending) gives the following inſtance: having occaſion, when general Monk was his auditor in his own church, a little after the reſtoration, on a ſacrament day, to ſpeak of filthy lucre: "And why (ſaid he) is it called filthy, but becauſe it makes "men do baſe and filthy things? Some men will betray three "kingdoms for filthy lucre's ſake." Saying which, he threw his handkerchief, which he uſually waved up and down whilſt he was preaching, towards the general's pew. Beſides publiſhing ſeveral ſermons preached by him on public occaſions, and ſome others on practical ſubjects, he had a hand in drawing up the Vindication of the preſbyterial government and miniſtry, printed in 1650, and the Jus divinum miniſterii evangelici Anglicani, printed in 1654. He was twice married. By his firſt wife he had a ſon and a daughter, and by his ſecond ſeven children.

Abridgment of Baxter's life, 11. 6.

[A] One of them was this. "You "have had three famous ſucceſſors, "dr. Taylor for ſeven years; dr. "Stoughton for ſeven years, and "myſelf; I have been with you "almoſt four and twenty years; "and may not God now unchurch "you, by ſuffering you to want a "faithful miniſter to go in and out "before you! This is one reaſon, "upon which account I may ſafe- "ly ſay, the ark of God is in dan- "ger, and Aldermanbury may "truly fear the loſs of the ark." Another paſſage ran thus: "I "read that among the Romans, "when any man was accuſed for "his life, all his relations put on "mourning apparel, and they fol- "lowed him to his trial in mourn- "ing, thereby to ſhew their love "to the party in danger. Now "did you love the goſpel, the mi- "niſters of the goſpel, and the "ordinances of Chriſt, you would "all put on mourning, and lament "for the goſpel, the ark of God, "that is in danger: and becauſe "you do not, it is a ſign you have "no love for the goſpel."

CALAMY

CALAMY (BENJAMIN) an eminent divine and excellent preacher, was ſon of the preceding by a ſecond wife. From St. Paul's ſchool in London, where he was placed when very young, he was ſent to Catherine-hall, Cambridge, and ſucceſſively took the degrees of bachelor and maſter of arts. He became alſo fellow of that hall, and an eminent tutor. April 25, 1677, he was choſen miniſter of St. Mary Aldermanbury, and ſoon after appointed one of his majeſty's chaplains in ordinary. In 1680 he took his degree of doctor in divinity. In 1683, he preached, in his own church, his famous ſermon on Luke xi. 41. which he afterwards publiſhed under the title of A diſcourſe about a ſcrupulous conſcience. It was dedicated to ſir George Jefferies, chief juſtice of Cheſter, afterwards lord Jefferies and high chancellor of England. "For my own part, ſays the "doctor in this dedication, no one is more favourable to a "truly tender conſcience than myſelf; let it be as ſcrupulous "and nice as it can well, ſo it be about the ſubſtantial mat"ters of piety towards God, juſtice between man and man, "due obedience to ſuperiors, and when it makes us more ex"actly careful of our undoubted duty in all inſtances: but "when men are ſcrupulous only on one ſide, about things "commanded by lawful authority, and make no ſcruple of "diſobedience, ſchiſm, faction, and diviſion; when men ſet "up their private humour, fancy, or opinion, in oppoſition "to eſtabliſhed laws; when they become peeviſh, pragmati"cal, and ungovernable; nay, when mens conſciences prove "ſo generally tender and ſcrupulous as to doubt of, and ſuſ"pect the rights of the crown .... ſuch wayward, ſkittiſh "conſciences ought to be well bridled and reſtrained, or elſe "they will be not only intolerably troubleſome, but extreme"ly miſchievous both to church and ſtate." At the end of the ſermon we find a quotation from a book of his father's, to ſhew, that ſuch as were nonconformiſts then, were zealous for conformity when themſelves were in poſſeſſion of the churches. This ſermon was attacked ſoon after its publication by mr. Thomas Delaune, a zealous nonconformiſt, in a piece, entitled, Delaune's plea for the nonconformiſts, &c. in a letter to dr. Benjamin Calamy, upon the ſermon called, Scrupulous conſcience, inviting hereto. To which is added, a parallel ſcheme of the pagan, papal, and chriſtian rites and ceremonies. For the publiſhing this book Delaune was taken up, on November 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to dr.

dr. Calamy, wherein, after having often told him, that he wrote in obedience to his call, and was impriſoned entirely on his account, he concludes thus: "All I deſire is, that "ſcrupulous conſciences, who trouble not the peace of the "nation, ſhould be dealt withal, at leaſt, as weak brethren, "according to Rom. xiv. 1. and not ruined by penalties, "for not ſwallowing what is impoſed under the notion of "decency and order, though excentric to the ſcheme we "have of it in our only rule of faith. Sir, I intreat you to "excuſe this trouble from a ſtranger, who would fain be "convinced by ſomething more like divinity than Newgate, "where any meſſage from you ſhall be welcome to your "humble ſervant, T. D." To this epiſtle dr. Calamy anſwered, that if mr. Delaune had been impriſoned upon the account of anſwering his book, he would do him any ſervice that became him. Some other letters to the ſame purpoſe were ſent by the priſoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, on the 16th of January following, and ſentenced to pay a fine of one hundred marks, to remain priſoner till he paid his fine, and give ſecurity for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which ſentence, himſelf, his wife, and children periſhed in Newgate, nobody think-
Vol. II. No. 95. ing fit, ſays the Obſervator, to raiſe ſo ſmall a ſum for one of the beſt ſcholars in Europe. His death gave great concern to dr. Calamy, who interceded for his diſcharge with ſir George Jefferies, with whom he was very intimate when he was common ſerjeant and recorder of London, but to no purpoſe.

In 1683, dr. Calamy reſigned the living of St. Mary Aldermanbury, upon his admiſſion to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen Milk-ſtreet annexed. June 18, 1685, he was inſtalled into the prebend of Harleſton, in the cathedral of St. Paul. The fate of alderman Corniſh, his pariſhioner at St. Lawrence Jewry, affected him in a very ſenſible manner. He had appeared for that gentleman at his trial for high treaſon, and viſited him in Newgate; and being earneſtly preſſed to attend him to the place of execution, he told mr. Corniſh, that he could as well die with him, as bear the ſight of his death in ſuch circumſtances as he was in. On his repeated applications to ſir George Jefferies in the alderman's favour, he received this anſwer: "Dear doc-"tor, ſet your heart at reſt, and give yourſelf no further "trouble; for I can aſſure you, that if you could offer a "mine of gold as deep as the monument is high, and a "bunch

"bunch of pearls as big as the flames at the top of it, it "would not purchaſe his life." It is thought the violent death of this gentleman, and a ſenſe of public calamities, brought on his laſt illneſs, which carried him off in the month of January, 1686. Dr. William Sherlock, afterwards dean of St. Paul's, who preached dr. Calamy's funeral ſermon, obſerves: "That in his ſermons his chief care was to explain "the articles of faith and rules of life; what we muſt be- "lieve, and how we muſt live, that we may be eternally hap- "py: and he did, as a faithful ſervant ought to do, as he "declared a little before his death, he never preached any "thing, but what he himſelf firmly believed to be true... "When a prevailing faction threatened both church and "ſtate, and the fears of popery were thought a ſufficient "juſtification of the moſt illegal and irreligious methods to "keep it out; when it was ſcandalous to ſpeak a word ei- "ther for the king or the church; when cunning men were "ſilent; and thoſe who affected popularity, ſwam with the "ſtream, then this great and good man durſt reform ſchiſm "and faction, durſt teach men to conform to the church, "and to obey and honour the king; durſt vindicate the de- "ſpiſed church of England, and the hated doctrine of paſſive "obedience, though one was thought to favour popery, and "the other to introduce ſlavery. But he was above the pow- "erful charms of names, and liked truth never the worſe "becauſe it was miſcalled. His public ſermons preached in "thoſe days, and printed by public authority, are laſting "proofs of this; and yet he was no papiſt neither; but durſt "reprove the errors of popery, when ſome others, who "made the greateſt noiſe and outcry about it, grew wiſe "and cautious.... And yet he did not needleſly pro- "voke any man: he gave no hard words, but thought it ſe- "vere enough to confute mens errors, without upbraiding or "reproaching their perſons. His converſation was courteous "and affable to all men; ſoft and eaſy, as his principles "were ſtubborn. He could yield any thing but the truth, "and bear with any thing but the vices of men." The pieces he printed in his life-time were, ſeven ſermons on ſeveral occaſions: thirteen others were publiſhed in one volume after his death. Gen. Dict.

CALAMY (EDMUND) a very eminent divine among the nonconformiſts, grandſon to mr. Edmund Calamy, miniſter of Aldermanbury, by his eldeſt ſon mr. Edmund Calamy, (who was ejected out of the living of

Moreton in Eſſex, on St. Bartholomew's day, 1662,] was
Gen. Dict. born April 5, 1671; and having made a conſiderable pro-
greſs in grammar learning at ſeveral private ſchools, and
under mr. Hartcliffe, at Merchant Taylors, where he con-
Biogr. Brit. tracted a cloſe friendſhip with mr. Dawes, afterwards ſir
William Dawes, and archbiſhop of York; as alſo with mr.
Hugh Boulter, the late primate of Ireland; he went thro'
a courſe of logic, natural philoſophy, and metaphyſicks, un-
der the tuition of mr. Samuel Craddock, at the academy
kept by him at Wickham Brook in Suffolk. In March,
1688, he went over to the univerſity of Utrecht, where he
Ibid. ſtudied philoſophy under De Vries, and civil law under Van-
der Muyden, and attended Grævius's lectures upon Sopho-
cles and Puffendorf's Introduction. His application to his
ſtudies at this place was ſo great, that he ſpent one whole
Gen. Dict. night every week among his books; and his proficiency
therein gained him the friendſhip of two of his countrymen
at that univerſity, who roſe afterwards to very high ſtations
in church and ſtate, lord Charles Spencer, the famous earl
of Sunderland, and his tutor mr. Charles Trimnell, after-
wards ſucceſſively biſhop of Norwich and of Wincheſter,
with both of whom he kept up his acquaintance as long as
he and they lived. Whilſt he reſided in Holland, an
Ibid. offer of a profeſſor's chair in the univerſity of Edinburgh
was made him by mr. Carſtairs, principal of that univerſi-
ty, ſent over on purpoſe to find a perſon properly qualified
for ſuch an office; which he declined, and returned to Eng-
land in 1691, bringing with him letters from Grævius to dr.
Pocock, canon of Chriſt church, and regius profeſſor of
Hebrew, and to dr. Edward Bernard, Savilian profeſſor of
aſtronomy, who obtained leave for him to proſecute his ſtu-
dies in the Bodleian library. His reſiding at Oxford pro-
cured him the acquaintance of the learned mr. Henry Dod-
well. Having reſolved to make divinity his principal ſtudy,
he entered into an examination of the controverſy between
the conformiſts and nonconformiſts; which determined him
to join the latter: and coming to London in 1692, he was
unanimouſly choſen aſſiſtant to mr. Matthew Sylveſter at
Blackfriars; and on the 22d of June, 1694, he was or-
dained at mr. Anneſley's meeting-houſe in Little St. Helens,
and ſoon after was invited to become aſſiſtant to mr.
Daniel Williams in Hand-alley. October 20, 1702, he
was choſen to be one of the lecturers at Salters-hall, and in
1703 ſucceeded mr. Vincent Alſop, as paſtor of a great
congregation in Weſtminſter. He drew up the table of
con-

contents to mr. Baxter's Hiſtory of his life and times, which was ſent to the preſs in 1696, made ſome remarks on the work itſelf, and added to it an index; and reflecting on the uſefulneſs of the book, he ſaw the expediency of continuing it, for mr. Baxter's hiſtory came no lower than 1684. Accordingly he compoſed An abridgment of it; with an account of many others of thoſe miniſters, who were ejected after the reſtoration of king Charles II, their apology for themſelves and their adherents; containing the grounds of their nonconformity and practice, as to ſtated and occaſional communion with the church of England; and a continuation of their hiſtory till the year 1691. This work was publiſhed in 1702, The following year mr. Hoadley (now lord biſhop of Winchcſter) publiſhed the two parts of his Reaſonableneſs of conformity to the church of England, . . . in anſwer to mr. Calamy's Abridgment of mr. Baxter's hiſtory, &c. In anſwer to theſe treatiſes, mr. Calamy publiſhed the ſame year, A defence of moderate nonconformity. Soon after mr. Hoadley ſent abroad, A ſerious admonition to mr. Calamy, occaſioned by the firſt part of his Defence of moderate nonconformity. Gen. Dict.

Next year mr. Calamy publiſhed the ſecond part of his Defence of moderate nonconformity; with an anſwer to mr. Hoadley's ſerious admonition. In 1705, he ſent abroad the third part of his Defence: to which was added, a letter to mr. Hoadley, in anſwer to his Defence of the reaſonableneſs of conformity." In 1707, mr. Hoadly publiſhed his Defence of epiſcopal ordination; and mr. Calamy drew up a reply, both to the argumentative and hiſtorical part of it, but forbore printing it, as he tells us himſelf in his Abridgment of Baxter's life, that he might not give his antagoniſt any diſturbance in the purſuit of that political conteſt, in which he was ſo happily engaged, and ſo much to the ſatisfaction of the true lovers of his country. In 1709, mr. Calamy made a tour to Scotland, and had the degree of doctor in divinity conferred on him by the univerſities of Edinburgh, Aberdeen, and Glaſgow. In 1713, he publiſhed a ſecond edition of his Abridgment of mr. Baxter's Hiſtory of his life and times; in which, among other additions, there is a continuation of the hiſtory through king William's reign, and queen Anne's, down to the paſſing of the occaſional bill; and in the cloſe is ſubjoined the reformed liturgy, which was drawn up and preſented to the biſhops in 1661; "that the world may judge "(he ſays in the preface) how fairly the ejected miniſters Biogr. Brit. Gen. Dict.

" have been often repreſented as irreconcilable enemies to " all liturgies." In 1718, he wrote A vindication of his grandfather and ſeveral other perſons, againſt certain reflections caſt upon them by mr. archdeacon Echard in his Hiſtory of England; and in 1728, appeared his Continuation of the account of the miniſters, lecturers, maſters, and fellows of colleges, and ſchoolmaſters, who were ejected and ſilenced after the reſtoration in 1660, by, or before the act of uniformity. He died June 3, 1732, greatly regretted, not only by the diſſenters, but alſo by the moderate members of the eſtabliſhed church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral ſermon was preached, obſerves, " that he was of a candid and benevolent diſpoſi- " tion, and very moderate with regard to differences in point " of religion." Beſides the pieces already mentioned, he publiſhed a great many ſermons on ſeveral ſubjects and occaſions, particularly A vindication of that celebrated text, 1 John v. 7. from being ſpurious, and an explanation of it on the ſuppoſition of being genuine, in four ſermons, preached at the Salters-hall lectures. He was twice married and had thirteen children.

Biogr. Brit.

Ibid.

CALASIO (MARIUS) a Franciſcan, and profeſſor of the Hebrew language at Rome, of whom there is very little to be ſaid, but that he publiſhed there in the year 1621, A concordance of the Bible, which conſiſted of four great volumes in folio. This work, which is properly a concordance of Hebrew words, has been highly approved and commended by both papiſts and proteſtants, and is indeed a moſt admirable work. For, beſides the Hebrew words in the Bible, which are in the body of the book, with the Latin verſion over-againſt them; there are in the margin the differences between the Septuagint verſion and the Vulgate; ſo that at one view may be ſeen, wherein the three Bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the ſignification of each Hebrew word, and affords an opportunity of comparing it with other oriental languages, viz. with the Syriac, Arabic, Chaldee; and this is extremely uſeful for determining more exactly the true meaning of the Hebrew words.

Moreri, &c.

The plan of this Hebrew concordance was taken from a concordance of rabbi Nathan, which was printed firſt at Venice, and afterwards at Baſile, much augmented by rabbi Mordochee. Calaſio's concordance has lately been publiſhed in London

London by Romaine, but very incorrectly, as it is ſaid; and there is alſo reaſon to think, from what dr. Sharp and others have obſerved, that the fidelity of the editor, who is an Hutchinſonian, cannot altogether be depended on. It is certain at leaſt, that the learned in theſe matters greatly prefer the old edition.

CALDERWOOD (DAVID) a famous divine of the church of Scotland, and a diſtinguiſhed writer in behalf of the preſbyterians, was deſcended of a good family in that kingdom, and being early deſigned for the miniſtry, he applied with great diligence to the ſtudy of the ſcriptures in their original tongues, the works of the fathers, the councils, and the beſt writers on church hiſtory. He was ſettled, about the year 1604, at Crelling, not far from Jedburgh, in the ſouth of Scotland. King James the ſixth of that country, and the firſt of Great Britain, being deſirous of bringing the church of Scotland to a near conformity with that of England, laboured earneſtly to reſtore the epiſcopal authority, and enlarge the powers of the biſhops who were then in that kingdom. This deſign was very warmly oppoſed by many of the miniſters, and particularly by mr. David Calderwood, who, when mr. James Law, biſhop of Orkney, came to viſit the preſbyteries of the Merſe and Teviotdale, declined his juriſdiction, by a paper under his hand, dated May 5, 1608. But the king, having its ſucceſs much at heart, ſent the earl of Dunbar [A], then high-treaſurer of Scotland, Biogr. Brit.

[A] This able ſtateſman George Hume, earl of Dunbar, had been firſt created baron Hume of Berwick, which was an Engliſh honour, and afterwards earl of Dunbar in Scotland; and held the place of chancellor of the exchequer in England at the ſame time with that of high treaſurer of Scotland. He was commiſſioner to the general aſſembly held at Linlithgow, in 1606; and procured the ſettling of conſtant moderators; which was a great ſtep to the reſtoring of epiſcopal authority: ſir James Balfour tells us (Annals of Scotland in the univerſity library at Glaſgow, MS. I. 335.) he carried this point by diſtributing the ſum of forty thouſand marks amongſt the moſt needy and the moſt clamorous of the miniſters; as appeared afterwards in his accounts. He was again ſent by the king to Scotland in 1608, and for his ſervices there was on his return made knight of the garter. In 1610, he went to that kingdom for the third time, to complete his work, and upon his coming back to court, had many acknowledgments made him both by the king and the clergy. We are told in Calderwood's hiſtory, that in the midſt of all his proſperity, one of the great men among the preſbyterians in Scotland foretold his end. The account runs thus: "A little "after the aſſembly holden at Glaſ-

Scotland; with dr. Abbot, afterwards archbiſhop of Canterbury, and two other divines, into that kingdom, with inſtructions to employ every method to perſuade both the clergy and the laity, of his majeſty's ſincere deſire to promote the good of the church, and of his zeal for the proteſtant religion. Mr. Calderwood did not aſſiſt at the general aſſembly held at Glaſgow, June 8, 1610, in which lord Dunbar preſided as commiſſioner; and it appears from his writings, that he looked upon every thing tranſacted in it as null and void. Exceptions were alſo taken by him and his party againſt a great part of the proceedings of another general aſſembly held with much ſolemnity at Aberdeen, Auguſt 13, 1616. In May following, king James went to Scotland, and on the 17th of June, held a parliament at Edinburgh: at the ſame time the clergy met in one of the churches, to hear and adviſe with the biſhops; which kind of aſſembly, it ſeems, was contrived in imitation of the Engliſh convocation. Mr. Calderwood was preſent at it, but declared publickly, that he did not take any ſuch meetings to reſemble a convocation; and being oppoſed by dr. Whitford and dr. Hamilton, who were friends to the biſhops, he took his leave of them in theſe words. "It is abſurd to ſee men ſitting in "ſilks and ſattins, and to cry poverty in the kirk, when pu-"rity is departing." The parliament proceeded in the meaſ-

Biogr. Brit.

"gow, James Colvine, a Scottiſh gentleman, viſiting mr. Andrew Melvine in the Tower, found him ſo penſive and melancholy, that he got no ſpeech of him for a ſpace: at length he brake forth in theſe words. That man [meaning Dunbar] that hath overthrown that kirk, and the liberties of Chriſt's kingdom there, ſhall never have the grace to ſet his foot in that kingdom again. As he foretold, ſo it came to paſs, and Dunbar ended his life the next January following at Whitehall....The earl of Dunbar (ſays Calderwood a few pages farther) a chief inſtrument employed for the overthrow of our kirk departed this life at Whitehall the penult of January. So he was pulled down from the height of his honour, when he was about to ſolemnize magnifi-cently his daughter's marriage with the lord Walden. He purpoſed to keep St. George's day after in Berwick, where he had almoſt finiſhed a ſumptuous and glorious palace, which ſtandeth yet as a monument to teſtify that the curſe, which was pronounced againſt the rebuilders of Jericho, was executed upon him. Of all that he conquiſhed in Scotland, there is not left to his poſterity ſo much as a foot breadth of land." Biſhop Spotſwood ſays (Hiſtory p. 516.) "he was a man of deep wit, few words, and in his majeſty's ſervice no leſs faithful than fortunate. The moſt difficile affairs he compaſſed without any noiſe, and never returned, when he was employed, without the work performed he was ſent to do." Biogr. Brit.

while

while in the diſpatch of buſineſs; and mr. Calderwood, with ſeveral other miniſters, being informed that a bill was depending to empower the king, with advice of the archbiſhops, biſhops, and ſuch a number of the miniſtry as his majeſty ſhould think proper, to conſider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that ſuch concluſions ſhould have the ſtrength and power of eccleſiaſtical laws: againſt this they proteſted for four reaſons. 1. Becauſe their church was ſo perfect, that inſtead of needing reformation, it might be a pattern to others. 2. General aſſemblies, as now eſtabliſhed by law, and which ought always to continue, might by this means be overthrown. 3. Becauſe it might be a means of creating ſchiſm, and diſturb the tranquility of the church. 4. Becauſe they had received aſſurances, that no attempts ſhould be made to bring them to a conformity with the church of England. They deſired therefore, that for theſe and other reaſons, all thoughts of paſſing any ſuch law may be laid aſide; but in caſe this be not done, they proteſt for themſelves, and their brethren who ſhall adhere to them, that they can yield no obedience to this law when it ſhall be enacted, becauſe it is deſtructive of the liberty of the church; and therefore ſhall ſubmit to ſuch penalties, and think themſelves obliged to undergo ſuch puniſhments, as may be inflicted for diſobeying that law. This proteſt was ſigned by mr. Archibald Simpſon, on behalf of the members, who ſubſcribed another ſeparate roll, which he kept for his juſtification. This proteſt was delivered to mr. Peter Hewet, who had a ſeat in parliament, in order to be preſented, and another copy remained in mr. Simpſon's hands to be preſented in caſe of any accident happening to the other. The affair making a great noiſe, dr. Spotſwood, archbiſhop of St. Andrews, aſked a ſight of the proteſt from Hewet, one day at court, and upon ſome diſpute between them, it was torn. The other copy was actually preſented by mr. Simpſon to the clerk regiſter, who refuſed to read it before the ſtates in parliament. However, the proteſt, tho' not read, had its effect; for although the bill beforementioned, or, as the Scottiſh phraſe is, the article, had the conſent of parliament, yet the king thought fit to cauſe it to be laid aſide; and not long after called a general aſſembly at St. Andrews. Soon after, the parliament was diſſolved, and mr. Simpſon was ſummoned before the high commiſſion court, where the roll of names, which he had kept for his juſtification, was demanded from him; and upon his de-

Spotſwood's hiſtory of the church of Scotland, p. 530, 535. Biogr. Brit.

claring that he had given it to mr. Harriſon, who had ſince delivered it mr. Calderwood, he was ſent priſoner to the caſtle of Edinburgh, and mr. Calderwood was ſummoned to appear before the high commiſſion court at St. Andrews, on the 8th of July following, to exhibit the ſaid proteſt, and to anſwer for his mutinous and ſeditious behaviour.

July 12, the king came to that city in perſon, and ſoon after mr. Hewet and mr. Simpſon were deprived and impriſoned. After this mr. Calderwood was called upon, and refuſing to comply with what the king in perſon required of him, James committed him to priſon; and afterwards privy council, according to the power exerciſed by them at that time, directed him to baniſh himſelf out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving ſecurity for this purpoſe, he was diſcharged out of priſon, and ſuffered to return to his pariſh, but forbid to preach. Having applied to the king for a prorogation of his ſentence without ſucceſs, becauſe he would neither acknowledge his offence, nor promiſe conformity for the future, he retired to Holland. In 1623 he publiſhed his celebrated treatiſe, entitled, Altare Damaſcenum, ſeu eccleſiæ Anglicanæ politia, eccleſiæ Scoticanæ obtruſa, a formaliſta quodam delineata; illuſtrata et examinata. The author of the preface prefixed to Calderwood's True hiſtory of the church of Scotland, tells us, that, "the author of this very learned and celebrated treatiſe "doth irrefragably and unanſwerably demonſtrate the ini- "quity of deſigning and endeavouring to model and con- "form the divinely ſimple worſhip, diſcipline, and go- "vernment of the church of Scotland, to the pattern of "the pompouſly prelatic and ceremonious church of Eng- "land: under ſome conviction whereof it ſeems king James "himſelf was, though implacably diſpleaſed with it, when, "being after the reading of it ſomewhat penſive, and be- "ing aſked the reaſon by an Engliſh prelate ſtanding by, "and obſerving it, he told him he had ſeen and read ſuch "a book; whereupon the prelate telling his majeſty not "to ſuffer that to trouble him for they would anſwer it, "he replied, not without ſome paſſion: What will you an- "ſwer, man? There is nothing here than ſcripture, rea- "ſon, and fathers." Mr. Calderwood having in the year 1624 been afflicted with a long fit of ſickneſs, and nothing having been heard of him for ſome time, one mr. Patrick Scot (as Calderwood himſelf informs us) took it for granted that he was dead, and thereupon wrote a recantation in his name, as if before his deceaſe he had changed his ſentiments,

timents. This impoſture being detected, Scot went over in the month of November to Holland, and ſtaid three weeks at Amſterdam, where he made diligent ſearch for the author of Altare Damaſcenum, with a deſign, as mr. Calderwood believed, to have diſpatched him. But Calderwood had privately returned into his own country, where he remained for ſeveral years. Scot gave out that the king furniſhed him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, mr. Calderwood collected all the memorials relating to the eccleſiaſtical affairs of Scotland, from the beginning of the reformation there, down to the death of king James: which collection is ſtill preſerved in the univerſity library at Glaſgow; that which was publiſhed under the title of The true hiſtory of Scotland, is only an extract from it. In the advertiſement prefixed to the laſt edition of his Altare Damaſcenum, mention is made of his being miniſter at Pencaithland near Edinburgh, in 1638; but we found nothing ſaid there or any where elſe of his death. That he was a man of quick parts and ſound learning we find from his writings, which are highly valued by the beſt writers on the ſide of nonconformity.

CALDWALL (RICHARD) or Chaldwell, a learned Engliſh phyſician, was born in the county of Stafford about the year 1513. He was admitted into Brazen Noſe college in Oxford, of which he was in due ſeaſon elected fellow. When he took his maſter of arts degree, he entered upon the phyſick line, and became one of the ſenior ſtudents of Chriſt church in the year 1547, which was a little after its laſt foundation by king Henry VIII. Afterwards he took the degrees in the ſaid faculty, and grew into ſuch high eſteem for his learning and ſkill, that he was examined, approved, admitted into, and made cenſor of, the college of phyſicians at London, all in one and the ſame day. Six weeks after, he was choſen one of the elects of the ſaid college, and in the year 1570, made preſident of it. Mr. Wood tells us, that he wrote ſeveral pieces upon ſubjects relating to his profeſſion; but he does not tell us what they were. He mentions a book, written by Horatio More, a Florentine phyſician, and called, The tables of ſurgery, briefly comprehending the whole art and practice thereof, which Caldwall tranſlated into Engliſh, and publiſhed at London in the year 1585. We learn from Cambden, that Caldwall founded a chirurgical lecture in the college of phyſicians, Wood's Athen. Oxon.

In annal. Elizabeth regin.

ſicians, and endowed it with an handſome ſalary. He died in the year 1585, and was buried at the church of St. Benedict near Paul's wharf.

CALLIMACHUS, an ancient Greek poet, was born at Cyrene, a town in Africa; but when, we cannot preciſely determine. We ſay preciſely, becauſe it is agreed, that he flouriſhed under the Ptolemies, Philadelphus, and Euergetes; and that Berenice, queen of the latter, having conſecrated her locks in the temple of Venus, and a flattering aſtronomer having tranſlated them from thence into a conſtellation in the heavens, gave occaſion to the fine elegy of this poet, which we have now only in the Latin of Catullus. His common name Battiades has made the grammarians uſually aſſign one Battus for his father; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whoſe line, as Strabo aſſures us, he declared himſelf to be deſcended. But whoever was his father, the poet has paid all his duties and obligations to him in a moſt delicate epitaph, which we find in the Anthologia; and which ſhews, that Martial had good reaſon to aſſign him, as he has done, the crown among the Grecian writers of the epigram. The old gentleman is ſuppoſed thus to addreſs the viſitants at his tomb:

Lib. xvii.

> Stranger! I beg not to be known, but thus,
> Father and ſon of a Callimachus.
> Chief of a war, the firſt enlarg'd his name;
> And the laſt ſung what envy ne'er ſhall damn.
> For whom the heavenly muſe admir'd a child,
> On his grey hairs the goddeſs always ſmil'd.

Before Callimachus was recommended to the favour of the kings of Egypt, he taught a ſchool at Alexandria; and had the honour of educating Apollonius, the author of the Argonauticks. But Apollonius making an ungrateful return to his maſter for the pains he had taken with him, Callimachus was provoked to revenge himſelf in an invective poem, called Ibis; which, it is known, furniſhed Ovid with a pattern and title for a ſatyr of the ſame nature. Suidas relates, that Callimachus wrote above eight hundred pieces; of which we have now remaining only a few hymns and epigrams. Theſe were publiſhed at Paris in the year 1675, by the ingenious mademoiſelle le Fevre, afterwards madame Dacier, with notes critical and learned. This female editor had an high

high opinion of her author; and ſays, in her preface, that in all the writings of the ancient Greeks, there never was any thing more elegant or polite, than the works of Callimachus. Her father Tanaquil Faber, in his lives of the Greek poets, ſays the ſame thing; and adds, that Catullus and Propertius did often imitate him, and ſometimes ſtole from him. There have indeed been criticks, and we find Gerard Voſſius among them, who would not allow Callimachus to have had any great genius for poetry; and it is probable, that they might form their judgment upon theſe lines of Ovid: Voſſ. de arte poetica.

Battiades ſemper totò cantabitur orbe,
Quamvis ingenio non valet, arte valet.
Amor. l. i. eleg. 15.

Callimachus' praiſe ſhall never fail,
Who not by wit, but does by art prevail.

Yet, with all deference to ſo great an authority, we think it will be difficult to perſuade any one, who has felt the ſurpriſing delicacy of his thoughts and turn, to compound for half his applauſe, and to quit the merit of his invention for that of his judgment. Both theſe talents ſeem ſo happily tempered in Callimachus, that it ſhould ſeem hard to give an inſtance out of him of one virtue, without diſplaying the other at the ſame time. We dare not diſpute Ovid's judgment in this caſe, nor would there be the leaſt reaſon to do it, ſuppoſing him to have given it impartially; but we are apt to think with many others, that there was here a ſmall degree of envy or emulation, which with-held him from doing ſtrict juſtice to his rival's merit. It is plain, he had no higher ambition, than to be thought ſuperior to Callimachus; and he declares, he ſhould be fond of a miſtreſs, who ſhould give him that preference.

Eſt quæ Callimachi præ noſtris ruſtica dicit
Carmina: cui placeo, protinus ipſa placet.
Amor. l. ii. eleg. 4.

Propertius made choice of Callimachus for a pattern, and deſired no higher honour, than to have his own poems ranked with his,

Inter

Inter Callimachi ſat erit placuiſſe libellos,
Et ceciniſſe modis, pure poeta, tuis.
Amor. l. iii. eleg. 5.

In ſhort, we think Quintilian very juſtifiable in having aſſerted, that Callimachus was the firſt of all the elegiac poets.

Inſt. Orat. l. x. c. 1.

We know no more of the time of this poet's death, than we do of that of his birth; but it was probably in the reign of Ptolemy Euergetes, ſince Apollonius Rhodius, who was his ſcholar, was choſen by that prince to the care of the Alexandrian library, and after dying in that office, was buried in Callimachus's grave. For what reaſon this was done we cannot gueſs, unleſs to make two perſons friends when dead, who were very great enemies, when they were living. Beſides the edition of Callimachus's remains by mrs. le Fevre in quarto, there was another publiſhed in two volumes octavo, cum notis variorum, preſertim Ezechielis Spanhemii, Grævii, et Bentleii, L. Bat. 1697; which, on account of its ſcarceneſs, is not to be purchaſed for leſs than a guinea.

CALLISTUS (JOHANNES ANDRONICUS) was one of thoſe learned Greeks, to whom we are obliged for bringing learning into the weſt, after Conſtantinople was taken by the Turks in the year 1453. He is ſaid to have been a native of Theſſalonica, and afterwards to have ſettled in Conſtantinople; where he was a profeſſor of the peripatetick philoſophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his reſidence firſt at Rome, where he profeſſed to teach the Greek language, and to read lectures upon Ariſtotle's philoſophy. But not meeting with encouragement ſufficient to maintain him, he removed next to Florence, where he had a vaſt concourſe of diſciples; among whom were the celebrated Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the ſame rank. When he had ſpent ſeveral years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a very ſhort time after he arrived. Pannonius ſpeaks of him in a poem, as teaching Homer, Demoſthenes, and reading lectures upon Ariſtotle's philoſophy at Florence; and others have repreſented him, as not only a learned, but as an honeſt, good-natured, and worthy man. There are ſome Greek manuſcripts in being with his name upon them; one particularly in the king

Hody de Græcis illuſtribus, &c. p. 227.

of

of France's library at Paris, intitled, A monody upon the miſeries of Conſtantinople. There are ſome philoſophical and moral pieces in manuſcript, which are alſo aſcribed to him. Hody, &c. Fabricii Bibl. Græc. lib. iii. c. vi. §. 29.

CALLISTUS (or CALLIXTUS) I. a pope, and as ſome ſay, a native of Rome, who ſucceeded Zephiryn in the popedom in the year 219, is ſaid to have built a church in honour of the Virgin Mary, and which is called at this day Notre dame au dela du Tibre, that is, Our Lady's church beyond the Tiber. This was occaſioned, it ſeems, by the bounty of the emperor Severus, who had ſuch a regard for the chriſtians, that he reſtored to them a piece of ground for this purpoſe, which had been taken from them by the inn-keepers of Rome. There is a tradition, that at the time when the foundations of this church were laying, a great quantity of oil iſſued out of the earth; "To an-"nounce, ſays Moreri, that Jeſus Chriſt, the anointed of "the Lord, was come into the world:" but this is a fable; and there is ſo little in eccleſiaſtical hiſtory to be depended upon concerning Calliſtus and his actions, that it is hard to affirm any thing about him. The acts of his martyrdom are records of no credit. Some ſay, that he was ſtoned to death in priſon, and every day, during his confinement, whipped with rods, and baſtinadoed by the emperor's command. Others, that the emperor was a friend to the chriſtians, and that it was his counſellors who put Calliſtus into priſon, where they kept him till the 14th of September, 224, and then threw him into a well, after he had been pope five years and about two months.

CALISTUS II. one of the greateſt popes that ever was, a Frenchman; his name Guy of Burgundy, and fifth ſon to William II. He was promoted to the archbiſhoprick of Vienne in the year 1083, which office he filled with ſuch applauſe, that he was thought worthy to preſide over the univerſal church. In 1119, he was elected pope upon the death of Gelaſius II. by the cardinals then in France, of the late pope's party; and took the name of Calliſtus, becauſe he was crowned the fourteenth of October, on which day the church of Rome keeps the feaſt of Calliſtus I. The ſee of Rome in the mean time was ſeized by Maurice Burdin, archbiſhop of Braga, who was choſen pope in 1118, by the emperor Henry the fifth's intereſt; ſo that Calliſtus durſt not go to Rome immediately upon his election, but held a council at Rheims, where he excommunicated the emperor Henry, with Burdin and all his abettors. After

ter this, he confirmed his title in the field, and marched to Rome at the head of an army. Henry, finding himself too weak, was glad to retire; and Burdin sheltered himself in Sutry. But Calliſtus purſuing, took him priſoner, and brought him into Rome in an ignominious manner; ſetting him upon an aſs, as ſome ſay, with his face towards the tail. Calliſtus afterwards made peace with Henry, and died in December 1124. There was alſo Calliſtus III. a Spaniard, who was elected to the popedom in the year 1445, and held it to the year 1458.

CALLOT (JAMES) a famous engraver, ſon of John Callot, herald of arms in Lorrain, was deſcended from an ancient and noble family, and born at Nancy in the year 1593. He did not intend however, that the antiquity and nobleneſs of his family ſhould ſupply the place of the neceſſary accompliſhments of a gentleman; and therefore we find him cheriſhing, from almoſt his infancy, a taſte and ſpirit for the belles lettres, as well as for the fine arts. When he was only twelve years old, he ſet off for Rome, without acquainting any body, in order to ſee the many curioſities there he had heard ſo much talk of; but his caſh failing, he joined himſelf to a party of Bohemians, who were going into Italy, and went with them into Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn deſigning, under a ſkilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and ſent immediately home to his parents. When he was about fourteen years of age, he gave them the ſlip again, and directed his courſe towards Rome; but he happened upon his elder brother, who was at Turin about buſineſs, and was brought back a ſecond time to Nancy. But his paſſion for ſeeing Rome being ſtill as warm as ever, his father at length gave him leave to go, and he went in the train of a gentleman, whom the duke of Lorrain ſent to the pope.

Felibiens entretiens ſur les vies des peintres.

When he arrived at Rome, he learned to deſign and engrave from Philip Thomaſſin of Troyes in Champagne, who had ſettled in that city. Afterwards he removed to Florence, where the great duke employed him with ſeveral other excellent workmen. Callot at that time began to deſign in miniature, and had ſo happy a genius for it, that he became incomparable in that way. He quitted his graver, and uſed aquafortis, becauſe this was both the quickeſt way of working, and gave more ſtrength and ſpirit to the performance. After the great duke's death, he began to have thoughts of re-

returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly ſtruck with ſome of his curious pieces, perſuaded Callot to go along with him to Lorrain, and promiſed him a good ſalary from his father-in-law Henry duke of Lorrain. Callot attended him, and had a conſiderable penſion ſettled upon him; and being in his thirty ſecond year, he married a wife, who was a woman of family. His reputation was now ſpread all over Europe, inſomuch that the infanta of Spain ſent for him to Bruſſels, when the marquis of Spinola was laying ſiege to Breda, that he might firſt draw, and afterwards engrave, as he did, the ſiege of that town. He went to France in the year 1628, when Lewis XIII. made him deſign and engrave the ſiege of Rochelle, and the iſle of Rhee. After he had been amply recompenſed by that monarch, he returned to Nancy; where he continued to follow the buſineſs of engraving ſo aſſiduouſly, that he is ſaid to have left one thouſand, three hundred, and eighty pieces of his own doing. A prodigious number for ſo ſhort a life as his! When the duke of Orleans, Gaſton of France, withdrew into Lorrain, he made him engrave ſeveral ſilver ſtamps, and went to his houſe two hours every day to learn to draw. In the year 1631, when the king of France had reduced Nancy, he ſent for Callot to engrave that new conqueſt, as he had done Rochelle; but Callot begged to be excuſed, becauſe that being a Lorrainer he could not do any thing ſo much againſt the honour of his prince and country. The king was not diſpleaſed at his anſwer, but ſaid, "The duke of Lorrain was "very happy in having ſuch faithful and affectionate ſubjects." Some of the courtiers inſinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmneſs, "That he would ſooner cut off his "thumb, than be obliged to do any thing againſt his ho-"nour." But the king, inſtead of forcing him, endeavoured to draw him into France, by offering to ſettle upon him a very large penſion; to which Callot anſwered, "That he "could not leave his country and birth-place, but that there "he would always be ready to ſerve his majeſty." Nevertheleſs, when he afterwards found the ill condition Lorrain was reduced to by the taking of Nancy, he projected a ſcheme of returning with his wife to Florence; but he was hindered from executing it by his death, which happened on the twenty eighth of March 1636, when he was only forty three years of age. He was buried in the cloiſter of the Cordeliers at Nancy, where his anceſtors lay; and had an epi-

taph

taph inſcribed upon a piece of black marble, on which was engraved a half pourtrait of himſelf.

Our excellent mr. Evelyn, who was a very good judge of his merit, ſpeaks of him as one, who "gave the utmoſt reputation to his art, of which it is capable, and attained, if ever any did, to its ſublimity; and beyond which it ſeems not poſſible for human induſtry to reach, eſpecially for figures in little: though he hath likewiſe publiſhed ſome in great, as boldly and maſterly performed as can poſſibly be imagined. What a loſs, ſays he, it has been to the virtuoſi, that he did not more delight in thoſe of a greater volume, ſuch as once he graved at Florence, do ſufficiently teſtify, and which likewiſe have exalted his incomparable talent to the ſupremeſt point." Then enumerating ſome of his principal performances, as his St. Paul; the Demoniac cured after Andrea Roſcoli; a Madonna after Andrea del Sarto; St. Luke's fair dedicated to Coſmo di Medicis; the murder of the Holy Innocents; the duke of Lorrain's palace and garden at Nancy; the entrance of the great duke, with all the ſcenes and repreſentations at the duke of Florence's nuptials; the Catafalco erected at the emperor Matthias's death; the famous ſiege at Rochelle; &c. &c. He concludes his account of the ſtupendous works of this inimitable maſter, with obſerving, "that his point and manner of etching was nothing inferior, nay ſometimes even exceeded, the moſt ſkilful burin."

Sculptura: or the hiſtory and art of chalcography. p. 87.

CALMET (AUGUSTIN) a Benedictine monk, of the congregation of St. Vannes, and St. Hydulphus; has publiſhed ſeveral learned and laborious works in divinity: among the reſt, 1. A literal expoſition in French, of all the books of the old teſtament, with large prefaces and curious diſſertations; the firſt volume of which was printed at Paris in 1707, which has ſince been completed in nine volumes folio. 2. An hiſtorical, critical, chronological, geographical, and literal dictionary of the Bible: enriched with a great number of figures, repreſenting Jewiſh antiquities, printed in two volumes folio at Paris in 1722, to which has been added a ſupplement in two more volumes folio. A new edition has ſince been printed at Paris, in four volumes folio, where the whole is thrown into one alphabet.

Biogr. Brit. CALVERT (GEORGE) deſcended from the ancient and noble houſe of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in the north riding of Yorkſhire, about the year 1582. In 1593, he

he became a commoner of Trinity college in Oxford, and on the twenty-third of February 1596-7, took the degree of bachelor of arts. At his return from his travels he was made ſecretary to Robert Cecil, one of the principal ſecretaries of ſtate to king James I. who continued him in his ſervice when he was raiſed to the office of lord high treaſurer. On the thirtieth of Auguſt 1605, when king James was entertained by the univerſity of Oxford, he was created maſter of arts with ſeveral noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and on the 29th of September 1617, received the honour of knighthood. February 15, 1618-19, he was appointed to be one of the principal ſecretaries of ſtate. Thinking the duke of Buckingham had been the chief inſtrument of his preferment, he preſented him with a jewel of great value: but the duke returned it, acknowledging he had no hand in his advancement, for that his majeſty alone had made choice of him on account of his great abilities. May 2, 1620, the king granted him a yearly penſion of a thouſand pounds out of the cuſtoms. After having held the ſeals about five years, he voluntarily reſigned them in 1624, frankly owning to the king, that he was become a Roman-catholick. The king, nevertheleſs, continued him a privy-counſellor all his reign; and on the ſixteenth of February, 1624-5, created him (by the name of ſir George Calvert of Danbywiſke in Yorkſhire, knight,) baron of Baltimore in the county of Longford in Ireland. He was at that time one of the repreſentatives in parliament for the univerſity of Oxford. Biogr. Brit.

While he was ſecretary of ſtate he had obtained a patent for him and his heirs, to be abſolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somerſetſhire, whereon Glaſtonbury ſtands, the firſt-fruits of chriſtianity in Britain, as the other was in that part of America. He laid out twenty-five thouſand pounds in advancing this new plantation, and built a handſome houſe in Ferryland. After the death of king James, he went twice to Newfoundland. When mr. de l'Arade, with three French men of war, had reduced the Engliſh fiſhermen there to great extremity, lord Baltimore with two ſhips manned at his own expence, drove away the French, taking ſixty of them priſoners, and relieved the Engliſh. Nevertheleſs, finding his plantation very much expoſed to the inſults of the French, he at laſt determined to abandon it. He went to Virginia, and having viewed the neighbouring country, Ibid.

returned

returned to England, and obtained from king Charles I. (who had as great a regard for him as king James had had) a patent to him and his heirs, for Maryland on the north of Virginia. He died at London, on the fifteenth of April, 1632, in the fifty-first year of his age, before the grant was made out; but his ſon Cecil Calvert, lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date, June 20, 1632. He was to hold it of the crown of England in common ſocage, as of the manor of Windſor; paying yearly, on Eaſter Tueſday, two Indian arrows of thoſe parts at the caſtle of Windſor, and the fifth part of the gold and ſilver ore that ſhould be found therein. King Charles himſelf gave that province the name of Maryland, in honour of his queen Henrietta Maria. The firſt colony ſent thither conſiſted of about two hundred people, Roman-catholicks, the chief of whom were gentlemen of good families. Since the firſt planting of this colony in 1634, it is become very conſiderable and flouriſhing, being chiefly peopled with Roman-catholicks, who have tranſplanted themſelves thither, in order to avoid the penal laws made againſt them in England. The Baltimore family were in danger of loſing their property, on account of their religion, by the act which requires all Roman-catholick heirs to profeſs the proteſtant religion, on pain of being deprived of their eſtates. But this was prevented by their profeſſing the proteſtant religion. George, the firſt lord, was buried in the chancel of St. Dunſtan's in the weſt, in Fleet-ſtreet. As to his character, dr. Lloyd ſays, he was the only ſtateſman, that, being engaged to a decried party [the Roman catholicks] managed his buſineſs with that great reſpect for all ſides, that all who knew him applauded him, and none that had any thing to do with him complained of him. He wrote, 1. Carmen funebre in D. Hen. Untonum ad Gallos vis legatum, ibique nuper fato functum. 2. Speeches in parliament. 3. Various letters of ſtate. 4. The anſwer of Tom tell-truth. The practice of princes, and The lamentation of the kirk.

Biogr. Brit.

Ibid.

State-Worthies, p. 752.

CALVIN (JOHN) one of the chief reformers of the church in the XVIth century, was born at Noyon, in Picardy, July 10, 1509. He was inſtructed in grammar learning at Paris, under Maturinus Corderius, and ſtudied philoſophy in the college of Montaigu, under a Spaniſh profeſſor. His father, who diſcovered many marks of his early piety, particularly in his reprehenſions of the vices of his companions,

ons, deſigned him for the church, and got him preſented, May 21, 1521, to the chapel of Notre Dame de la Geſine, in the church of Noyon. On the 27th of September, 1527, he was preſented to the rectory of Marteville, which he exchanged, July 5, 1529, for the rectory of Pont l'Eveque near Noyon. His father afterwards changed his reſolution, and would have him ſtudy law; to which, Calvin, who by reading the ſcriptures, by advice of Robertus Olivetanus his kinſman, had conceived a diſlike to the ſuperſtitions of popery, readily conſented, and reſigned the chapel of Geſine, and the rectory of Pont l'Eveque, on the fourth of May, 1534: he had never been in prieſt's orders, and belonged to the church only by having received the tonſure. He was ſent to ſtudy the law firſt under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges. He made a great progreſs in that ſcience, and improved no leſs in the knowledge of divinity by his private ſtudies. At Bourges he applied to the Greek tongue, under the direction of profeſſor Wolmar. His father's death having called him back to Noyon, he ſtaid there a ſhort time, and then went to Paris, where he wrote a commentary on Seneca's treatiſe De clementia, being at this time about four and twenty. Having put his name in Latin to this piece, he laid aſide his ſurname Cauvin, for that of Calvin, ſtyling himſelf in the title page Lucius Calvinus civis Romanus. He ſoon made himſelf known at Paris to ſuch as had privately embraced the reformation. A ſpeech of Nicholas Cop, rector of the univerſity of Paris, of which Calvin furniſhed the materials, having greatly diſpleaſed the Sorbonne and the parliament, gave riſe to a perſecution againſt the proteſtants; and Calvin, who narrowly eſcaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who laid this firſt ſtorm raiſed againſt the proteſtants. Calvin returned to Paris in 1534. This year the Reformed met with ſevere treatment, which determined him to leave France, after publiſhing a treatiſe againſt thoſe who believe that departed ſouls are in a kind of ſleep. He retired to Baſil, where he ſtudied Hebrew: at this time he publiſhed his Inſtitutions of the chriſtian religion; a work well adapted to ſpread his fame, though he himſelf was deſirous of living in obſcurity. It is dedicated to the French king, Francis I. This prince being ſolicitous, according to Beza, to gain the friendſhip of the proteſtants in Germany, and knowing that they were highly incenſed

La vie de Jean Calvin, par Beza.

Bayle.

Beza.

Ibid.

by the cruel perſecutions which their brethren ſuffered in France, he, by advice of William de Bellay, repreſented to them, that he had only puniſhed certain enthuſiaſts, who ſubſtituted their own imaginations in the place of God's word, and deſpiſed the civil magiſtrate. Calvin, ſtung with indignation at this wicked evaſion, wrote this work as an apology for the proteſtants who were burnt for their religion in France. The dedication to Francis I. is one of the three or four prefaces that are highly admired. That of Thuanus to his hiſtory, and Caſaubon's preface to Polybius, are two others of the number. This treatiſe, when firſt publiſhed in 1535, was only a ſketch of a larger work. The complete editions, both in Latin and in French, with the author's laſt additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a viſit to the ducheſs of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France, and having ſettled his private affairs, he purpoſed to go to Straſbourg, or Baſil, in company with his ſole ſurviving brother Antony Calvin; but as the roads were not ſafe on account of the war, except through the duke of Savoy's territories, he choſe that road. "This was a particular direction of providence, ſays "Bayle. It was his deſtiny that he ſhould ſettle at Geneva, "and when he was wholly intent on going farther, he found "himſelf detained by an order from heaven, if I may ſo ſpeak." William Farel, a man of a warm enthuſiaſtick temper, who had in vain uſed many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at laſt ſolemnly declared to him in the name of God, that if he would not ſtay, the curſe of God would attend him wherever he went, as ſeeking himſelf and not Chriſt. Calvin therefore was obliged to comply with the choice which the conſiſtory and magiſtrates of Geneva made of him, with the conſent of the people, to be one of their miniſters, and profeſſor of divinity. He wanted to undertake only this laſt office, and not the other, but in the end he was obliged to take both upon him, in Auguſt 1536. The year following he made all the people declare, upon oath, their aſſent to a confeſſion of faith, which contained a renunciation of popery; and becauſe this reformation in doctrine did not put an entire ſtop to the immoralities that prevailed at Geneva, nor baniſh that ſpirit of faction which had ſet the principal families at variance, Calvin, in concert with his collegues, declared, that they could not celebrate the ſacrament, whilſt

Bayle.

they kept up their animoſities, and trampled on the diſci- Beza.
pline of the church. He alſo intimated, that he could not ſubmit to the regulation which the ſynod of the canton of Berne had lately made [A]. Whereupon the ſyndics of Geneva ſummoned an aſſembly of the people, and it was ordered that Calvin, Farel, and another miniſter ſhould leave the town in two days, for refuſing to adminiſter the ſacrament. Calvin retired to Straſbourg, and eſtabliſhed a French church in that city, of which he was the firſt miniſter: he was alſo appointed to be profeſſor of divinity there. During his ſtay at Straſbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongſt other things, by the anſwer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, biſhop of Carpentras, inviting the people of Geneva to return into the boſom of the Romiſh church. Two years after, the divines of Straſbourg, being very deſirous that he ſhould aſſiſt at the diet, which the emperor had appointed to be held at Worms, and at Ratiſbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Mean while the people of Geneva (the ſyndics, who promoted his baniſhment, being now ſome of them executed, and others forced to fly their country for their crimes) entreated him ſo earneſtly to return to them, that at laſt he conſented. He arrived at Geneva Bayle.
on the 13th of September, 1541, to the great ſatisfaction both of the people and the magiſtrates; and the firſt thing he did, after his arrival, was to eſtabliſh a form of church diſcipline, and a conſiſtorial juriſdiction, inveſted with the power of inflicting cenſures, and canonical puniſhments, as far as excommunication incluſively. This ſtep was exclaimed againſt by many, as a revival of Romiſh tyranny; nevertheleſs it was carried into execution, the new canon Ibid.
being paſſed into a law, in an aſſembly of the whole people, held on the 20th of November, 1541; and the clergy and laity ſolemnly promiſed to conform to it for ever. The in-

[A] The church of Geneva made uſe of leavened bread in the holy communion, had removed all the baptiſmal fonts out of the churches, and obſerved no holidays but Sundays. Theſe three things were diſapproved by the churches of the canton of Berne, who made an act in a ſynod held at Lauſanne, that the church of Geneva ſhould be required to reſtore the uſe of unleavened bread, the baptiſmal fonts, and the obſervation of the feaſts. Theſe were the regulations to which Calvin refuſed to ſubmit.

flexible rigour, with which Calvin asserted, on all occasions, the rights of his consistory, procured him many enemies: but nothing daunted him; and one would hardly believe, if
Bayle. there were not unquestionable proofs of it, that amidst all the commotions at home, he could take so much care as he did of the churches abroad, in France, Germany, England, and Poland, and write so many books and letters [B]. He did more, by his pen than by his presence; nevertheless on some occasions he acted in person, particularly at Francfort in 1556, whither he went to put an end to the disputes which divided the French church in that city. He was always employed; having almost constantly his pen in his hand, even when sickness confined him to his bed; and he continued the discharge of all those duties, which his zeal for the general good of the churches imposed on him, till the day of his death, May 27, 1564. He was a man
Ibid. whom God had endowed with very eminent talents: a clear understanding, a solid judgment, and a happy memory [C]; he was a judicious, elegant, and indefatigable writer, and possessed of very extensive learning, and a great zeal for truth. Joseph Scaliger, who was not lavish of his praise, could not forbear admiring Calvin; none of the commentators, he said, had hit so well the sense of the prophets; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy
Ibid. Patin, that many of the Roman-catholicks would do justice to Calvin's merit, if they dared to speak their minds. One cannot help laughing at those, who have been so stupid, as to accuse him of having been a lover of wine, good chear, money, &c. Artful slanderers would have owned that he was sober by constitution, and that he was not solicitous to heap up riches. That a man who had acquired so great a reputation and such an authority, should yet have had but a salary of an hundred crowns, and refuse to accept of more; and after living fifty-five years with the utmost frugality,
Ibid. should leave but three hundred crowns to his heirs, includ-

[B] The edition of his works published at Geneva, contains 12 volumes in folio; which have been brought into nine volumes in the edition printed at Amsterdam, in 1667.

[C] We are told by Beza, who wrote his life both in Latin and French, that he knew men again, after many years, whom he had seen but once; and that when he was interrupted for several hours, whilst he was dictating any thing, he would resume the thread of his discourse, without being told where he broke off; and never forgot what he had once committed to memory.

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ing the value of his library, which ſold very dear, is ſomething ſo heroical, that one muſt have loſt all feeling not to admire it. When Calvin took his leave of the people of Straſbourg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been aſſigned to him; the former he accepted, but abſolutely refuſed the other. He carried one of his brothers with him to Geneva, but he never laboured to raiſe him to an honourable poſt, as any other poſſeſſed of his credit would have done. He took care indeed of the honour of his brother's family, by getting him looſened from an adultereſs, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron Martin Bucer, married at Straſbourg, Idoletta de Bure, widow of an anabaptiſt, whom he had converted. She had ſome children by her firſt huſband, and bore Calvin one ſon, who died ſoon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loſs of her, and never married again.

CALVISIUS (SETHUS) a learned German, was born at Groſleb, a little town in Thuringia, in the year 1556. He was famous for his ſkill in chronology, and publiſhed a ſyſtem of it in the year 1605, upon the principles of Joſeph Scaliger, for which he was not a little commended by Scaliger. "Calviſius, ſays he, is the only one among the "modern chronologers, who has ceaſed to be a trifler. His "work is a moſt excellent, uſeful work, and full of all "kinds of good learning." Iſaac Caſaubon alſo, a better judge in this caſe than Scaliger, as being under leſs temptation to be partial, has ſaid very high things of Calviſius. "I lately ſaw, ſays he, in a letter to Scaliger, a divine "work of a modern writer, whoſe name you firſt acquainted me with; I mean Sethus Calviſius. One would wonder how ſo much parts and learning could remain in obſcurity, and concealed from the world ſo long. But the plain good man ſeems not to have been the leaſt ſolicitous about diſtinguiſhing himſelf, and by ſhining out all at once, has ſurpriſed us the more." In the year 1611, Calviſius publiſhed a work againſt the Gregorian calendar, under the title of Elenchus calendorii a papa Gregorio XIII. comprobati; or, A confutation of the calendar, approved

Scalig. in epiſt. 240.

Epiſt. 444.

and eſtabliſhed by pope Gregory XIII. Voſſius tells us, that he not only attempts in this work to ſhew the errors of the Gregorian calendar, but offers alſo a new and more conciſe, as well as truer method of reforming the calendar. He prepared a more correct edition of his chronology, but did not live to publiſh it himſelf; for he died in the year 1617, and it was not publiſhed till the year 1620. This work is ſaid to have coſt him twenty years pains and ſtudy.

Voſſ. de mathem.

CAMDEN (WILLIAM) one of the moſt illuſtrious men of his age, was born at London on the ſecond of May, 1551. His father was a native of Litchfield in Staffordſhire, but ſettling at London, became a member of the company of painter-ſtainers. His mother was deſcended from the ancient family of the Curwens of Wirkington in Cumberland. He received the firſt tincture of learning in Chriſt's hoſpital. He was afterwards ſent to St. Paul's ſchool, and at fifteen years of age was removed to Oxford, and entered as a ſervitor in Magdalen college: he perfected himſelf in grammar learning in the ſchool adjoining, under dr. Thomas Cooper, afterwards biſhop of Lincoln. Upon miſſing a demi's place, he went from thence to Broadgate-hall, now Pembroke college, in the ſame univerſity; where he remained two years and a half, under the tuition of dr. Thomas Thornton, who being advanced to a canonry of Chriſt-church, carried Camden along with him, and entertained him in his own lodgings. At this time it was that his friendſhip commenced with the two Carews [A], Richard and George; the latter of whom was afterwards created earl of Totneſs. By the intereſt of the popiſh party, he loſt a fellowſhip in the college of All Saints. In 1570 he was deſirous of being admitted bachelor of arts; but in this alſo he miſcarried. The year following he came up to London, to proſecute his ſtudies; dr. Gabriel Goodman, dean of Weſtminſter, and dr. Godfrey Goodman his brother,

Biogr. Brit.

Ibid.

Ibid.

[A] As they were both antiquaries, it has been ſuppoſed that their converſation might give Camden a turn that way. This is the more probable, becauſe we learn from himſelf, that before he left Oxford he had a ſtrong inclination to theſe ſtudies, and that he could never hear any thing mentioned, relating to that ſubject, without more than ordinary attention. After he quitted the univerſity, and before he was ſettled at Weſtminſter, he made frequent excurſions, for the ſake of informing himſelf in matters of this nature, and began very early to form thoſe collections, out of which he afterwards drew his learned and laborious performance. Biogr. Brit.

ſupplying

ſupplying him both with money and books. In 1573 he returned to Oxford, where he ſupplicated again for the degree that had been refuſed him; and his requeſt being *now* granted, he took, but did not complete, it by determination. In 1575 dr. Gabriel Goodman procured him to be choſen ſecond maſter of Weſtminſter ſchool. While he diſcharged this laborious office with diligence and faithfulneſs, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, A hiſtory of the ancient inhabitants of Britain, their origin, manners, and laws, which appeared in 1586, in Latin. The author himſelf tells us, that he ſpent ten years in compiling it, and that he was firſt put upon it by Abraham Ortelius, the moſt learned geographer of his age, who coming over to England, made an acquaintance with Camden, and correſponded with him conſtantly. He began to digeſt his collections the year after he came to Weſtminſter, devoting to it his ſpare hours and holidays. It was reprinted in the year 1587, and a third edition appeared in 1590. In 1588, dr. John Piers, biſhop of Saliſbury, conferred on Camden the prebend of Iffarcomb, which he enjoyed during his life without reſidence, and without having been promoted to holy orders. In the month of June, in the ſame year, he ſupplicated the univerſity of Oxford for the degree of maſter of arts; which deſire of his was granted, on condition that he ſhould ſtand in the act following; but his admiſſion occurs not in their regiſter. In 1593, he ſucceeded dr. Edward Grant, as head maſter of Weſtminſter ſchool. The year following he publiſhed the fourth edition of his Britannia, corrected and very much enlarged. In 1597, he publiſhed a new Greek grammar, entitled, Grammatices Græcæ inſtitutio compendiaria, in uſum regiæ ſcholæ Weſtmonaſterienſis; which was received in all the public ſchools in England. Dr. Smith, who publiſhed a life of Camden in Latin in the year 1691, ſays this grammar had at that time run through very near an hundred impreſſions. Its author was taken from the life of a pedagogue the ſame year, and promoted to be Clarenceux king at arms. In 1600 he ſent abroad an account of all the monuments of the kings, queens, nobles, and others, in Weſtminſter-abbey, with their inſcriptions [B]. This year alſo came out the fifth edition of his Britannia, to which was annexed, an apology to the reader, in anſwer to what had been publiſhed by Rafe

Biogr. Brit.

Ibid.

Wood, F. O. vol. i. c. 135.

[B] It was again publiſhed in 1603, and a third time in 1606.

Brooke

Brooke to the prejudice of his work [c]. In 1603, a collection of our ancient hiſtorians appeared at Francfort, by Camden's care, under the title of Anglica, Normannica, Hibernica, Cambrica, a veteribus deſcripta; ex quibus Aſſer Menevenſis, anonymus de vita Guilielmi Conquæſtoris, Thomas Walſingham, Thomas de la More, Guilielmus Gemeticenſis, Giraldus Cambrenſis; plerique nunc in lucem editi, ex bibliotheca Guilielmi Camdeni. Having laid aſide the deſign he once formed of writing a civil hiſtory of England, he thought himſelf obliged in juſtice, to add to the ſmall ſtock of materials already prepared theſe original and valuable authors. This account he himſelf gives in his epiſtle to ſir Fulke Grevile, to whom he dedicated this collection in acknowledgment of the good offices he had done him in procuring him to be made king at arms. In the year following he publiſhed his Remaines of a greater work concerning Britain, the inhabitants thereof, their languages, names, ſurnames, empreſes, wiſe ſpeeches, poeſies, and epitaphes. Biogr. Brit. This was a collection of things which had been communicated to him whilſt he was gathering materials for his Britannia. After the diſcovery of the gunpowder plot, king James, being deſirous to put the reformed churches abroad upon their guard againſt the enemies of the proteſtant religion, and to ſatisfy foreign princes of the juſtice of his proceedings, made choice of mr. Camden as beſt qualified to draw up the whole caſe in Latin. In 1607, Camden publiſhed the complete edition of his Britannia, printed in folio, amended and enlarged, and adorned with maps and cuts. A faithful tranſlation of this edition was publiſhed in 1695, by Edmund Gibſon, of Queen's college in Oxford, afterwards biſhop of London. Dr. Holland, a phyſician of Coventry, who publiſhed a tranſlation of Camden's Britannia, in 1611, had inſerted therein ſeveral things of his own. Theſe inter-

[c] Upon the publication of the fourth edition of this work, it was warmly attacked by Raſe Brookeſmouth, York-herald, who pretended to diſcover in it many errors, in relation to deſcents; on which article the author had enlarged very much in that edition. Camden, in his defence, ſhews, from various authorities, both of hiſtory, and records, that in many of the places objected to, himſelf was in the right, and his adverſary, notwithſtanding the many years he had ſpent in the office of a herald, in the wrong. He acknowledges, that by following one of his predeceſſors, Robert Cook, Clarenceux king at arms, he had fallen into ſome miſtakes, which he thinks were excuſable, on account of the authority by which he was miſled. He concludes this ſhort diſcourſe with ſome very quick and lively ſtrokes of learned raillery upon his opponent. Biogr. Brit.

polations,

polations, which a great many readers could not diſtinguiſh, occaſioned ſome writers to alledge the authority and teſtimony of Camden to prove facts which he never advanced. To prevent this miſtake for the future, mr. Gibſon reſolved to give a new tranſlation of Camden, purged from all foreign interpolations. But becauſe dr. Holland's additions were ſometimes good, and it was generally believed that he had conſulted Camden himſelf, when he met with any obſcurities, mr. Gibſon preſerved them, and placed them at the bottom of the page. He alſo added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had deſcribed, or a deſcription of places omitted by him; with a liſt of the perſons by whom he was furniſhed with his materials. In 1615, Camden publiſhed in Latin his annals of queen Elizabeth, under the following title, Annales rerum Anglicarum et Hibernicarum, regnante Eliſabetha, ad annum ſalutis MDLXXXIX. The continuation of theſe annals was finiſhed about the year 1617; but Camden never would conſent to its being publiſhed in his life time.

Camden, not contented with having employed his pen in the ſervice of the republick of letters, reſolved alſo to beſtow part of his eſtate in founding a lecture on hiſtory in the univerſity of Oxford. By a deed executed in due form, March 5, 1621-2, he made over all his right in the manor of Bexley in Kent, with all profits, &c. ariſing therefrom, to the chancellor, maſters, and ſcholars, of the univerſity of Oxford, and their ſucceſſors, with this proviſo, that the profits of the ſaid manor, which were computed to be of the yearly value of four hundred pounds, ſhould be enjoyed by mr. William Heather, his heirs and executors, for the ſpace of ninety-nine years, from the death of the donor, during which time the ſaid William Heather was to pay to the profeſſor of hiſtory in Oxford one hundred and forty pounds per annum, by half-yearly payments; and after the expiration of that term, the whole eſtate to be veſted in that univerſity: for which ample donation he was unanimouſly declared and received into the number of benefactors to the univerſity [D]. He appointed Degory Wheare, M. A. fellow of Exeter college, to be his firſt profeſſor. Mr. Camden died the ninth of November, 1623, at his houſe at Chiſſelhurſt in Kent, where from 1609, he had paſſed all the time that he Biogr. Brit.

[D] When Camden went to Oxford in 1613, on account of ſir Thomas Bodley's funeral, he was offered the degree of maſter of arts, but declined it, as he did afterwards the title of knight.

could

could be abſent from London. By his will, written by himſelf upon his laſt birth-day, May 2, 1623, (which day, it appears by his diary, was conſtantly ſpent by him in good works and pious meditations) he bequeathed eight pounds to the poor of the pariſh in which he ſhould happen to die; a piece of plate of ten pounds value to ſir Fulke Grevile, lord Brooke, who preferred him gratis to his office; ſixteen pounds to the company of painter-ſtainers of London, to buy them a piece of plate, upon which he directed this inſcription, Gul. Camdenus clarenceux, filius Samſonis pictoris Londinenſis, dono dedit; twelve pounds to the cordwainers company, to purchaſe them a piece of plate, on which the ſame inſcription was to be engraved; ſeveral legacies to his relations, and ſome ſmall memorials to his particular acquaintances. His books and papers he bequeathed to ſir Robert Cotton of Conington [E]. He alſo directed by his will, that he ſhould be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the ſouth iſle of Weſtminſter abbey, near the learned Caſaubon, and over-againſt the celebrated Chaucer [F]. He was not leſs illuſtrious for his virtues, than for his learning. In his writings he was candid and modeſt, in his converſation eaſy and innocent, and in his whole life even and exemplary. With theſe good qualities it is no wonder that he had ſo great a number of illuſtrious friends in England, and in foreign countries. To be particular in his acquaintance (ſays the learned biſhop Gibſon) would be to reckon up all the learned men of his time. When he

[E] His collections in ſupport of his hiſtory, with reſpect to civil affairs, were before this time depoſited in the Cotton library; for as to thoſe that related to eccleſiaſtical matters, when aſked for them by dr. Goodman, ſon to his great benefactor, he declared, he ſtood engaged to dr. Bancroft, archbiſhop of Canterbury; who upon his death, transferred his right to them to his ſucceſſor, dr. Abbot, who actually had them, and intended to have publiſhed them. They came afterwards into the hands of archbiſhop Laud, and are ſuppoſed to have been deſtroyed, when his papers fell into the hands of mr. Prynne, mr. Scot, and Hugh Peters; for upon a diligent ſearch made by dr. Sancroft, ſoon after his promotion to the ſee of Canterbury, there was not a line of them to be found. Biog. Brit.

[F] Near the place a handſome monument of white marble was erected, with his effigies, and in his hand a book with Britannia inſcribed on the leaves. According to dr. Smith, a certain young gentleman, who thought the reputation of his mother hurt by ſomething that Camden has delivered of her in hiſtory, could find no other way to be revenged, than by breaking off a piece from the noſe of his ſtatue in Weſtminſter-abbey.

was

was young, learned men were his patrons; when he grew up, the learned men were his intimates, and when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an uſeful and honourable correſpondence he had ſettled both at home and abroad, doth beſt appear from his letters; and with what candour and eaſineſs he maintained it, the ſame letters may inform us. The work he was engaged in for the honour of his native country, gained him reſpect at home and admiration abroad, ſo that he was looked upon as a common oracle; and for a foreigner to travel into England, and return without ſeeing Camden, was thought a very groſs omiſſion. He was viſited by ſix German noblemen at one time, and at their requeſt wrote his lemma in each of their books, as a teſtimony that they had ſeen him [G].

[G] Dr. Smith publiſhed ſome ſmall pieces, written by Camden, and in the ſame volume with his life and letters. The moſt conſiderable is in Latin, and bears the title of Gulielmi Camdeni annales ab anno 1603, ad ann. 1623; but the running title is, Gulielmi Camdeni regni regis Jacobi I. annalium apparatus. Mr. Wood (A. Oxon. vol. I. c. 481.) thought theſe were mr. Camden's materials for writing the annals of king James's reign: but what they really were we learn from biſhop Gibſon. From the end of queen Elizabeth to his own death, Camden kept a diary of all (rather of many of) the remarkable paſſages in the reign of king James. Not that he could ſo much as dream of living to make uſe of them himſelf at that age, and under thoſe many infirmities which a laborious life had drawn upon him: but he was willing however to contribute all the aſſiſtance he could to any that ſhould do the ſame honour to the reign of king James, which he had done to that of queen Elizabeth. Biogr. Brit.

CAMERARIUS (JOACHIMUS) an exceedingly learned German, was born at Pabeperg upon the 12th of April, in the year 1500, and was ſent to a ſchool at Leipſic, when he was thirteen years of age. Here he ſoon diſtinguiſhed himſelf by his hard application to Greek and Latin authors, which he read without ceaſing; and there goes a ſtory, that when Leipſic was in a tumult on ſome account or other, Camerarius ſhewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm; and which indeed to a ſcholar at that time was of ſome conſequence, when printing was but lately introduced, and Greek books were as yet not eaſy to be come at. In the year 1517, he ſtudied philoſophy under Moſellanus; and this was the year, when the indulgences were preached, which gave occaſion

Melchor. Adam. in vita Camerarii.

was born of a good family at Liſbon, about the year 1527. He ſtudied in the univerſity of Conimbra, and gave proofs of his genius for poetry, while he was very young. However, not being born to fortunes, he was obliged to quit books, and have recourſe to arms. He was ſent to Ceuta in Africa, which the Portugueze were in poſſeſſion of at that time, and acquitted himſelf like a good ſoldier upon many occaſions, but at laſt had the misfortune to loſe one of his eyes, in defence of that town againſt the Moors. From thence he returned to Portugal, but did not yet find himſelf in a condition to live as he would, and therefore went next in an expedition to the Eaſt Indies. In this abſence he compoſed a great many poems, which gained him the good will and affection of the commanding officer and ſome others, who had a tincture of polite literature; but happening unluckily to be ſevere upon one, who did not underſtand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and from thence to Portugal. In his paſſage thither, he was ſhipwrecked by a ſtorm, loſt all his effects, and with great difficulty ſaved his life. He did not loſe however, ſays monſieur Baillet, his ſenſes in the midſt of all this danger; but had the preſence of mind to preſerve his Luſiadas, which he held in his left hand, while he ſwam with his right. As ſoon as he was ſettled again in his own country, he put the finiſhing hand to his Luſiadas, and dedicated it in the year 1569, to don Sebaſtian, king of Portugal, in hopes of making his fortune by it. But that prince being then very young, and the courtiers no admirers of poetry, the unfortunate Camoens was entirely diſappointed. He did not however travel again in ſearch of farther adventures, but ſpent the remainder of his life at Liſbon; where, to the eternal reproach of his countrymen, he died miſerably poor and unregarded, in the year 1579.

Jugemens des Scavans, tom. iv. p. 440.

It is generally agreed, that Camoens had a moſt extraordinary genius for poetry; that he had an abundance of that vivida vis animi, which is neceſſary to conſtitute a poet; that he had a fertile invention, a ſublime conception, and an eaſe and aptitude in his make, which could accommodate itſelf to any ſubject. Nicholas Antonio, from whom we collected the above circumſtances of his life, ſays, that "he "perfectly ſucceeded in all ſubjects of the heroick kind; "that he had a peculiar talent in deſcribing perſons and "places; that his compariſons were great and noble, his epiſodes

Nichol. Anton. Biblioth. Script. Hiſpan. tom. ii. p. 20, 21.

"episodes very agreeable and versified, yet never leading his "reader from the principal object of his poem; and that he "had mixed a great deal of learning in it, without the least "appearance of affectation and pedantry." Rapin has criticised the Lusiadas somewhat severely, and tells us, that "as divine a poet as Camoens may pass for with the Portu- "gueze, yet he is exceptionable in many accounts. His "verses are so often obscure, that they may seem rather to "be mysteries or oracles. The design is too vast, without "proportion or justness; and, in short, it is a very bad mo- "del for an epick poem. He adds, that Camoens has "shewn no judgment in composition; that he has mixed "indiscriminately Venus, Bacchus, and other heathen di- "vinities in a christian poem; and that he has conducted "it no better in many other respects." Nichol. Antonii Bibliotheca Script. Hispan. tom. ii. p. 20, 21. Reflex. crit. sur la poes.

But notwithstanding Rapin's dislike of this poem, it has been often reprinted and translated into several languages. It has been translated once into French, twice into Italian, and four times into Spanish. Lastly, it was translated into Latin by Thomas de Faria, bishop of Targa in Africa; who, concealing his name, and saying nothing of its being a translation, made some believe, that the Lusiadas was originally written in Latin. Large commentaries have been written upon the Lusiadas; the most considerable of which are those of Emanuel Faria de Sousa, which were printed in two volumes folio at Madrid, in the year 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of observations, upon the Miscellaneous poems of Camoens, which this commentator left behind him in manuscript. We cannot conclude our account of Camoens, without lamenting, that his great merit was not known, or which is the same thing, or rather worse, not acknowledged till after his death.

CAMPANELLA (THOMAS) a celebrated Italian philosopher in the beginning of the XVIth century, was born at Stilo, a small village in Calabria, on the 5th of September, 1568. At the age of thirteen he understood the ancient orators and poets, and wrote discourses and verses on various subjects. When he was fourteen years and a half old, his father purposed to send him to Naples to study law; but young Campanella having other views, entered himself into the order of the Dominicans. Whilst he was studying philosophy at San Giorgio, his professor was invited to dis- Moreri

 puted

Moreri. pute upon ſome theſes which were to be maintained by the Franciſcans; but finding himſelf indiſpoſed, he ſent Campanella in his room, who argued with ſo much ſubtilty and force, that every body was charmed with him, and cried out, that the genius of Teleſius had tranſmigrated into Campanella: he had never before heard of that philoſopher, but after this read him carefully, and even entered into his ſentiments. When his courſe of philoſophy was finiſhed, he was ſent to Coſenza to ſtudy divinity. But his inclination led him to philoſophy. Having conceived a notion that the truth was not to be found in the peripatetick philoſophy, he anxiouſly examined all the Greek, Latin, and Arabian commentators upon Ariſtotle, and began to heſitate more and more with regard to their doctrines. His doubts ſtill remaining, he determined to peruſe the writings of Plato, Pliny, Galen, the Stoicks, and the followers of Democritus, and eſpecially thoſe of Teleſius, and to compare them with the original book of the world. He found the doctrine of his maſters to be falſe in ſo many points, that he began to doubt even of uncontroverted matters of fact. At the age of two and twenty he began to commit his new ſyſtems to writing, and in 1590, he went to Naples to get them printed. Paſſing by a convent of the Recollets in that city, and ſeeing a great number of people going in and out, he enquired the reaſon of it, and being told that they were diſputing in philoſophy, he went in with the others, and obtaining leave to ſpeak, acquitted himſelf to ſo much advantage, that he received the applauſes of the whole aſſembly, and the monks of his order carried him away in triumph to their convent. Some time after he was preſent at a diſputation in divinity, and took occaſion to commend what was ſpoken by an ancient profeſſor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner, be ſilent, ſince it did not belong to a young man, as he was, to interpoſe in queſtions of divinity. Campanella fired at this, and ſaid, that as young as he was, he was able to teach him; and immediately confuted what the profeſſor had advanced, to the ſatisfaction of the audience. The profeſſor conceived a mortal hatred to him on this account, and accuſed him to the inquiſition, as if he had gained by magick that vaſt extent of learning which he had acquired without a maſter. His writings made a prodigious noiſe in the world, and the novelty of his opinions ſtirring up many enemies againſt him at Naples, he removed to Rome; and not meeting with a better reception in that

city,

city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome. This gave him little disturbance, and he continued his journey. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards to Rome, he met with a better reception than before, and was honoured with the friendship of several cardinals. In 1598 he went to Naples, where he staid but a short time, then visited his own country. Some expressions which he dropt, with regard to the government of the Spaniards and the project of an insurrection, being reported to the Spaniards, he was seized and carried to Naples in 1599, as a criminal against the state, and put seven times to the rack, and afterwards condemned to perpetual imprisonment. At first he was not permitted to see any person, and denied the use of pen, ink, and paper; but being afterwards indulged therewith, he wrote several of his pieces in prison; some of which Tobias Adamus of Saxony procured from him, and published in Germany. The disgrace of the duke of Osſuna, viceroy of Naples, who had a great esteem for Campanella, and often consulted him, was the occasion of his being afterwards more strictly confined. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626. Campanella went immediately to Rome, where he continued some years in the prisons of the inquisition; but he was a prisoner only in name. Divers reasons are given for this new imprisonment. Some say, that in order to rescue himself from the long and severe confinement which he suffered under the the Spaniards, he appealed from the inquisition in Spain, before which he had been accused, to that of Rome, where he expected to be treated with more lenity. Others report, that the pope, who wanted a pretence to bring him from Naples, acquainted the king, that since Campanella was not convicted of any crime against the state; but was accused of advancing several errors in his writings, he ought to give an account of his faith before the inquisition at Rome. In this case it was necessary for Campanella to continue for some time under a kind of confinement, in order to give a colour to the pretext employed by the pope. In 1629 he was discharged, but the resentment of the Spaniards was not abated. The friendship shewn him by the pope, who settled a

Moreri. Gen. Dict.

conſiderable penſion, and conferred many other favours on him, excited their jealouſy; and his correſpondence with ſome of the French nation, gave them new ſuſpicions of him. Campanella being informed of their deſigns againſt him, went out of Rome, diſguiſed like a minime in the French ambaſſador's coach; and embarking for France, landed at Marſeilles in October 1634. Mr. Peireſc being informed of his arrival, ſent a letter to bring him to Aix, where he entertained him ſome months. The year following Campanella went to Paris, and was graciouſly received by Lewis XIII. and cardinal Richlieu; the latter procured him a penſion of 2000 livres, and often conſulted him on the affairs of Italy. Campanella paſſed the remainder of his days in a monaſtery of the Dominicans at Paris, and died on the 21ſt of March 1639, in the ſeventy-firſt year of his age. A liſt of his writings may be ſeen in Moreri.

CAMPIAN (EDMUND) a very ingenious and learned Engliſhman, was born at London upon the twenty fifth of January 1540, and educated there in ſchool learning among the blue coat boys in Chriſt's hoſpital. Being a boy of great parts, he was pitched upon, while he was at ſchool, to make an oration before queen Mary at her acceſſion to the crown; and from thence elected ſcholar of St. John's college in Oxford by Thomas White, the founder of it, in the year 1553. He took his degrees of bachelor and maſter of arts regularly, and afterwards went into orders. In the year 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and alſo kept an act in St. Mary's church, with very great applauſe from that learned queen. In the year 1568, he went into Ireland, where he wrote a hiſtory of that country in two books; but being then diſcovered to have embraced the popiſh religion, and to labour for proſelytes, he was ſeized and detained for ſome time. He eſcaped ſoon after into England; but in the year 1571, tranſported himſelf into the Low-countries, and ſettled himſelf in the Engliſh college of jeſuits in Doway, where he openly renounced the proteſtant religion, and had the degree of bachelor of divinity conferred upon him. From thence he went to Rome, where he was admitted into the ſociety of jeſuits in the year 1573; and afterwards ſent by the general of his order into Germany. He lived for ſome time at Brune, and then at Vienna; where he compoſed a tragedy, called Nector and Ambroſia, which was acted before the emperor with great applauſe. Soon after he ſettled at Prague in Bohemia, and

Wood's Athen. Oxon. —Tanner's Bibliotheca Britannico-Hibernica.

and taught rhetorick and philoſophy for about ſix years in a college of jeſuits, which had been newly erected there. At length being called to Rome, he was ſent by the command of pope Gregory XIII. into England, whither he arrived upon the twenty fifth of June in the year 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of converſation and writing. He ſeems to have challenged the Engliſh clergy to a diſputation by a piece, intitled Rationes decem oblati certaminis in cauſa fidei, redditæ academicis Angliæ, which was printed at a private preſs in the year 1581; and many copies of which, as mr. Wood tells us, were diſperſed that year in St. Mary's church at Oxford, during the time of an act. In ſhort, Campian, though nobody knew where he was, was yet ſo active, as to fall under the cognizance of Walſingham ſecretary of ſtate; and Walſingham employed a prieſt catcher, who was as uſeful a member of ſociety in thoſe days as a thief catcher is now, to find him out. He was at laſt diſcovered in diſguiſe at the houſe of a private gentleman in Berks, from whence he was conveyed in great proceſſion to the Tower of London, with a paper faſtened to his hat, on which was written Edmund Campian a moſt pernicious jeſuit. Afterwards, having been found guilty of high treaſon, in adhering to the biſhop of Rome the queen's enemy, and in coming to England to diſturb the peace and quiet of the realm, he was hanged and quartered, with other Romiſh prieſts, at Tyburn upon the firſt of December in the year 1581.

All parties allow him to have been a moſt extraordinary man: of admirable parts, an elegant orator, a ſubtle philoſopher and ſkilful diſputant, an exact preacher both in Latin and Engliſh, and withal a good natured and well behaved man: ſo that we are ready to lament his having been a papiſt, and having ſuffered ſo hard a fate. Beſides the books already mentioned, he wrote, 1. Chronologia univerſalis: a very learned work. 2. Nine articles directed to the lords of the privy council, in 1581. 3. Various conferences concerning religion, had with proteſtant divines in the Tower of London, in 1581. 4. Narratio de divortio Henrici VIII. regis ab uxore Catherina, &c. The manuſcript of his Hiſtory of Ireland was found in the Cotton library, and publiſhed at Dublin by ſir James Ware in the year 1633.

CANTACUZENUS (JOHANNES) a celebrated Byzantine hiſtorian, was born at Conſtantinople of a very an-

cient and noble family; his father being governor of Peloponnesus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards admitted to the highest offices of state; where he acquitted himself in such a manner, as to gain the favour of both court and city. He was made first lord of the bedchamber to the emperor Andronicus, but lost his favour about the year 1320, by addicting himself too much to the interest of his grandson Andronicus. However, when the grandson seized the empire, as he did in the year 1328, he loaded Cantacuzenus with wealth and honours; made him generalissimo of his forces; did nothing without consulting him; and would fain have had him to have joined him in the goverment, which Cantacuzenus refused. In the year 1341, Andronicus died, and left to Cantacuzenus the care of the empire, till his son John Paleologus, who was then but nine years of age, should be fit to take it upon himself: which trust he discharged very diligently and faithfully. But the empress dowager, the patriarch of Constantinople, and some of the nobles, soon growing jealous and envious of Cantacuzenus, formed a party against him, and declared him a traitor: upon which a great portion of the nobility and army, besought him to take the empire upon himself, and accordingly he was crowned at Hadrianopolis upon the twenty first of May in the year 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reasonable terms of peace with John Paleologus; viz. that himself should be crowned, and that John should be a partner with him in the empire, though not upon an equal footing, till he should arrive at years sufficient. He gave him also his daughter Helen, to whom he had formerly been engaged for a wife; and the nuptials were celebrated on the thirteenth of May in the year 1347. But suspicions and enmities soon arising between the new emperors, the war broke out again, and lasted, till John took Constantinople in the year 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his share of the empire, and retired to a monastery, where he took the habit of a monk, with the new name of Joasaphus, and spent the remainder of his life in reading and writing. His wife retired also at the same time to a nunnery, where she changed her own name Irene for the new one of Eugenia.

Fabricii Bibl. Græc. l. v. c. 5. §. 12. Cave's Historia Lit. tom. ii. p. 42. in append.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and supposed by some, that he did not die till the

the year 1411, when he was a hundred years of age, or upwards. Here he wrote a Hiſtory of his own times in four books, or rather of the times in which he was engaged in worldly affairs; ſince the period it includes is only from the year 1320 to the year 1355. He was a very proper perſon to relate the tranſactions within this period, becauſe he was not only an eye witneſs of all that was done, but himſelf the orderer and doer of a great part: upon which account Voſſius has not ſcrupled to prefer him to all the Byzantine hiſtorians. A Latin tranſlation of this hiſtory, from the Greek manuſcript in the duke of Bavaria's library, was publiſhed by Pontanus at Ingolſtad in the year 1603: and afterwards at Paris, in 1645, a ſplendid edition in three volumes folio of the Greek from the manuſcript of monſ. Legviere chancellor of France, with Pontanus's Latin verſion, and with the notes of him and Greſſer. Fabricius. De Græc. hiſt. p. 310.

Beſides this hiſtory he wrote alſo ſome theological works, particularly an Apology for the chriſtian religion againſt that of Mahomet, in four books: this he did at the requeſt of a monk and friend of his, who, it ſeems, had been ſolicited by a muſſelman of Perſia, to deſert chriſtianity, and embrace Mahometaniſm: where he does not content himſelf with replying to the particular objection of the muſſelman to chriſtianity, but writes a general defence of it againſt the Alcoran. He calls himſelf Chriſtodulus as a writer.

CANTERUS (WILLIAM) an eminent linguiſt and philologer, was born at Utrecht of an ancient and reputable family upon the fourth of July in the year 1542; and educated in the belles lettres under the inſpection of his parents, till he was twelve years of age. Then he was ſent to Cornelius Valerius at Louvain, with whom he continued four years; and gave ſurprizing proofs of his progreſs in Greek and Latin literature, by writing letters in thoſe languages, by tranſlations, and by drawing up ſome dramatick pieces. Having a ſtrong propenſity to Greek authors, he removed in the year 1559 from Louvain to Paris, for the ſake of learning the language more perfectly from John Auratas. Under this profeſſor he ſtudied till the year 1562, and then was obliged to leave France on account of the civil wars there. He travelled next into Germany and Italy, and viſited the ſeveral univerſities of thoſe countries; Bononia particularly, where he became known to the famous Carolus Ligonius, to whom he afterwards dedicated his eight books Novarum lectionum. Venice he had a great deſire to ſee, not only for the beauty and Melchior. Adam. in vit.

magnificence of the place, but for the opportunity he should have of purchaſing manuſcripts; which the Greeks brought in great abundance from their own country, and there expoſed to ſale: and from Venice he propoſed to go to Rome. But, not being able to bear the heat of thoſe regions, he dropt the purſuit of his journey any farther, and returned thro' Germany to Louvain, where in about eight years time he ſtudied himſelf to death; for he died there of a lingering conſumption upon the eighteenth of May 1575, when he was only in his thirty third year. Thuanus ſays, that he "deſerved to be "reckoned among the moſt learned men of his age; and "that he would certainly have done great things, if he had "not died ſo very immaturely." His writings are purely philological and critical: as, Novarum lectionum libri octo—Syntagma de ratione emendandi Græcos autores—Notæ, ſcholia, emendationes, & explicationes in Euripidem, Sophoclem, Æſchylum, Ciceronem, Propertium, Auſonium, Arnobium, &c. beſides a book of various readings in ſeveral manuſcripts of the ſeptuagint, and a great many tranſlations of Greek authors. He underſtood ſix languages beſides that of his native country: viz. the Latin, Greek, Hebrew, French, Italian, and German.

Hiſt. ad ann. 1575.

It may juſtly ſeem a matter of wonder, how a man, within the compaſs of ſo ſhort a life as Canterus's, could go thro' ſo many laborious taſks, as he muſt needs have done; and no leſs matter of curioſity to know, how he contrived to do it. Melchior Adam has given us ſome account of this: and according to him, Canterus was, in the firſt place, very temperate and abſtemious in point of diet; that is, he eat for the ſake of living, and did not live, as the generality of mankind do, for the ſake of eating. He always begun his ſtudies at ſeven o'clock in the morning, and not ſooner, becauſe early riſing did not agree with him; and purſued them very intenſely, till half an hour after eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his ſtudy, he ſlept an hour upon a couch, and after that reſumed his ſtudies, which he continued till almoſt ſun-ſet in winter, and ſeven o'clock in ſummer. Then he took another hour's walk; and after returning again to his ſtudies, continued them till midnight without interruption, for he never ate any ſupper, and had no wife to diſturb him. Theſe laſt hours of the day were not however devoted by him to ſevere ſtudy, but to writing letters to his friends, or any other buſineſs that required leſs labour and attention, which he might happen to have upon his

his hands. One would be ready to conclude upon a firſt reflection, that this was not ſufficient to do what Canterus did: but men, who have not experienced it, do not eaſily conceive, what a vaſt deal of reading and writing, aſſiduity and conſtancy will run through. Canterus was both aſſiduous and conſtant; and his ſtudies were conducted with as much form and method, as if he himſelf had been a machine. He had not only his particular hours for ſtudying, as we have ſeen, but he divided thoſe hours by an hour glaſs, ſome of which he ſet apart for reading, others for writing; and, as he tells us himſelf in a preface to his Latin tranſlation of Stobæus, he never varied from his eſtabliſhed method on any account whatever.

We muſt not forget to obſerve, that, as ſhort a time as he lived, he collected a moſt excellent and curious library; not only full of the beſt authors in all the languages he underſtood, but abounding alſo with Greek manuſcripts, which he had purchaſed in his travels, and which, if death had ſpared him, he intended to have publiſhed with Latin verſions and notes. He could have ſaid with Antonnius, that "nothing was dearer to him, than his books:" his inordinate love of which expoſed him to a moſt ſevere trial, when a ſudden inundation at Louvain greatly damaged, and had like to have deſtroyed his whole library. This happened upon the eighth of January in the year 1573, and was ſuch an affliction to him, that, as Melchior Adam ſays, it would certainly have killed him, if his friends had not plied him with proper topicks of conſolation, and aſſiſted him in drying and bringing his books and manuſcripts to themſelves again.

CAPELLUS (Lewis) an eminent French proteſtant and learned divine, was born at Sedan, a town in the province of Champagne, about the year 1579. He was profeſſor of divinity and of the oriental languages in the univerſity of Saumur; and ſo very deeply ſkilled in the Hebrew, that our learned biſhop Hall calls him magnum Hebrairantium oraculum in Gallia, the great oracle of all that ſtudied Hebrew in France. He was the author of ſome very learned works; but is now chiefly memorable for the controverſy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the date and origin of theſe points; both of which have been very warmly eſpouſed. The firſt is, that the points are coeval with the language, and were always in uſe among the Jews: the ſecond, that the points were not known to the Jews before their

their diſperſion from Jeruſalem, but invented afterwards by modern rabbies to prevent the language, which was every day decaying, from being utterly loſt; viz. that they were invented by the Maſoreth Jews of Tiberias, about ſix hundred years after Chriſt. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatiſe, intitled, Arcanum punctuationis revelatum, &c. which work, being printed in Holland, cauſed a great clamour among the proteſtants, as if it had a tendency to hurt their cauſe. In the mean time it is certain, that Luther, Calvin, Zuinglius, and others had eſpouſed the ſame notion, as well as the Scaligers, Cauſabons, Erpenius, Salmaſius, Grotius, and the Heinſiuſes: and therefore it could not be ſaid, that Capellus introduced any novelty, but only better and more ſolidly eſtabliſhed an opinion, which had been approved of by the moſt learned and judicious proteſtants. But the true reaſon why the German proteſtants in general ſo warmly oppoſed Capellus's opinion, was, becauſe they had been accuſtomed to follow that of the two Buxtorfs, whom they conſidered as oracles in Hebrew learning. Buxtorf the father had written a little treatiſe in defence of the antiquity of the points: and as Buxtorf's credit was juſtly great among them, they choſe rather to rely upon his authority, than to examine his arguments, in ſo abſtruſe an enquiry. Buxtorf the ſon wrote againſt Capellus, and maintained his father's opinion. Capellus however has been generally ſuppoſed to have put the matter beyond any farther diſpute; on which account his ſcholars Bochart, Grotius, Spanheim, Voſſius, Daille, and almoſt all the learned in Hebrew ſince, have come very readily into his opinion.

Capellus compoſed another work, intitled, Critica ſacra, which ſo highly diſpleaſed the proteſtants, that they hindered the impreſſion of it; till John Capellus, who was his ſon and afterwards turned papiſt, got leave of the king to print it at Paris in the year 1650. This work is nothing elſe but a collection of various readings and errors, which he thought were crept into the copies of the Bible, through the fault of the tranſcribers: it muſt have been however a work of prodigious labour, ſince the author acknowledges, that he had been ſix and thirty years about it. The younger Buxtorf wrote a learned anſwer to it, and ſome Engliſh proteſtants have alſo appeared againſt it: but Grotius on the other ſide very much commends this critique in an epiſtle to the author, where he tells him among other things, to be content with the judicious approbation of a few, rather than the blind applauſe

plauſe of many readers. Contentus eſto, ſays he, magnis potius quam multis laudatoribus.

Capellus died at Saumur in the year 1658, aged almoſt eighty years; having made an abridgment of his life in his work De gente Capellori.

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL) celebrated painters of the Lombard ſchool, all of Bologna in Italy. Lewis Carracci was born in the year 1555; and was couſin german to Auguſtine and Hannibal, who were brothers. He diſcovered but an indifferent genius for painting under his firſt maſter Proſpero Fontana; who therefore diſſuaded him from purſuing it any farther, and treated him ſo roughly, that Lewis left his ſchool. However he was determined to ſupply the defects of nature by art; and henceforward had recourſe to no other maſter, but the works of the great painters. He went to Venice, where the famous Tintoret, ſeeing ſomething of his doing, encouraged him to proceed in his profeſſion, and foretold, that he ſhould ſome time be one of the firſt in it. This prophetic applauſe animated him in his reſolutions to acquire a maſtery in his art; and he travelled about to ſtudy the works of thoſe who had excelled in it. He ſtudied Titian's, Tintoret's, and Paulo Veroneſe's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him moſt ſenſibly, and he followed it ever after. He excelled in deſign and colouring, and had a peculiar gracefulneſs and candour. De Piles, &c.

Auguſtine Carracci was born in the year 1557, and Hannibal in the year 1560. Their father, though a taylor by trade, was yet very careful to give his ſons a liberal education. Auguſtine was begun to be bred a ſcholar; but his genius leading him to arts, he was afterwards put to a goldſmith. He quitted this profeſſion in a little time, and then gave himſelf up to every thing that pleaſed his fancy. He firſt put himſelf under the tuition of his couſin Lewis, and became a very good deſigner and painter. He gained ſome knowledge likewiſe of all the parts of the mathematicks, natural philoſophy, rhetorick, muſick, and moſt of the liberal arts and ſciences. He was alſo a tolerable poet, and very accompliſhed in many other reſpects. Though painting was the profeſſion he always ſtuck to, yet it was often interrupted by his purſuits in the art of engraving, which he learnt of Cornelius Cort, and in which he ſurpaſſed all the maſters of his time.

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Hannibal Caracci in the mean time was a diſciple of Lewis, as well as his brother Auguſtine; but never wandered from his art, though he wandered through all thoſe places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had ſo prodigious a memory, that whatever he had once ſeen, he never failed to retain and make his own. Thus at Parma, he acquired the ſweetneſs and purity of Correggio; at Venice, the ſtrength and diſtribution of colours of Titian; at Rome, the correctneſs of deſign and beautiful forms of the antique: and by his wonderful performances in the Farneſe palace, he ſoon made it appear, that all the ſeveral perfections of the moſt eminent maſters, his predeceſſors, were united in himſelf alone.

At length theſe three painters having made all the advantages they could by contemplating the works, and by cloſe practice, formed a plan of aſſociation, and continued henceforward almoſt always together. Lewis communicated his diſcoveries freely to his couſins; and propoſed to them that they ſhould unite their ſentiments and their manner, and act as it were in confederacy. The propoſal was accepted: they performed ſeveral things in ſeveral places; and finding their credit to increaſe, they laid the foundation of that celebrated ſchool, which ever ſince has gone by the name of the Caracci's academy. Hither all the young ſtudents, who had a view of becoming maſters, reſorted to be inſtructed in the rudiments of painting: and here the Carracci taught freely and without reſerve to all that came. Lewis's charge was to make a collection of antique ſtatues, and baſs reliefs. They had deſigns of the beſt maſters, and a collection of curious books on all ſubjects relating to their art: and they had a ſkilful anatomiſt always ready to teach, what belonged to the knitting and motion of the muſcles, &c. There were often diſputations in the academy; and not only painters but men of learning propoſed queſtions, which were always decided by Lewis. Every body was well received; and though ſtated hours were alloted to treat of different matters, yet improvements might be made at all hours by the antiquities and the deſigns, which were to be ſeen.

The fame of the Caracci reaching Rome, the cardinal Farneſe ſent for Hannibal thither, to paint the gallery of his palace. Hannibal was the more willing to go, becauſe he had a great deſire to ſee Raphael's works, with the antique ſtatues and baſs reliefs. The guſto, which he took there from the ancient ſculpture, made him change his Bolognian

manner for one more learned, but leſs natural in the deſign and in the colouring. Auguſtine followed Hannibal, to aſſiſt him in his undertaking of the Farneſe gallery; but the brothers not rightly agreeing, the cardinal ſent Auguſtine to the court of the duke of Parma, in whoſe ſervice he died in the year 1602, being only forty five years of age. His moſt celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "A piece, ſays a connoiſſeur, ſo compleate in all its parts, that it was much to be lamented, the excellent author ſhould withdraw himſelf from the practice of an art, in which his abilities were ſo very extraordinary, to follow the inferior profeſſion of a graver." Auguſtine had a natural ſon, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himſelf with ſo much ſucceſs to the ſtudy of all the capital pieces in Rome, that it is thought he would have ſurpaſſed even Hannibal himſelf, if he had lived: but he died at the age of thirty five, in the year 1618. Freſnoy's art of painting, p. 352. Lond. 1716.

In the mean while, Hannibal continued working in the Farneſe gallery at Rome; and after inconceivable pains and care, finiſhed the paintings in the perfection, they are now to be ſeen in. He hoped, that the cardinal would have rewarded him in ſome proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was diſappointed. The cardinal, influenced by an ignorant Spaniard his domeſtick, gave him but a little above two hundred pounds, though it is certain he deſerved more than twice as many thouſands. When the money was brought him, he was ſo ſurpriſed at the injuſtice done him, that he could not ſpeak a word to the perſon that brought it. This confirmed him in a melancholy, which his temper naturally inclined to, and made him reſolve never more to touch his pencil; which reſolution he had undoubtedly kept, if his neceſſities had not compelled him to break it. It is ſaid, that his melancholy gained ſo much upon him, that at certain times it deprived him of the right uſe of his ſenſes. It did not however put a ſtop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a diſtemper upon him, of which he died in the year 1609, when he was forty nine years of age. As in his life he had imitated Raphael in his works, ſo he ſeems to have copied that great maſter in the cauſe and manner of his death. His veneration for Raphael was indeed ſo great, that it was his death-bed requeſt, to be buried in the ſame tomb with him; which was accordingly done in the pantheon or rotunda

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at Rome. There are extant ſeveral prints of the bleſſed virgin, and of other ſubjects, etched by the hand of this incomparable artiſt. He is ſaid to have been a friendly, plain, honeſt, and open hearted man; very communicative to his ſcholars, and ſo extremely kind to them, that he generally kept his money in the ſame box with his colours, where they might have recourſe to either, as they had occaſion.

While Hannibal Carracci worked at Rome, Lewis was courted from all parts of Lombardy, eſpecially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midſt of theſe employments, Hannibal ſollicited him to come and aſſiſt him in the Farneſe gallery; and ſo earneſtly that he could not avoid complying with his requeſt. He went to Rome; corrected ſeveral things in that gallery; painted a figure or two himſelf; and then returned to Bologna, where he died in the year 1619, in the ſixty fourth year of his age.

Had the Carracci had no reputation of their own, yet the merit of their diſciples, in the academy which they founded, would have rendered their name illuſtrious in ſucceeding times: among whom were Guido Domenichino, Lanfranco, &c. &c.

CARACCIOLI (JOHN) an illuſtrious nobleman, and the grand ſeneſchal of Naples at the beginning of the fifteenth century, was, on account of his misfortunes and poverty, obliged to make uſe of his pen, when he was very young. At length he had the good luck to pleaſe Joan II. queen of Naples, and was admitted not only to her friendſhip but to her embraces. He had a particular averſion to mice, as the author juſt referred to informs us; and from this ſingularity, as he relates, ſhe contrived a method of diſcovering her paſſion to him. One day, as he was playing at cheſs in her wardrobe, ſhe herſelf cauſed a mouſe to be ſet before him; and he, ſcampering about for fear, firſt tumbling againſt one, then againſt another, ran in at the queen's chamber door, and fell juſt upon her. By this means the queen took an opportunity of communicating hints to him, which he afterwards improved to the utmoſt; and in a little time he was made her chief ſeneſchal. He met however with the fate common to ſuch minions: for, in the firſt place, by engaging in too many intrigues, he became odious to a lady, who had a great aſcendancy over the queen. Some declare, that he was inſo-

Brantome, vie des dames illuſtres, p. 398.

lent

lent enough to uſe very opprobrious language to the queen; and that he even gave her a box on the ear, upon her refuſing him the principality of Salerno. Then he gave occaſion to his being ſuſpected of ſeveral ſecret practices againſt the ſtate; for Moriana tells us, that it was he, who adviſed Alphonſo king of Arragon to return to Naples, which he had left for no other reaſon, but becauſe he could not forcibly carry off queen Joan, who had adopted him for her ſon. As odious as this ungrateful ſon muſt be to Joan, yet Caraccioli undertook to make his party triumph in the very kingdom of Naples. His machinations were diſcovered; and, to fruſtrate them more effectually, confidence was ſeemingly repoſed in him. Hence he was eaſily allured into the queen's preſence; who, by the advice of her female favourite, cauſed him to be diſpatched. The manner of it was, as Spondanus relates it, thus: A falſe and inſidious meſſage was ſent him in the night, that the queen was ſeized with an apoplectick fit, and that he muſt wait upon her immediately. He, after the late confidence ſhewn to him, did not ſuſpect her to be his enemy; and therefore ſtarted up and opened his chamber door, before he was half dreſſed: upon which the aſſaſſins ruſhed in, and killed him. This happened upon the twenty ſeventh of Auguſt 1432: on which day he had ſolemnized with great pomp the nuptials of his ſon. Bayle ſays, that this John Caraccioli, the chief ſeneſchal of Naples, was the moſt conſiderable nobleman of his family; though it was very numerous, and had produced many great men.

Spondanus ad ann. 1432. lib. xxi. c. 5.

CARDAN (JEROM) one of the moſt extraordinary geniuſes of his age, was born at Pavia on the 24th of September, 1501. As his mother was not married, ſhe tried every method to procure an abortion, but without effect. She was three days in labour, and they were forced at laſt to cut the child from her. He was born with his head covered with black curled hair. When he was four years old he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to ſtudy at the univerſity of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua, and the ſame year was admitted to the degree of maſter of arts; in the end of the following year, he took the degree of doctor of phyſick. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he

Bayle. Moreri.

Bayle. he was born. When he enumerates, as he doth in more places than one, the greateſt misfortunes of his life, this ten years impotency is always one. At the age of thirty three he became profeſſor of mathematicks at Milan. Two years after he was offered the place of profeſſor of medicine at Pavia, which he refuſed, not ſeeing a likelihood of having his ſalary regularly paid. In 1539 he was admitted a member of the college of phyſicians at Milan; in 1543 he read publick lectures in medicine in that city, and at Pavia the year following, but diſcontinued them becauſe he could not obtain payment of his ſalary, and returned to Milan. In 1547, his friend Andrew Veſalius, procured him from the king of Denmark an offer of a penſion of eight hundred crowns and his table, which he tells us he refuſed on account of the coldneſs of the climate, and becauſe to be well received in that kingdom, he muſt have renounced the Romiſh religion in which he had been bred. In 1552, he went into Scotland, having been ſent for by the archbiſhop of St. Andrews, who had applied in vain to the French king's phyſicians, and afterwards to thoſe of the emperor. This prelate, then forty years old, had been for ten years afflicted with a ſhortneſs of breath, which returned every eight days for the two laſt years. He began to recover from the moment that Cardan preſcribed for him. Cardan took his leave of him at the end of ſix weeks and three days, leaving him preſcriptions, which in two years wrought a complete cure.

De vita propria. Bayle. Mid.

Cardan's journey to Scotland gave him an opportunity of viſiting ſeveral countries. He croſſed France in going thither, and returned through the Low Countries and Germany along the banks of the Rhine. It was on this occaſion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which coming back to Milan, he continued there till the beginning of October 1552, and then went to Pavia, from whence he was invited to Bologna in 1652. He taught in this laſt city till the year 1570, at which time he was thrown into priſon; but ſome months after he was ſent home to his own houſe. He was not reſtored to his full liberty, his houſe being aſſigned him for a priſon; but he recovered it ſoon after. He left Bologna in September 1571, and went to Rome, where he lived without any publick employment. He was, however, admitted a member of the college of phyſicians, and received a penſion from the pope. He died at Rome on the 21ſt of September 1575, according to Thuanus. This ac-

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count might be ſufficient to ſhew the reader that Cardan was of a very fickle temper; but he will have a much better idea of his ſingular and odd turn of mind, by examining what he himſelf tells us concerning his good and bad qualities. This ingenuouſneſs is itſelf a proof that his mind was of a very particular caſt. He informs us, that when he felt no pain naturally, he would excite that diſagreeable ſenſation in himſelf, by biting his lips, and ſqueezing his fingers till he cried. He did this, he adds, to prevent a greater evil: for when he happened to be without pain, he felt ſuch violent ſallies of the imagination, and impreſſions on his brain, as were more inſupportable than any bodily pain. He ſays elſewhere, that in his greateſt tortures of ſoul, he uſed to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was ſometimes tempted to lay violent hands on himſelf, which he calls heroick love; and imagines that ſeveral other perſons have been poſſeſſed with it, though they did not own it: nothing gave him more pleaſure than to talk of things which made the whole company uneaſy; he ſpoke on all ſubjects, in ſeaſon and out of ſeaſon: he was ſo fond of games of chance, as to ſpend whole days in them, to the great prejudice of his family and reputation; for he even ſtaked his furniture and his wife's jewels. He obſerves, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue, and that one of the methods he took to earn a ſubſiſtance, was the making of almanacks. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abſtained from food [A], that his prediction might be fulfilled, and that his continuance to live might not diſcredit his art. Cardan wrote a great number of books, for the Lyons edition of his works, printed in 1663, contains ten volumes in folio. His poverty was one reaſon why he wrote ſo many treatiſes; the digreſſions and obſcurity whereof puzzle the reader,

Ibid.

[A] Thuanus (l. 62.) ſays this was generally believed: Cum tribus, &c. "When he was within three days of threeſcore and fifteen years of age, he died in the very ſame year, and on the very day (the eleventh of the kalends of October) which he himſelf had foretold: it was generally thought that he haſtened his end, by reſuſing ſuſtenance, purpoſely that that he might not contradict his prediction." Cardan's father, who was a doctor of medicine, and of civil and canon law, died in the ſame manner, in the year 1524, having abſtained from all ſuſtenance for nine days. His ſon tells us, that he had white eyes, and could ſee in the night time. Bayle.

reader, who often finds in them what he did not expect to meet with; as for inſtance, in his arithmetick he introduces ſeveral diſcourſes concerning the motion of the planets, the creation, and the tower of Babel; and in his logick he has inſerted a judgment of hiſtorians and letter-writers. He owns that he made theſe digreſſions to fill up; his bargain with the bookſellers being for ſo much a ſheet: and he wrote as much for bread as for reputation. With regard to the obſcurity of his writings, Naudæus alledges the following among other reaſons for it: that Cardan imagined that many things being familiar to him, needed not to be expreſſed; and beſides, the heat of his imagination, and his extenſive genius hurried him from one thing to another, without ſtaying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof that he was not always in his ſenſes; that they can neither be imputed to a defect of memory, nor to artifice; and that the little relation there is between his ſeveral variations, proceeded from the different fits of madneſs with which he was ſeized.

CAREW (GEORGE) an eminent Engliſh gentleman, was ſon of George Carew, ſometime dean of Chriſt church in Oxford, and originally deſcended from the Carews of Carew-caſtle in Pembrokeſhire. He was born in Devonſhire in the year 1557, and became a gentleman commoner of Broadgate's-hall in Oxford, in the year 1572. But taking more pleaſure in military affairs, than in the ſolitary amuſements of the ſtudy, he quitted the univerſity without taking a degree; and went into Ireland, where he had a command given him againſt the earl of Deſmond. Afterwards queen Elizabeth made him one of her council, and maſter of the ordnance there: in which laſt employment he behaved himſelf very bravely upon ſeveral occaſions, as he did ſome years after in the voyage to Cadiz in Spain. At length when Ireland was in a manner invaded with a domeſtick rebellion and a Spaniſh army, he was made preſident of Munſter for three years; when joining his forces with thoſe of the earl of Thomond, he took ſeveral caſtles and ſtrong holds in thoſe parts, and brought the earl of Deſmond to his trial. After king James came to the crown, he was called home; and, in the firſt year of his reign, was conſtituted governor of the iſle of Guernſey and Caſtle Cornet. In the third year of that king's reign, he was advanced to the dignity of a baron, for he was already knighted, by the title of lord Carew of Clopton; having be-

Wood's Athen. Oxon.

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fore married Joyce the daughter of William Clopton of Clopton, esq; near Stratford upon Avon in Warwickshire. Afterwards he was made master of the ordnance throughout England, and one of the king's most honourable privy council: and at length, when Charles came to the crown, he was immediately made by him earl of Totnes in Devonshire. He died in the Savoy, near London as it was then, in 1629, aged seventy three years and upwards; and his body was conveyed to Stratford upon Avon in Warwickshire to be interred.

It may truly be said of this gentleman, that he was a faithful subject, a valiant and prudent commander, an honest counsellor, a polite scholar, and a patron of learning. He wrote a work, intitled Pacata Hibernia, or the History of the late wars in Ireland; which was published in folio at London in the year 1633, with his picture before, and these verses under it.

Talis erat vultu, sed lingua, mente manuque
Qualis erat, qui vult dicere, scripta legat.
Consulat aut famam, qui lingua, mente manuque
Vincere hunc, fama judice, rarus erat.

This history contains three years transactions at Munster, of which his own actions make not the least part. It was reserved for his own private satisfaction, while he lived, as he was not willing to expose himself to the censure, which he would probably have incurred by publishing a piece, in which he himself was to make the principal figure. Nor was he determined about having it published at all, but only preserved by way of supplying materials for a general history of Ireland, when some writer, equal to the task, should undertake it. Besides this work, he collected several chronologies, charters, letters, monuments, and materials, belonging to Ireland in four large manuscript volumes, which are still extant in the Bodleian library at Oxford. He also made several collections for an history of Henry V's. reign, which were afterwards digested into Speed's history of Great Britain.

CAREW (THOMAS) was descended of the family of the Carews in Gloucestershire. He was educated at Corpus Christi college Oxford. On his return from his travels he was made gentleman of the privy chamber and sewer in ordinary to king Charles I. who always esteemed him as one of the most celebrated wits of his court. He was much

Athen. Oxon. vol. I. col. 630.

Biogr. Brit. respected by the poets of his time, particularly Ben Johnson and sir William Davenant. He died in the prime of his life, about the year 1639, leaving behind him several poems, and a masque called Cœlum Britannicum, performed at Whitehall on Shrove Tuesday night, the eighteenth of February 1633, by the king's majesty, the duke of Lenox, the earls of Devonshire, Holland, Newport, &c. with several other young lords and noblemen's sons. Mr. Carew was assisted in the contrivance by mr. Inigo Jones, the famous architect; and all the songs were set to musick by the celebrated mr. Henry Lawes, gentleman of the king's chapel, and one of the private musick to king Charles I.

Langbain. Biogr. Brit.

Wood, Ath. O. vol. I. col. 517.

CARLETON (GEORGE) a learned bishop in the seventeenth century, was born at Norham in Northumberland. He was chiefly maintained during his studies, both at school and at Edmund hall in Oxford, by the very eminent Bernard Gilpin, styled the northern apostle. In February 1579-80, he took his degree of bachelor of arts. The same year he was elected probationer fellow of Merton college, in which society he remained about five years, esteemed both as an orator and poet. He was admitted to the degree of master of arts, and those of bachelor and doctor in divinity, and in December 1617, was elected bishop of Llandaff. The ensuing year he was sent by king James I. with three other English divines, and one from Scotland, to the synod of Dort, where he stood up in favour of episcopacy. At his return, he was translated to the see of Chichester in 1619. He died in May 1628, aged sixty nine. He was a bitter enemy to the papists, and in the point of predestination a rigid Calviniſt. "I loved him, says mr. Camden, for his excellent proficiency in "divinity and other polite parts of learning [A]".

Ibid.

[A] He wrote, 1. Heroici characteres. 2. Tithes examined, and proved to be due to the clergy by a divine right. 3. Jurisdiction regal, episcopal, papal: wherein is declared how the pope had intruded upon the jurisdiction of temporal princes, and of the church, &c. 4. Consensus ecclesiæ catholicæ contra tridentinos, de scripturis, ecclesia, fide, & gratia, &c. 5. A thankful remembrance of God's mercy, in an historical collection of the great and merciful deliverances of the church and state of England, since the gospel beganne here to flourish, from the beginning of queene Elizabeth. 6. Short directions to know the true church. 7. Oration made at the Hague before the prince of Orange, and the assembly of the states general. 8. Astrologimania: or, the madness of astrologers: or, an examination of sir Christopher Heydon's book, entitled, A defence of judiciary astrology. 9. Examination

nation of thoſe things, wherein the author of the late appeal [Richard Montague, afterward biſhop of Chicheſter] holdeth the doctrine of Pelagians and Arminians to be the doctrines of the church of England. 10. A joint atteſtation avowing that the diſcipline of the church of England was not impeached by the ſynod of Dort. 11. Vita Bernardi Gilpini, viri ſanctiſſimi, famaque apud Anglos aquilonares celeberrimi. It was alſo publiſhed in Engliſh, under this title, The life of Bernard Gilpin, a man moſt holy and renowned among the northern Engliſh. 12. Teſtimony concerning the preſbyterian diſcipline in the Low Countries, and epiſcopal government in England. 13. Latin letter to mr. Camden, containing ſome notes and obſervations on his Britannia. 14. Several ſermons. He had alſo a hand in the Dutch annotations, and in the new tranſlation of the Bible, undertaken by order of the ſynod of Dort, but not completed and publiſhed till 1637. Biogr. Brit.

CARNEADES, a celebrated Greek philoſopher, was a native of Cyrene in Africa. He founded the third academy, which, properly ſpeaking, differed not from the ſecond; for, excepting ſome mitigations, which ſerved only for a blind, he was as ſtrenuous a defender of the uncertainty of human knowledge as Arceſilaus, the founder of the ſecond. Bayle. He was ſo intent on ſtudy, that he neglected to cut his nails and let his hair grow. He was ſo unwilling to leave his ſtudies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid ſervant Meliſſa, who was alſo his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of interrupting his meditation, and that of letting him ſtarve: from whence we may infer, that this philoſopher, was one who could ill bear to be diſturbed in his meditations, not even when the occaſion of it was to give him neceſſary ſuſtenance. He was an antagoniſt of the ſtoicks, and pitched upon Chryſippus, one of the moſt celebrated philoſophers of their ſect, for his adverſary, and was ſo ſolicitous to get the victory, that when he was preparing for the combat, he took a doze of hellebore, to clear his brain, Ibid. and increaſe the warmth of his imagination. The power of his eloquence was dreaded even by a Roman ſenate. The Athenians being condemned by the Romans to pay a fine of five hundred talents, for plundering the city of Oropus, ſent ambaſſadors to Rome, who got the fine mitigated to one hundred talents. Carneades the academick, Diogenes the ſtoick, and Critolaüs the peripatetick, were charged with this embaſſy. Before they had an audience of the ſenate, they harangued to great multitudes in different parts of the city. Carneades's eloquence was diſtinguiſhed from that of the others, by its

ſtrength and rapidity. Cato the elder made a motion in the ſenate, that theſe ambaſſadors ſhould be immediately ſent back, becauſe it was very difficult to diſcern the truth through the arguments of Carneades. The Athenian ambaſſadors (ſaid many of the ſenators) were ſent rather to force us to comply with their demands, than to ſolicit them by perſuaſion; meaning, that it was impoſſible to reſiſt the power of that eloquence with which Carneades addreſſed himſelf to them. According to Plutarch, the youths at Rome were ſo charmed by the fine orations of this philoſopher, that they forſook their diverſions and other exerciſes, and were carried with a kind of madneſs to philoſophy; the humour of philoſophiſing ſpreading like enthuſiaſm. This grieved Cato, who was afraid that for the future the Roman youth would prefer books to arms. He blamed the conduct of the ſenate, for having ſuffered the ambaſſadors to continue ſo long among them, without an anſwer, who were able to perſuade them to any thing. Cato was particularly afraid of the ſubtlety of wit, and ſtrength of argument with which Carneades maintained either ſide of a queſtion. Carneades harangued in favour of juſtice one day, and the next day againſt it, to the admiration of all who heard him, among whom were Galba and Cato, the greateſt orators of Rome. This was his element: he delighted in demoliſhing his own work; becauſe all ſerved in the end to confirm his grand principle, that there are only probabilities or reſemblances of truth in the mind of man; ſo that of two things directly oppoſite, either may be choſen indifferently. Quintilian very judiciouſly remarks that though Carneades argued in favour of injuſtice, yet he acted himſelf according to the ſtrict rules of juſtice. The following maxim of Carneades is truly admirable. "If a man privately knew that his enemy, "or any other perſon, whoſe death might be of advantage to "him, would come to ſit down on graſs in which there "lurked an aſp, he ought to give him notice of it, though "it were in the power of no perſon whatſoever to blame him "for being ſilent."

In Cato, major.

It is thought that Carneades would have left his ſchool to his diſciple Mentor, if they had not quarrelled. The philoſopher found Mentor in bed with his concubine Meliſſa. He did not then diſpute on probability and incomprehenſibility; he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well, what his eyes told him, of the infidelity of his concubine and diſciple, and broke with Mentor; whoſe crime was moſt infamous. He was the favourite ſcholar of Carneades, and had free acceſs to

to his houſe, as if he had been his ſon. Carneades, according to ſome, lived to be fourſcore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and ſixty ſecond olympiad. Plutarch has preſerved the following apophthegm of Carneades. Princes learn nothing well but riding: for their maſters flatter them; thoſe who wreſtle with them ſuffer themſelves to be thrown: but a horſe conſiders not whether a private man or a prince, a poor man or a rich, be on his back; but if his rider cannot rule him, he throws him.

CARO (HANNIBAL) a very celebrated Italian poet and orator, was born at Civita Nuova, in the year 1507; and afterwards removed to Rome, where he became ſecretary to ſome biſhops. Soon diſtinguiſhing himſelf by his uncommon parts and learning, he was preferred to the ſame office, firſt, under the duke of Parma, and afterwards under the cardinal of Farneſe. Then he was made a knight of the order of Malta, and began to acquire a vaſt reputation by his works. He tranſlated Virgil's Æneid into his own language, very delicately and very faithfully: in ſhort, with ſuch purity of ſtyle, and propriety of expreſſion, that the beſt judges did not ſuppoſe him to have fallen the leaſt ſhort of his original. He tranſlated alſo Ariſtotle's rhetorick, which was publiſhed at Venice, in the year 1570, and two Orations of Gregory Nazianzen, with a Diſcourſe of Cyprian. He wrote a comedy, which Balzac has ſpoke well of; and a miſcellany of his original poems was printed at Venice in the year 1584. His ſonnets have been deſervedly admired; and ſo has a poem, which, by order of the cardinal of Farneſe, he wrote in honour of the royal houſe of France. Caſtelvetro wrote a critique upon this, and took an occaſion to decry Caro's abilities and taſte; but ſeveral academies in Italy, particularly that of Banchi at Rome, ſtood up in his defence, and maintained the credit both of the author and his poem, againſt the ill-natured cavils of Caſtelvetro. Caro died at Rome in the year 1566, and was buried in the church of St. Laurence of Damaſcus, where his tomb is ſtill to be ſeen. Lett. 17. l. 3.

CARTES (RENE' DES) an eminent philoſopher and mathematician of the ſeventeenth century, was deſcended of an ancient and noble family, in Touraine, in France, and younger ſon of Joachin des Cartes, counſellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poictiers. He was born at La Haye, in Life by Baillet. Ibid.

Bayle. Touraine, March 31, 1596. His father uſed to call him, when a child, the philoſopher, on account of his curioſity to know the reaſons of things. In 1604 he was ſent to the Jeſuits college at la Fleche, where he made great progreſs in the Latin and Greek tongues, being early ſenſible of their importance for the underſtanding of ancient authors. To poetry he diſcovered, when very young, a particular affection, and gave proofs of a true reliſh of its beauties. The fables of the ancients afforded him alſo a particular pleaſure, by the agreeable turns of fancy in their texture.

Ibid. As a reward for his exact diſcharge of his duty, he was diſpenſed with attending ſo cloſely to the lectures as his companions, and this liberty he made uſe of, to read over all the rare and valuable books he could procure. He left the college in Auguſt 1612. His father deſigned him for the army, but being as yet too young and weak to bear the fatigues of war, he was ſent to Paris in the ſpring following. Tho' he did not launch into great extravagance, or plunge into debauchery, yet, as he had no governor, he ſometimes gamed very high, but had very great ſucceſs. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to purſue his ſtudies without interruption; which he did for two years. But in May 1616, at the repeated ſolicitation of his friends, he ſet out for Holland, and entered himſelf a volunteer under the prince of Orange. He turned ſoldier, according to

Life, p. 22. in 8vo. London 1693. mr. Baillet, that he might have a better opportunity to obſerve the different diſpoſitions of men, and to fortify himſelf againſt all the accidents of life. That he might not be uneaſy under the power of any ſuperior, he refuſed upon his firſt entrance all command and all engagements, and ſupported himſelf at his own charge. But merely for form, and to keep up the cuſtom, he once received his pay, and preſerved that piece of money all his life, as a teſtimony of his having ſerved in the army.

Whilſt he lay in garriſon at Breda, during the truce between the Spaniards and Dutch, an unknown perſon cauſed a problem in mathematicks in the Dutch language, to be fixed up in the ſtreets: Des Cartes ſeeing a concourſe of people ſtop to read it, deſired one who ſtood near him to explain it to him in Latin or French. The man promiſed to ſatisfy him, upon condition that he would engage to ſolve the problem. Des Cartes agreed to the condition, with ſuch an air, that the man, though he little expected ſuch a thing from a young cadet in the army, gave

him

him his address, and desired him to bring him the solution. Des Cartes returned to his lodging, and next day he visited mr. Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beekman seemed surprised at his having solved it in such a short time, but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those sciences wherein he had employed his whole time for several years. Des Cartes during his stay at Breda, wrote in Latin a treatise of musick, and laid the foundation of several of his works. In October, 1619, he entered himself a volunteer in the army of the duke of Bavaria. In 1621, he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege in the month of July that year, determined him to quit the army. Soon after he began his travels into the north, and visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltick, the marquisate of Brandenburgh, Holstein, East Friesland, and West Friesland, in his passage to which last place he was in danger of being murdered. The sailors imagined him to be a merchant, who had a large sum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolved to kill him, and throw his body into the sea. They discoursed of their design before his face, not knowing that he understood any language, except French, in which he spoke to his valet de chambre. Des Cartes started up of a sudden, and drawing his sword, spoke to them in their own language, in such a tone as struck a terror into them. Upon this they behaved very civilly. In the beginning of Lent the year following he went to Paris, where he cleared himself from the imputation of having been received among the Rosicrusians, whom he looked upon as a company of impostors and visionaries. Baillet. Baillet.

Dropping the study of mathematicks, he now applied himself again to ethicks and natural philosophy. The same year he took a journey through Switzerland to Italy. Upon his return he settled at Paris, but his studies being interrupted by frequent visits, he went in 1628 to the siege of Rochelle. He came back to Paris in the beginning of November, and a few days after, being present at a meeting of men of learning, at the house of monsr. Bagni, the pope's nuncio, he was prevailed upon to explain his sentiments with regard to philosophy. The nuncio afterwards

urging him to publiſh them, he retired to Amſterdam in March 1629; and from thence to a place near Franeker in Frieſland, where he began his metaphyſical meditations, and ſpent ſome time in dioptricks. He alſo wrote, at this time, his thoughts of meteors. In about ſix months he left Franeker, and went to Amſterdam. He imagined that nothing could more promote the temporal felicity of mankind, than an happy union of natural philoſophy with mathematicks. But before he ſhould ſet himſelf to relieve mens labours, or multiply the conveniencies of life by mechanicks, he thought it neceſſary to diſcover ſome means of ſecuring the human body from diſeaſe and debility. This led him to ſtudy anatomy, in which he employed all the winter, which he ſpent in Amſterdam; and to the ſtudy of anatomy he joined that of chimiſtry. He took a ſhort tour about this time to England, and made ſome obſervations near London, concerning the declinations of the magnet. In the ſpring of the year 1633, he removed to Deventar, where he completed ſeveral works left unfiniſhed the year before, and reſumed his ſtudies in aſtronomy. In the ſummer he put the laſt hand to his treatiſe Of the world. The next year he came back to Amſterdam, and ſoon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Frieſland, where he remained till the year 1637, and wrote his Treatiſe of mechanicks. In 1637, he publiſhed his four treatiſes concerning method, dioptricks, meteors, and geometry. About this time he received an invitation to ſettle in England, from ſir Charles Cavendiſh, brother to the earl of Newcaſtle, with which he did not appear backward to comply, eſpecially upon being aſſured that the king was a catholick in his heart. But the civil wars breaking out in England, prevented this journey. At the end of the year 1641, Lewis XIII. king of France, invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he publiſhed his meditations concerning the exiſtence of God, and the immortality of the ſoul. In the year 1645, he applied with freſh vigour to anatomy, but was a little diverted from this ſtudy, by the queſtion concerning the quadrature of the circle at that time agitated. During the winter of that year, he compoſed a ſmall tract againſt Gaſſendus's Inſtances, and another of the nature of the paſſions. About this time he carried on an epiſtolary correſpondance with the princeſs Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his ſcholar in Holland.

Baillet.

Holland. A diſpute ariſing between Chriſtina, queen of Sweden, and monſ. Chanut the reſident of France, concerning this queſtion; When a man carries love or hatred to exceſs, which of theſe two irregularities is the worſt? the reſident ſent the queſtion to Des Cartes, who upon that occaſion drew up the diſſertation upon love, publiſhed in the firſt volume of his letters, which proved highly ſatisfactory to the queen. In June 1647, he took a journey to France, Baillet. where the king ſettled on him a penſion of three thouſand livres; and returned to Holland about the end of September. In November he received a letter from monſieur Chanut, deſiring, in queen Chriſtina's name, his opinion of the ſovereign good, which he accordingly ſent her with ſome letters upon the ſame ſubject formerly written to the princeſs Elizabeth, and his treatiſe of the paſſions. The queen was ſo highly pleaſed with them, that ſhe wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm, in the beginning of October, 1648. Her majeſty engaged him to attend her every morning at five o'clock, to inſtruct her in his philoſophy, and deſired him to reviſe and digeſt all his unpubliſhed writings, and to draw up from them a complete body of philoſophy. She purpoſed likewiſe to fix him in Sweden, by allowing him a revenue of three thouſand crowns a year, with an eſtate which ſhould deſcend to his heirs and aſſigns for ever, and to eſtabliſh an academy, of which he was to be director. But theſe deſigns were broke off by his death, which happened February 11, 1650, in the fifty-fourth year of his age. His body was interred at Stockholm, and ſeven- Ibid. teen years afterwards removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow in his Opuſcula tells us, that Des Cartes was undoubtedly a very good and ingenious man, and a real philoſopher, and one who ſeems to have brought thoſe aſſiſtances to that part of philoſophy, which relates to matter and motion, which perhaps no other had done, that is, a great ſkill in mathematicks; a mind habituated, both by nature and cuſtom, to profound meditation; a judgment exempt from all prejudices, and popular errors; and furniſhed with a conſiderable number of certain and ſelect experiments; a great deal of leiſure; entirely diſengaged, by his own choice, from the reading of uſeleſs books, and the avocations of life; with an incomparable acuteneſs of wit, and an excellent talent of thinking clearly and diſtinctly, and expreſſing his thoughts with the utmoſt perſpicuity. The

great

great dr. Edmund Halley, in a paper concerning opticks, communicated to mr. Wotton, and publiſhed by the latter in his reflections upon ancient and modern learning, writes as follows: "As to dioptricks, though ſome of the ancients mention refraction, as a natural effect of tranſparent media; yet Des Cartes was the firſt, who in this age has diſcovered the laws of refraction, and brought dioptricks to a ſcience." Mr. John Keil, in the Introduction to his Examination of dr. Burnet's Theory of the earth, tells us, that Des Cartes was ſo far from applying geometry and obſervations to natural philoſophy, that his whole ſyſtem is but one continued blunder upon the account of his negligence in that point; which he could eaſily prove, by ſhewing that his theory of the vortices, upon which Des Cartes's ſyſtem is grounded, is abſolutely falſe; and that ſir Iſaac Newton has ſhewn, that the periodical times of all bodies, which ſwim in vortex, muſt be directly as the ſquares of their diſtances from the center of the vortex: but it is evident from obſervations, that the planets, in turning round the ſun, obſerve quite another law from this; for the ſquares of their periodical times are always as the cubes of their diſtances, and therefore ſince they do not obſerve that law, which of neceſſity they muſt, if they ſwim in a vortex, it is a demonſtration, that there are no vortices, in which the planets are carried round the ſun. "Nature, ſays mr. de Voltaire, had favoured Des Cartes with a ſhining and ſtrong imagination, whence he became a very ſingular perſon, both in private life, and in his manner of reaſoning. This imagination could not conceal itſelf, even in his philoſophical works, which are every where adorned with very ſhining, ingenious metaphors. Nature had almoſt made him a poet; and indeed he wrote a piece of poetry for the entertainment of Chriſtina queen of Sweden, which however was ſuppreſſed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as ſir Iſaac did after him; and firſt taught the method of expreſſing curves by equations. He applied this geometrical and inventive genius to dioptricks, which when treated by him became a new art; and if he was miſtaken in ſome things, the reaſon is, that a man who diſcovers a new tract of land, cannot at once know all the properties of the ſoil. Thoſe who come after him, and make theſe lands fruitful, are at leaſt obliged to him for the diſcovery." Mr. de Voltaire acknowledges, that there are innumerable errors in the reſt of Des Cartes works; but he adds, that geometry was a guide

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which

which he himſelf had in ſome meaſure formed, and which would have ſafely conducted him through the ſeveral paths of natural philoſophy; nevertheleſs he at laſt abandoned this guide, and gave entirely into the humour of framing hypotheſes, and then philoſophy was no more than an ingenious romance, fit only to amuſe the ignorant. "He puſhed his metaphyſical errors ſo far, as to declare that two and two make "four, for no other reaſon, but becauſe God would have it ſo. "However, it will not be making him too great a compliment, if we affirm, that he was valuable even in his miſtakes. He deceived himſelf, but then it was at leaſt in a "methodical way. He deſtroyed all the abſurd chimæras, with "which youth had been infatuated for two thouſand years. "He taught his contemporaries, how to reaſon, and enabled "them to employ his own weapons againſt himſelf. If Des "Cartes did not pay in good money, he however did great "ſervice in crying down that of a baſe alloy." Des Cartes is ſaid to have borrowed his improvements in algebra and geometry from mr. Thomas Harriot's Artis analyticæ praxis. He was never married, but had one natural daughter, who died when ſhe was but five years old. Biogr. Brit.

See Wallis's Algebra, Lond. 1685. fol.

CARTWRIGHT (WILLIAM) was born at Northway, near Tewkſbury in Gloceſterſhire, in September, 1611. From the free-ſchool of Cirenceſter, he was removed to Weſtminſter ſchool, being choſen a king's ſcholar. In 1628 he was elected a ſtudent of Chriſt church in Oxford. He took the degree of maſter of arts in 1635. Afterwards he went into holy orders, and became a celebrated preacher in the univerſity. In 1642 biſhop Duppa appointed him to be ſuccentor in the church of Saliſbury, and in 1643 he was choſen junior proctor of the univerſity. He was alſo metaphyſical reader to the univerſity. He died on the 23d of December 1643, aged thirty-three. Ben Johnſon ſaid of him, "My ſon "Cartwright writes all like a man." There are extant of this author's four plays, beſides other poems, which were printed together in 1657, accompanied by above fifty copies of commendatory verſes by the wits of the univerſity. A. Wood tells us, mr. Cartwright wrote alſo, 1. Poëmata græca et latina. 2. An offspring of mercy iſſuing out of the womb of cruelty: a paſſion ſermon, preached at Chriſt church in Oxford, on Acts ii. 23. 3. On the ſignal days in the month of November, in relation to the crown and royal family: a poem. 4. Poems and verſes containing airs for ſeveral voices, ſet by mr. Henry Lawes.

CARY

Prince's Worthies of Devon. Biogr. Brit.

CARY (ROBERT) a learned chronologer, in the XVIIth century, was born at Cookinton in the county of Devon, about the year 1615. He took his degrees in arts at Oxford, and was created doctor of laws by virtue of mandatory letters from the chancellor, William marquis of Hertford, his kinſman, in November 1644. After his return from his travels, he was preſented by the aforeſaid nobleman to the rectory of Portlemouth, near Kingſbridge in Devonſhire; but was not long after drawn over by the preſbyterian miniſters to their party, and choſen moderator of that part of the ſecond diviſion of the county of Devon, which was appointed to meet at Kingſbridge. Nevertheleſs, upon the reſtoration of king Charles II. he was one of the firſt that congratulated that prince upon his return, and was ſoon after preferred to the archdeaconry of Exeter: but in 1664, he was on ſome pretext, furniſhed by his infirmities or imprudence, ejected out of it by ſome great men then in power. The reſt of his days he ſpent at his rectory at Portlemouth, and died, aged ſeventy-three, in September 1688. He publiſhed Palælogia chronica, a chronological account of ancient time, in three parts, 1. Didactical, 2. Apodeictical, 3. Canonical. Printed at London, in 1677 [A]. He alſo tranſlated into Latin verſe thoſe hymns of our church, that are appointed to be read after the leſſons, together with the creed. In his carriage and behaviour, he was as much a gentleman, as he was in his birth and extraction; free and generous, courteous and obliging, and very critical in all the arts of complaiſance and addreſs.

Ibid.

Prince. Biogr. Brit.

[A] The deſign of it (as the author himſelf ſays) is "to determine the juſt interval of time, between the great epoch of the creation of the world, and another of the deſtruction of Jeruſalem by Titus Veſpaſian, in order to the aſſignment of ſuch particular time, wherein perſons and affairs of old had their exiſtence. The deſign of it was laid in the days of Cromwell's uſurpation, and came in proceſs of time, to be quickened by a ſurvenient occaſion from ſome learned gentlemen of his acquaintance, after the reſtoration; who agreeing together in ſome appointed meetings, to diſcourſe of the abſtruſer parts of the holy ſcriptures, having charged themſelves with the ſeveral ſubjects, it was recommended to him, as his province, to account for the chronology thereof."

Wood. Athen. O. vol. I. col. 586.

CARY (LUCIUS) eldeſt ſon of Henry the firſt lord viſcount of Falkland, was born, as is ſuppoſed, at Burford in Oxfordſhire about the year 1610. He received his academical

cal learning in Trinity college in Dublin, and in St. John's college in Cambridge. Before he came to be twenty years of age, he was maſter of an ample fortune, which deſcended to him by the gift of a grandfather, without paſſing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a reſolution of procuring a command, and to give himſelf up to it; but he was diverted from it by the complete inactivity of that ſummer. On his return to England, he entered upon a very ſtrict courſe of ſtudy. We are informed by lord Clarendon, that his houſe being within a little more than ten miles of Oxford, he contracted familiarity and friendſhip with the moſt polite and accurate men of that univerſity, who found ſuch an immenſeneſs of wit, and ſuch a ſolidity of judgment in him, ſo infinite a fancy, bound in by moſt exact reaſoning, ſuch a vaſt knowledge, that he was not ignorant in any thing, yet ſuch an exceſſive humility, as if he had known nothing, that they frequently reſorted, and dwelt with him, as in a college ſituated in a purer air; ſo that his houſe was a univerſity in a leſs volume, whither they came, not ſo much for repoſe, as ſtudy; and to examine and refute thoſe groſſer propoſitions which lazineſs and conſent made current in vulgar converſation. Before he was twenty-three years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he cauſed to be tranſmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to king Charles I. In 1639, he was in the expedition againſt the Scots, and afterwards went a volunteer with the earl of Eſſex. He was choſen, in 1640, a member of the houſe of commons for Newport in the Iſle of Wight, in the parliament which began at Weſtminſter the 13th of April the ſame year. The debates being there managed with all imaginable gravity and ſobriety, he contracted ſuch a reverence for parliaments, that he thought it really impoſſible they could ever produce miſchief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermiſſion of them. From the unhappy and unſeaſonable diſſolution of that parliament, he probably harboured ſome jealouſy and prejudice to the court, towards which he was not before immoderately inclined. He was choſen again for the ſame place in the parliament, which began the third of November following; and in the beginning of it declared himſelf very ſharply and ſeverely againſt thoſe exorbi- Clarendon.

tances

tances of the court, which had been moſt grievous to the ſtate. He was ſo rigid an obſerver of eſtabliſhed laws and rules, that he could not endure a breach or deviation from them; and thought no miſchief ſo intolerable, as the preſumption of miniſters of ſtate to break poſitive rules for reaſons of ſtate; or judges to tranſgreſs known laws upon the title of conveniency or neceſſity. This made him ſo ſevere againſt the earl of Strafford, and the lord Finch, contrary
Clarendon. to his natural gentleneſs and temper. With reſpect to both thoſe lords, he was miſled by the authority of thoſe who, he believed, underſtood the laws perfectly, of which himſelf was utterly ignorant. He had contracted a prejudice againſt archbiſhop Laud, and ſome others of the biſhops; which biaſſed his judgment ſo far, as to make him concur in the firſt bill to take away the votes of biſhops in the houſe of lords [A]. This gave occaſion to ſome to believe, and opportunity to others to conclude, that he was no friend to the church, and the eſtabliſhed government of it: it alſo cauſed many in the houſe of commons to imagine and hope that he might be brought to a further compliance with their
Ibid. deſigns. Indeed the great opinion he had of the uprightneſs and integrity of thoſe perſons who appeared moſt active againſt the court, kept him longer from ſuſpecting any deſign againſt the peace of the kingdom; and though he differed from them commonly in concluſions, he believed long their purpoſes were honeſt. When better informed what was law, and diſcerning in them a deſire to controul that

[A] According to lord Clarendon, "The giving his conſent to "the firſt bill for the diſplacing of "the biſhops did proceed from two "grounds: the firſt, his not underſtanding then the original of "their right and ſuffrage there: "the other, an opinion, that the "combination againſt the whole "government of the church by biſhops, was ſo violent and furious, that a leſs compoſition, "than the diſpenſing with their "intermeddling in ſecular affairs, "would not preſerve the order. "And he was perſuaded to this "by the profeſſion of many perſons of honour, who declared, "They did deſire the one, and "would not then preſs the other; "which, in that particular, miſled "many men. But when his obſervation and experience made "him diſcern more of their intentions, than he before ſuſpected, "with great frankneſs he oppoſed "the ſecond bill that was preferred for that purpoſe; and had "the order itſelf in perfect reverence, and thought too great encouragement could not poſſibly "be given to learning, nor too "great rewards to learned men." However, what reaſons and inducements ſoever he might be acted by, he made, on the 9th of February, 1640, as violent and bitter a ſpeech againſt the biſhops, as any of the moſt inveterate enemies of the church.

law

law by a vote of one or both houſes, no man more oppoſed thoſe attempts, and gave the adverſe party more trouble, by reaſon and argumentation. About ſix months after paſſing the abovementioned bill for taking away the biſhops votes, when the ſame argument came again into debate, he changed his opinion, and gave the houſe all the oppoſition he could; inſomuch, that he was, by degrees looked upon as an advocate for the court; to which he contributed ſo little, that he declined thoſe addreſſes, and even thoſe invitations which he was obliged almoſt by civility to entertain. He was ſo jealous of the leaſt imagination of his inclining to preferment, that he affected even a moroſeneſs to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deſerving it. When the king ſent for him once or twice to ſpeak to him, and to give him thanks for his excellent comportment in thoſe councils which his majeſty termed, doing him ſervice; his anſwers were more negligent, and leſs ſatisfactory, than might be expected; as if he cared only that his actions ſhould be juſt, not that they ſhould be acceptable; and he took more pains, and more forced his nature to actions unagreeable and unpleaſant to it, that he might not be thought to incline to the court, than moſt men have done to procure an office there: not that he was in truth averſe from receiving publick employment, for he had a great devotion to the king's perſon, and had before uſed ſome ſmall endeavour to be recommended to him for a foreign negotiation; and had once a deſire to be ſent ambaſſador into France; but he abhorred an imagination or doubt ſhould ſink into the thoughts of any man, that in the diſcharge of his truſt and duty in parliament, he had any biaſs to the court, or that the king himſelf ſhould apprehend that he looked for a reward for being honeſt. For this reaſon, when he heard it firſt whiſpered, that the king had a purpoſe to make him a privy-counſellor, for which there was in the beginning no other ground, but becauſe he was known to be well qualified, he reſolved to decline it, and at laſt ſuffered himſelf to be only over-ruled by the advice and perſuaſion of his friends to ſubmit to it. Afterwards when he found that the king intended to make him ſecretary of ſtate, he was poſitive to refuſe it, declaring to his friends that he was moſt unfit for it, and that he muſt either do that which would be great diſquiet to his own nature, or leave that undone which was moſt neceſſary to be done by one that was honoured with that place; for the moſt juſt and honeſt men did, every day, that which he could not give Clarendon.

himſelf leave to do. He was ſo exact and ſtrict an obſerver of juſtice and truth, that he believed thoſe neceſſary condeſcenſions and applications to the weakneſs of other men, and thoſe arts and inſinuations which are neceſſary for diſcoveries, and prevention of ill, would be in him a declenſion from his own rules of life, though he acknowledged them fit, and abſolutely neceſſary to be practiſed in thoſe employments. However he was at laſt prevailed upon to ſubmit to the king's command, and became his ſecretary: but, two things he could never bring himſelf to, whilſt he continued in that office, (which was to his death) for which he was contented to be reproached, as for omiſſions in a moſt neceſſary part of his place. The one, employing of ſpies, or giving any countenance or entertainment to them; not ſuch emiſſaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that ſuch an obſervation can comprehend; but, thoſe who, by communication of guilt, or diſſimulation of manners, wind themſelves into ſuch truſts and ſecrets, as enable them to make diſcoveries. The other, the liberty of opening letters, upon a ſuſpicion that they might contain matter of dangerous conſequence. For the firſt, he would ſay ſuch inſtruments muſt be void of all ingenuity and common honeſty, before they could be of uſe; and afterwards they could never be fit to be credited: and that no ſingle preſervation could be worth ſo general a wound, and corruption of human ſociety, as the cheriſhing ſuch perſons would carry with it. The laſt he thought ſuch a violation of the law of nature, that no qualification by office could juſtify him in the treſpaſs; and though he was convinced by the neceſſity and iniquity of the time, that thoſe advantages of information were not to be declined, and were neceſſarily to be practiſed, he found means to put it off from himſelf; whilſt he confeſſed he needed excuſe and pardon for the omiſſion. In all other particulars he filled his place with great ſufficiency, being well verſed in languages, and with the utmoſt integrity, being above corruption of any kind.

He was one of the lords, who on the 15th of June, 1642, ſigned a declaration, wherein they profeſſed they were fully perſuaded that his majeſty had no intention to raiſe war upon his parliament. About the ſame time he ſubſcribed to levy twenty horſe for his majeſty's ſervice. Upon which, and other accounts, he was excepted from the parliament's favour in the inſtructions given by the two houſes to their general

Biogr. Brit.

general the earl of Eſſex. Whilſt he was with the king at Oxford, (we are told by Welwood in his Memoirs) his majeſty went one day to ſee the publick library, where he was ſhewed among other books, a Virgil, nobly printed, and exquiſitely bound. The lord Falkland, to divert the king, would have his majeſty make a trial of his fortune by the Sortes Virgilianæ, an uſual kind of divination in ages paſt, made by opening a Virgil. The king opening the book, the paſſage which happened to come up, was that part of Dido's imprecation againſt Æneas, IV. 615, &c. which is thus tranſlated by mr. Dryden.

Oppreſs'd with numbers in th' unequal field,
His men diſcourag'd, and himſelf expell'd;
Let him for ſuccour ſue from place to place,
Torn from his ſubjects and his ſon's embrace, &c.

King Charles ſeeming concerned at this accident, the lord Falkland, who obſerved it, would likewiſe try his own fortune in the ſame manner; hoping he might fall upon ſome paſſage, that could have no relation to his caſe, and thereby divert the king's thoughts from any impreſſion the other might make upon him: but the place lord Falkland ſtumbled upon was yet more ſuited to his deſtiny, than the other had been to the king's; being the following expreſſions of Evander, upon the untimely death of his ſon Pallas, Æn. XI. 152. Biogr. Brit.

O Pallas! thou haſt fail'd thy plighted word,
To fight with caution, not to tempt the ſword:
I warn'd thee, but in vain; for well I knew
What perils youthful ardour would purſue;
That boiling blood would carry thee too far;
Young, as thou wert, in dangers, raw to war.
O curſt eſſay of arms, diſaſt'rous doom,
Prelude of bloody fields, and fights to come.

From the beginning of the civil war his natural chearfulneſs and vivacity grew clouded, and a kind of ſadneſs and dejection of ſpirit ſtole upon him, which he had never been uſed to: yet being one of thoſe who believed that one battle would end all differences, and that there would be ſo great a victory on one ſide, that the other would be compelled to ſubmit to any conditions from the victor (which ſuppoſition and concluſion generally ſunk into the minds of Clarendon.

moſt men, and prevented the looking after many advantages that might then have been laid hold of,) he reſiſted thoſe indiſpoſitions, et in luctu, bellum inter remedia erat. But
Clarendon. after the reſolution of the two houſes, not to admit any treaty for peace, thoſe indiſpoſitions, which had before touched him, grew into a perfect habit of unchearfulneſs; and he, who had been ſo exactly eaſy and affable to all men, became on a ſudden leſs communicable, and very ſad, pale, and exceedingly affected with the ſpleen. In his cloaths and habit, which he had minded before always with more neatneſs and induſtry and expence, than is uſual to ſo great a ſoul, he was now not only incurious, but too negligent; and in his reception of ſuitors, and the neceſſary or caſual addreſſes to his place, ſo quick and ſharp, and ſevere, that there wanted not ſome men (ſtrangers to his nature and diſpoſition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more
Ibid. erect and vigorous, and exceedingly ſolicitous to preſs any thing which he thought might promote it: and ſitting among his friends, often, after a deep ſilence and frequent ſighs, would, with a ſhrill and ſad accent, repeat the word peace, peace, and would paſſionately profeſs, that the very agony of the war, and the view of the calamities and deſolation the kingdom did, and muſt endure, took his ſleep from him, and would ſhortly break his heart. This made ſome think, or pretend to think, that he was ſo much enamoured of peace, that he would have been glad the king ſhould have bought it at any price; which was a moſt unreaſonable calumny: yet it made ſome impreſſion on him, or at leaſt he uſed it for an excuſe of the daringneſs of his ſpirit; for at the ſiege of Glouceſter, when his friend paſſionably reprehended him for expoſing his perſon unneceſſarily to danger (for he delighted to viſit the trenches, and neareſt approaches, and to diſcover what the enemy did) as being ſo much beſide the duty of his place, that it might be underſtood rather to be againſt it, he would ſay merrily, "That his office could not take away the privilege of his "age; and that a ſecretary in war might be preſent at the "greateſt ſecret of danger:" but withal alledged ſeriouſly, "That it concerned him to be more active in enterpriſes "of hazard, than other men, that all might ſee that his "impatiency for peace proceeded not from puſillanimity, "or fear to adventure his own perſon." In the morning before

before the firſt battle of Newbury [B], as always upon action, he was very chearful; and putting himſelf into the firſt rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both ſides with muſqueteers; from whence he was ſhot with a muſquet in the lower part of the belly, and in the inſtant falling from his horſe, his body was not found till the next morning. Thus fell that incomparable young man, in the four and thirtieth year of his age, having ſo much diſpatched the true buſineſs of life, that the eldeſt rarely attain to that immenſe knowledge, and the youngeſt enter not into the world with more innocency.

His contemporaries, particularly lord Clarendon, aſſure us, he was a man of prodigious parts, both natural and acquired, of a wit ſo ſharp, and a nature ſo ſincere, that nothing could be more lovely; of great ingenuity and honour, of the moſt exemplary manners, and ſingular good nature, and of the moſt unblemiſhed integrity; of that inimitable ſweetneſs and delight in converſation, of ſo flowing and obliging a humanity and goodneſs to mankind, and of that primitive ſimplicity and integrity of life, as was ſcarce ever equalled. His familiarity and friendſhip, for the moſt part, was with men of the moſt eminent and ſublime parts, and of untouched reputation in point of integrity. He was a great cheriſher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a moſt liberal and bountiful patron towards them, even above his fortune. As he was of a moſt incomparable gentleneſs, application, and even ſubmiſſion, to good and worthy, and entire men, ſo he was naturally (which could not but be more evident in his place of ſecretary of ſtate, which objected him to another converſation and intermixture, than his own election would have done) adverſus malos injucundus, unpleaſant to bad men; and was ſo ill a diſſembler of his diſlike and diſinclination to ill men, that it was not poſſible for ſuch not to diſcern it. There was once in the houſe of commons ſuch a declared acceptation of the good ſervice an eminent member had done to them, and, as they ſaid, to the whole kingdom, that it was moved, he being preſent; "That the ſpeaker might, in the name of

[B] Whitelock ſays, that in the morning before the battle, he called for a clean ſhirt, and being aſked the reaſon of it, anſwered, "That "if he were ſlain in battle, they "ſhould not find his body in foul "linen." Being diſſuaded by his friends to go into the fight, as having no call to it, and being no military officer, he ſaid, "He was "weary of the times, and fore-"ſaw much miſery to his own "country, and did believe he "ſhould be out of it ere night."

" the whole houſe, give him thanks; and then, that every " member might, as a teſtimony of his particular acknow- " ledgment, ſtir or move his hat towards him:" the which (though not ordered) when very many did, the lord Falkland, who believed the ſervice itſelf not to be of that moment, and that an honourable and generous perſon could not have ſtooped to it for any recompenſe, inſtead of moving his hat, ſtretched both his arms out, and claſped his hands together upon the crown of his hat, and held it cloſe down to his head, that all men might ſee how odious that flattery was to him, and the very approbation of the perſon, though at that time moſt popular. He was conſtant and pertinacious in whatſoever he reſolved to do, and not to be wearied by any pains that were neceſſary to that end. And therefore having once reſolved not to ſee London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own houſe in the country, and purſued it with that indefatigable induſtry, that it will not be believed in how ſhort a time he was maſter of it, and accurately read all the Greek hiſtorians. He had a courage of the moſt clear and keen temper, and ſo far from fear, that he ſeemed not without ſome appetite of danger; and therefore, upon any occaſion of action, he always engaged his perſon in thoſe troops, which he thought, by the forwardneſs of the commanders, to be moſt like to be fartheſt engaged; and in all ſuch encounters he had about him an extraordinary chearfulneſs, without at all affecting the execution that uſually attended them; in which he took no delight, but took pains to prevent it, where it was not by reſiſtance made neceſſary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interpoſing to ſave thoſe who had thrown away their arms, and againſt whom, it may be, others were more fierce for their having thrown them away: ſo that a man might think he came into the field, chiefly out of curioſity to ſee the face of danger, and charity to prevent the ſhedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profeſſion of a ſoldier. Many attempts were made upon him, by the inſtigation of his mother (who was a lady of another perſuaſion in religion, and of a moſt maſculine underſtanding, allayed with the paſſion and infirmities of her own ſex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they proſecuted with the more confidence, becauſe he declined no opportunity or occaſion of conference with thoſe of that religion, whether prieſts or laicks; diligently

ſtudied the controverſies, and, as was obſerved before, exactly read all, or the choiceſt of the Greek and Latin fathers, and having a memory ſo ſtupendous, that he remembered on all occaſions, whatſoever he read. He was ſo great an enemy to that paſſion and uncharitableneſs which he ſaw produced by difference of opinion in matters of religion, that in all thoſe diſputations with prieſts, and others of the Roman church, he affected to manifeſt all poſſible civility to their perſons and eſtimation of their parts: but this charity towards them was much leſſened, and any correſpondence with them quite declined, when, by ſiniſter arts they had corrupted his two younger brothers, being both children, and ſtolen them from his houſe, and tranſported them beyond ſeas, and perverted his ſiſters: upon which occaſion he wrote two large diſcourſes againſt the principal poſitions of that religion, with that ſharpneſs of wit and full weight of reaſon, that the church (ſays lord Clarendon) is deprived of great jewels in the concealment of them, and that they are not publiſhed to the world [c]. As to his perſon he was little, and of no great ſtrength: his hair was blackiſh and ſomewhat flaggy; and his eye black and lively. His body was buried in the church of Great Tew. His uſual ſaying was, "I pity unlearned gentlemen in a rainy day."

[c] Biſhop Barlow (Genuine remains, p. 329.) ſays, "That when "mr. Chillingworth undertook the "defence of dr. Potter's book a- "gainſt the jeſuit, he was almoſt "continually at Tew with my lord "Falkland, examining the reaſons "of both parties, pro and con, "and their invalidity or conſe- "quence; where mr. Chilling- "worth had the benefit of my "lord's company and his good li- "brary. The benefit he had by "my lord's company and rational "diſcourſe was very great, as mr. "Chillingworth would modeſtly "and truly confeſs. And ſo was "alſo that which he received from "his library, which was well fur- "niſhed with choice books, ſuch "as mr. Chillingworth neither "had, nor ever heard of many of "them, till my lord ſhewed him "the books and the paſſages in "them, which were ſignificant and "pertinent to his purpoſe." Biogr. Brit.

His writings are, 1. Poems. 2. Speeches, viz. A ſpeech of uniformity. A ſpeech of evil counſellors, about the king, 1640. A ſpeech concerning John lord Finch and the judges. A draught of a ſpeech concerning epiſcopacy was found among his papers, and publiſhed at Oxford in 1644. A diſcourſe concerning epiſcopacy, London, 1660. A diſcourſe of the infallibility of the church of Rome, Oxford, 1645. A view of ſome exceptions made againſt the diſcourſe of the infallibility of the church of Rome, Oxford, 1646. A letter to mr. F. M. anno 1636, printed at the end of mr. Charles Gataker's Anſwer to five captious queſtions, propounded by a factor for the papacy, &c. Wood. Biogr. Brit.

CASAUBON (ISAAC) a learned critic, was born at Geneva, February 18, 1559. The firſt part of his educa-

Biogr. Brit. tion he received from his father, and at nine years of age could ſpeak, and write Latin readily and correctly. But his father's engagements obliging him to be almoſt always abſent from home for three years, he entirely forgot all that he had learned of him. In 1578, he was ſent to proſecute his ſtudies at Geneva, and quickly recovered the time he had loſt. He learned Greek of Francis Portus the Cretan, and was choſen profeſſor in Portus's room in 1582, when he was but twenty-three years of age. In 1583, he publiſhed his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the ſame time, "He ſhould like better one note of his upon "the holy ſcriptures, than all the pains he could beſtow "upon profane authors." The enſuing year he printed his lectures upon Theocritus, which he dedicated to Henry Stephens, the celebrated printer, whoſe daughter he married on the twenty-eighth of April, 1586. In the following year, his commentary on Strabo's geography was publiſhed at Geneva. His edition of the New Teſtament alſo appeared this year; and in 1588 were printed his notes upon Dionyſius Halicarnaſſenſis. In the following year, he publiſhed his notes on Polyænus's Stratagemata [A], and on Dicæarchus; and in 1590, his edition of Ariſtotle in Greek and Latin, was printed. The next year he publiſhed an edition of Pliny's letters with ſhort notes, and the ancient Latin panegyricks [B]. He publiſhed his edition of Theophraſtus's characters in 1592 [C], and Apuleius's apology in 1594, and his commentary on Suetonius in 1595. After continuing fourteen years profeſſor of the Greek tongue at Geneva, he went, about the end of the year 1596, to be profeſſor of Greek and Latin at Montpelier, with a more conſiderable ſalary than he had at Geneva. What was promiſed him here was not performed: the abatements made in his ſalary, which was alſo not regularly paid, with ſome other uneaſineſſes, almoſt determined him to return ſoon to Geneva. But going

[A] Caſaubon was the firſt who publiſhed the Greek text of this author. The Latin verſion joined to it, was done by Juſtus Vulteius, and firſt publiſhed in 1550.

[B] In 1591, he complains bitterly of embarraſſments, occaſioned by being bound in a great ſum for mr. Wotton an Engliſhman, which he was forced to pay. This ſtraitened him, till he was reimburſed by the care of his friends, and particularly of Joſeph Scaliger, about a year after.

[C] The third edition printed in 1612, is more correct than the former, being reviſed by the author. Caſaubon's edition of Theophraſtus is ſtill highly eſteemed, and was one of thoſe works which procured him moſt reputation. Joſeph Scaliger highly extols it. Gen. Dict.

1598,

to Lyons in 1598, M. de Vicq, a conſiderable man at Lyons, to whom Caſaubon had been recommended, took him into his houſe, and carried him with him to Paris; where he was preſented to king Henry IV. who offered him a profeſſor's place at Paris. Caſaubon remained for ſome time in ſuſpenſe, which courſe to take, but at laſt went back to Montpelier. Not long after, he received a letter from the king, dated January 3, 1599, inviting him to Paris, in order to be profeſſor of belles lettres. He ſet out for that city on the 26th of February following. When he arrived at Lyons in his way thither M. de Vicq adviſed him to ſtay with him, till the king's arrival, which was ſoon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but from the jealouſy of ſome of the other profeſſors, and his being a proteſtant, he received much trouble and vexation, and loſt the profeſſorſhip of which he had a promiſe. He was appointed one of the judges on the proteſtants' ſide, at the conference held at Fontainebleau, between du Perron, biſhop of Evereux and Philip du Pleſſis Mornay. Having returned to Lyons on the 30th of May, 1600, to haſten the impreſſion of his Athenæus, which was printing there, he unluckily incurred the diſpleaſure of his great friend M. de Vicq, (who had all along entertained him and his whole family in his houſe when they were in that city) by refuſing to accompany him into Switzerland. Caſaubon was afraid of loſing, in the mean time, the place of library keeper to the French king, of which he had a promiſe, and which from the librarian's illneſs was likely to become ſoon vacant. Returning to Paris with his wife and family, the September following, he was well received by the king and by many perſons of diſtinction, and read private lectures. At the ſame time he publiſhed ſeveral of the ancients [D], and made ſuch proficiency in learning Arabick, that he undertook to compile a dictionary of it, and tranſlated ſome books of that language into Latin. The uneaſineſs he received at

[D] Viz. Hiſtoriæ Auguſtæ ſcriptores cum commentario Iſaaci Caſauboni, Paris, 1603, 1620. Leiden 1670. Diatriba ad Dionis Chryſoſtomi orationes, Paris 1604. Perſii ſatyræ ex recenſione et cum commentariis Iſaaci Caſauboni, Paris 1605. Theſe notes upon Perſius, are the lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Joſeph Scaliger uſed to ſay of them, that the ſauce was better than the fiſh. De ſatyrica Græcorum poeſi et Romanorum ſatyra, libri duo, Paris 1605. Gregorii Nyſſeni epiſtola ad Euſtathiam, Ambroſiam, et Baſiliſſam, Græce et Latine, cum notis Is. Caſauboni, 1606. A complete liſt of his works may be ſeen in the Biographia Britannica.

Paris,

Paris, made him desirous of leaving it; but Henry IV. augmented his pension with two hundred crowns; and in the end of 1603, Casaubon came into possession of the place of the king's library keeper, vacant by the death of Gosselin. He wrote in 1607, on occasion of the famous dispute between pope Paul V. and the republick of Venice, a treatise De libertate ecclesiastica, containing a vindication of the rights of sovereigns against the encroachments of the church of Rome. But those differences being adjusted while the book was printing, king Henry IV. caused it to be suppressed. However, Casaubon having sent the sheets as they were printed to some of his friends, a few copies were by that means preserved. By order of the king, who was desirous of gaining him over to the catholick religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points; but it had no effect upon Casaubon, who died a protestant.

This year he published at Paris his edition of Polybius, under the following title Polybii opera, Græce et Latine, ex versione Isaaci Casauboni. Accedit Æneas Tacticus de toleranda obsidione, Græce et Latine. The Latin version of these two authors was done by Casaubon, who intended to write a commentary on them; but went no further than the first book of Polybius, being hindered by death. The great Thuanus and Fronto-Ducæus the jesuit, were so pleased with this Latin version, that they said it was not easy to determine, whether Casaubon had translated Polybius, or Polybius Casaubon. Prefixed to it is a dedication to his majesty, which passes for a master-piece of the kind: indeed Casaubon had a talent for such pieces, as well as for prefaces. In the former he praised without low servility, and in a manner very remote from flattery; in the latter he laid open the design and excellencies of the book he published, without ostentation, and with an air of modesty. So that he may serve as a model for such performances, which ought so much the less to be neglected, as they first offer themselves to the reader's view, and are designed to prejudice him in favour of the book itself. Casaubon expected a considerable present from the king for this dedication; but his religion, as he informs us himself, prevented him from receiving any thing: to which mr. Bernard adds, that Henry IV. being no great scholar, did not know the value of the present. In 1610 he received two very sensible blows, one by the murder of king Henry IV. which deprived him of all hopes of keeping his place of librarian, the other, the conversion

Gen. Dict.

Ibid.

Nouvelles de Repub. des lettres.

of

of his eldeſt ſon to popery. The loſs of the king his patron and protector, made him reſolve to come over into England, whither he had often been invited by king James I. He arrived in this country in October 1610. The king took great pleaſure in converſing with him, admitted him ſeveral times to eat at his own table, and made him a preſent of one hundred and fifty pounds to enable him to viſit the univerſities of Oxford and Cambridge. On the third of January, 1611, Caſaubon was made a denizon; and on the 19th of the ſame month the king granted him a penſion of three hundred pounds, as alſo two prebends, one at Canterbury, and the other at Weſtminſter. His majeſty likewiſe wrote to the queen regent of France, deſiring that he might be permitted to ſtay longer in England than ſhe had at firſt allowed him. Caſaubon did not long enjoy thoſe great advantages. A powerful diſorder, occaſioned by his having a double bladder, cut him off on the firſt of July, 1614, in the 55th year of his age. He was buried in Weſtminſter abbey, where there is a monument erected to his memory. He had twenty children by his wife.

CASAUBON (MERIC) ſon of the preceding, was born at Geneva, Auguſt 14, 1599. His firſt education he received at Sedan. Coming to England with his father, he was in 1649 ſent to Chriſt church college, Oxford, and ſoon after elected a ſtudent of that houſe, and took both his degrees in arts. In 1621 he publiſhed a defence of his father, againſt the calumnies of certain Roman catholicks. This piece made him known to king James I. and procured him a conſiderable reputation abroad. Three years after he publiſhed another vindication of his father. About this time he was collated by dr. Lancelot Andrews, biſhop of Wincheſter, to the rectory of Bledon in Somerſetſhire; and the 14th of June 1628, he took the degree of bachelor of divinity. He had now formed the deſign of continuing his father's Exercitations, againſt Baronius's Annals, but was diverted by ſome accidents. And when he reſumed it afterwards, under the patronage of archbiſhop Laud, his great friend, the civil wars broke out, and he was ſo much involved in the diſtreſs common to multitudes at that time, that having no fixed habitation, he was forced to ſell a good part of his books, and in the end, after about twenty years ſufferings, being grown ſo old and infirm, that he could not expect to live many years, he was forced wholly to lay aſide his undertaking. Wood Athen. vol. xi. col. 489.

dertaking. On the 19th of June 1628, he was made prebendary of Canterbury, through the intereſt of biſhop Laud. In 1631, he publiſhed at London, Optati libri vii. de ſchiſmate Donatiſtarum, with notes and amendments; and in 1634, a tranſlation into Engliſh of M. Aurelius Antoninus's meditations. The ſame year, biſhop Laud who had been promoted to the archbiſhoprick of Canterbury, collated him on the 4th of October, to the vicarage of Minſter, in the iſle of Thanet, and on the 25th of the ſame month, he was inducted into the vicarage of Monckton in that iſland. The
Gen. Dict. 31ſt of Auguſt, 1636, he was created doctor in divinity, by order of king Charles I. In 1638, he publiſhed A treatiſe of uſe and cuſtom. This is the whole title; but as the author himſelf obſerves in another of his pieces, there might be added, in things natural, civil, and divine. The occaſion of this treatiſe, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of cuſtom, to him before little known. About the year 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and
Wood. impriſoned. In 1649, his intimate acquaintance mr. Greaves,
Gen. Dict. of Gray's Inn, brought him a meſſage, that Oliver Crom-
Biogr. Brit. well, then lieutenant general of the parliament forces, deſired to confer with him about matters of moment. But Caſaubon's wife being lately dead, and not, as he ſaid, buried, he deſired to be excuſed. Greaves coming again, dr. Caſaubon, uneaſy leſt ſome evil ſhould follow, aſked him the occaſion of the meſſage; Greaves refuſed to tell it, and went away a ſecond time. However, he returned again, and told Caſaubon that the lieutenant general purpoſed to promote him, and to employ his pen in writing a hiſtory of the late war, in which he deſired that matters of fact might be impartially repreſented. Caſaubon returned his thanks for the honour intended him, but declared, that he was unfit in ſeveral reſpects for ſuch a taſk, and that, how impartial ſoever he might be, his ſubject would force him to make many reflections ungrateful to his lordſhip. Notwithſtanding this anſwer, Cromwell, ſenſible of his worth, ordered three or four hundred pounds to be paid to him by a bookſeller in London, whoſe name was Cromwell, on demand, without requiring from him any acknowledgment of his benefactor. But this offer he rejected, though his circumſtances were then mean. At the ſame time it was propoſed by mr. Greaves, who belonged to the library at St. James's, that if Caſaubon would gratify Cromwell in the requeſt above-mentioned,

tioned, all his father's books, which were then in the royal library, having been purchaſed by king James, ſhould be reſtored to him; and a penſion of three hundred a year paid to the family as long as the youngeſt ſon of dr. Caſaubon ſhould live; but this was likewiſe refuſed. Not long after, an offer was made him, by the ambaſſador of Chriſtina queen of Sweden, of the government of one, or the inſpection of all the univerſities of that kingdom, with a conſiderable ſalary for himſelf, and a ſettlement of three hundred pounds a year upon his eldeſt ſon during life. But having reſolved to ſpend the remainder of his life in England, he declined this propoſal. Biogr. Brit.

At the reſtoration of king Charles II. he recovered all his ſpiritual preferments, and continued writing books [A] till his death, which happened July 14, 1671, in the ſeventy-ſecond year of his age. Mr. Wood tells us, that he was ſkilled in various parts of literature, though not very accurately, but that his chief talent lay in critical learning, in which he was probably aſſiſted by his father's papers. He was eminent for his piety, his charity to the poor, his courteous and affable diſpoſition. He aſcribed to Des Cartes's philoſophy, the little inclination which people had, in his time, for the ſtudy of polite literature. He had ſeveral children, but none of them made any figure in the learned world. Hiſt. et ant. Oxon. lib. ii. p. 282. Gen. Dict.

[A] See a liſt of them in the General Dictionary. Among other pieces he publiſhed A true and faithful relation, of what paſſed for many years, between dr. John Dee and ſome ſpirits, &c. with a long preface to confirm the truth of the relation with regard to ſpirits. London, 1659.

CASIMIR (MATTHIAS SARBIEWSKI) a jeſuit of Poland, and moſt excellent Latin poet, was born in the year 1597, and is, ſays monſieur Baillet, an exception to a general rule of Ariſtotle and others of the ancients, which teaches us to expect nothing ingenious and delicate from the climates of the north. The odes, epodes, and epigrams of this poet have not been thought inferior to ſome productions of the fineſt wits of ancient Greece and Rome; and Grotius, Daniel Heinſius, and many others, have not ſcrupled to affirm, that he is not only equal, but ſometimes ſuperior, even to Horace himſelf. Rapin has not gone ſo high in his praiſes of Caſimir: he allows him to have a great deal of fire and ſublimity in his compoſitions, but declares him wanting in point of purity. Others, who have owned his vivida Jugemens des Sçavans, tom. v. p. 169. Paris 1622. Reflex. ſur la poetique.

vivida vis animi, his great force of genius, have criticiſed him as too extravagant and ſtrained in his expreſſions; and all, I think, ſay, that his epigrams are much inferior to his odes. Menage, though he was not at all inſenſible of Caſimir's high merit, has yet been a little ſevere upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the uſual privilege of poets, boldly proclaimed the immortality of his productions; and ſays, that Horace ſhall not go to heaven alone, but that he alſo will attend him, and be a companion of his immortality.

Obſerv. ſur le 2. livre des poeſies de Malherbe, p. 116. Paris 1723.

Non ſolus olim præpes Horatius
Ibit biformis per liquidum æthera
Vates; oloriniſve late
Cantibus, Æoliove terras
Temnet volatu. Me quoque deſides
Tranare nimbos, me zephyris ſuper
Impune pendere, et ſereno
Calliope dedit ire cœlo, &c.

But, ſays Baillet, ought mr. Menage to have taken occaſion from this, to ſay, that even thoſe, who make a profeſſion of humility, are as full of pride as ever they can hold; and to lay it down as a general character, which will ſuit all poets of the religious order?

Ibid.

In the mean time Caſimir was not ſo attached to Horace, but that he had a very great regard for Virgil; and he had actually begun to imitate him alſo in an epick poem, called the Leſciade, which he had divided into twelve books. But before he had made any great progreſs in this work, he had the misfortune to die in the vigour of his age. His death happened at Warſaw, upon the ſecond of April, in the year 1640; ſince which there have been many editions of his poems.

CASSINI (JOHANNES DOMINICUS) a moſt excellent aſtronomer, was born of noble parents, at a town in Piedmont in Italy, upon the eighth of June in the year 1635. After he had laid a proper foundation for his ſtudies at home, he was ſent to continue them in a college of jeſuits at Genoa. He had an uncommon turn for Latin poetry, which he exerciſed ſo very early, that ſome poems of his were publiſhed when he was but eleven years old. At length he happened upon ſome books of aſtronomy, which he read, and obſerved upon with great eagerneſs; and felt in himſelf

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a ſtrong propenſity to proceed farther in that ſcience. He purſued the bent of his inclinations, and in a ſhort time made ſo amazing a progreſs, that in the year 1650, the ſenate of Bologne invited him to be their publick mathematical profeſſor. He was not more than fifteen years of age, when he went to Bologne, where he taught mathematicks, and made obſervations upon the heavens, with great aſſiduity and diligence. In the year 1652, a comet appeared at Bologne, which he obſerved with great accuracy; and diſcovered, that comets were not bodies accidentally generated in the heavenly regions, as had uſually been ſuppoſed, but of the ſame nature, and probably governed by the ſame laws, as the planets. The ſame year he ſolved an aſtronomical problem, which Kepler and Bullialdus had given up as inſolvable; it was, to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In the year 1653, when a church of Bologne was repaired and enlarged, he obtained leave of the ſenate to correct and ſettle a meridian line, which had been drawn by an aſtronomer in the year 1575. Theſe were prodigious things for one, who had not yet attained his twentieth year. In the year 1657, he attended, as an aſſiſtant, a nobleman, who was ſent to Rome to compoſe ſome differences, which had ariſen between Bologne and Ferrara, from the inundations of the Po; and ſhewed ſo much ſkill and judgment in the management of that affair, that in the year 1663, Marius Chigi, brother of pope Alexander VII. appointed him inſpector general of the fortifications of the caſtle of Urbino; and he had afterwards committed to him the care of all the rivers in the eccleſiaſtical ſtate.

In the mean time he did not neglect his aſtronomical ſtudies, but cultivated them with great care. He diſcovered many new things in Mars and Venus, eſpecially the revolution of Mars round his own axis: but his principal point in view was to ſettle an accurate theory of Jupiter's ſatellites, which after much labour and watching he happily effected, and publiſhed it at Rome, among other aſtronomical pieces, in the year 1666. Picard, the French aſtronomer, getting Caſſini's tables of Jupiter's ſatellites, found them ſo very exact, that he conceived the higheſt opinion of his ſkill; and from that time his fame increaſed ſo faſt in France, that Lewis XIV. deſired to have him a member of the academy. Caſſini however could not leave his ſtation, without leave of his ſuperiors; and therefore Lewis requeſted of pope Clement IX. and of the ſenate of Bologne,

logne, that Caſſini might be permitted to come into France. Leave was granted for ſix years; and Caſſini came to Paris in the beginning of the year 1669, where he was immediately made the king's aſtronomer. When this term was near expiring, the pope and the ſenate of Bologne inſiſted upon Caſſini's return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the miniſter Colbert prevailed on him to ſtay, and he was naturalized in the latter end of 1673, in which ſame year he alſo took a wife.

The royal obſervatory at Paris had been finiſhed ſome time. The occaſion of its being built was this. In the year 1638, the famous Minim Merſennus was the author and inſtitutor of a ſociety, where ſeveral ingenious and learned men met together to talk upon phyſical and aſtronomical ſubjects, among whom were Gaſſendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this ſociety was kept up by a ſucceſſion of ſuch men for many years. At length Lewis XIV. conſidering, that a number of ſuch men, acting in a body would ſucceed abundantly better in the promotion of ſcience, than if they acted ſeparately, each in his particular art or province, eſtabliſhed under the direction of Colbert, in the year 1666, the royal academy of ſciences: and for the advancement of aſtronomy in particular, erected the royal obſervatory at Paris, and furniſhed it with all kinds of inſtruments, that were neceſſary to make obſervations. The foundation of this noble pile was laid in the year 1667, and the building completed in the year 1670. Caſſini was appointed to be the firſt inhabiter of the obſervatory; and he took poſſeſſion of it in September 1671, when he ſet himſelf in good earneſt to the buſineſs of his profeſſion. In the year 1672, he endeavoured to determine the parallax of Mars and the ſun, by comparing ſome obſervations which he made at Paris, with ſome which were made at the ſame time in America. In the year 1677, he demonſtrated the diurnal revolution of Jupiter round his axis, to be performed in nine hours and fifty eight minutes, from the motion of a ſpot in one of his larger belts. In the year 1684, he diſcovered four ſatellites of Saturn, beſides that, which Huygens had found out. In the year 1693, he publiſhed a new edition of his Tables of Jupiter's ſatellites, corrected by later obſervations. In the year 1695, he took a journey to Bologne, to examine the meridian line, which he had fixed there in the year 1655; and he ſhewed, in the preſence of ſeveral eminent mathematicians, that it had not varied in the leaſt,

leaſt, during that forty years. In the year 1700, he continued the meridian line through France, which Picard had begun, to the extremeſt ſouthern part of that country.

After Caſſini had inhabited the royal obſervatory for more than forty years, and done great honour to himſelf and his royal maſter by many excellent and uſeful diſcoveries, which he publiſhed from time to time, but which it would be too tedious for us to enumerate here, he died upon the 14th of September 1712, and was ſucceeded by his only ſon John James Caſſini.

CASSIODORUS (MARCUS AURELIUS) a man of great eminence in many reſpects, and called by way of diſtinction the ſenator, was born in Italy in the country of Lucania, ſomething later than the year 463. He had as liberal an education, as the growing barbariſm of his times afforded, and ſoon recommended himſelf by his eloquence, his learning, and his wiſdom, to Theodorick king of the Goths in Italy. Theodorick firſt made him governor of Sicily; and when he had ſufficiently proved his abilities and prudence in the adminiſtration of that province, admitted him afterwards, about the year 490, to his cabinet councils, and appointed him to be his ſecretary. From henceforward he had all the places and honours at his command, which Theodorick had to beſtow; and, after running through all the employments of the government, was raiſed to the conſulate, which he adminiſtered alone in the year 514. He was continued in the ſame degree of confidence and favour by Athalarick, who ſucceeded Theodorick about the year 524; but afterwards, in the year 537, being diſcarded from all his offices by king Vitiges, he renounced a ſecular life, and retired into a monaſtery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philoſopher, and a chriſtian. He entertained himſelf with forming and improving ſeveral curioſities in the mechanical way, ſuch as ſun dials, water hour-glaſſes, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by ſeveral books of his own compoſing. About the year 556 he wrote two books, De divinis lectionibus; and afterwards a book De orthographia, in the preface to which he tells us, that he was then in his ninety-third year. There are extant of his twelve books of letters; ten of which he wrote as ſecretary of ſtate in the name of the kings Theodorick and Athalarick, and two in his own. He compoſed alſo twelve books De rebus geſtis Gothorum, which

are only extant in the abridgment of Jornandes; though it has been surmised, that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also a commentary upon the psalms, and several other pieces theological and critical. Father Simon has spoken of him thus, "There is no need, says he, of examining Cassiodorus's "Commentaries on the psalms, which is almost but an abridgement of St. Austin's Commentaries, as he owns in "his preface. But besides these Commentaries, we have an "excellent treatise of this author's, intitled De institutione "ad divinas lectiones, which shews, that he understood the "criticism of the scriptures, and that he had marked out "what were the best things of this nature in the ancient "doctors of the church.—In the same book Cassiodorus "gives many useful rules for the criticism of the scriptures; "and he takes particular notice of those fathers, who have "made commentaries upon the Bible, &c."

Cave, Hist. liter. tom. i. p. 502. Oxon. 1740.

Hist. Crit. du V. T. l. iii. c. 10.

Upon the whole, Cassiodorus was in all views a very extraordinary man; and we think, that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died we cannot precisely determine; but there is great reason to think, that, whenever it was, he could not be less than an hundred years old. His works have been collected and printed several times, but the best edition is that of Rohan in the year 1679, in two volumes folio, with the notes and dissertations of John Garretus, a Benedictine monk.

CASTALIO (SEBASTIAN) was born at Chatillon, on the Rhone, in the year 1515. Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg, in 1540, 1541, that he lodged him some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in the year 1544, on account of some peculiar opinions which he held concerning Solomon's Song and Christ's descent into hell. He retired to Basil, where he was made Greek professor, and died in that place, aged forty-eight, on the 29th of December, 1563. He incurred the high displeasure of Calvin and Theodore Beza, who loaded him with foul language for differing from them concerning predestination, and the punishment of hereticks.

Moreri.

Bayle.

Writers

Writers are agreed as to his poverty: nobody denies but that he had a great deal of difficulty to get bread for himself and his children, which were not few, for he left behind him four ſons and as many daughters. There are ſome authors who ſay he was a miniſter, but there is reaſon to believe they were miſtaken. If he had kept within the bounds of his profeſſion, he would have done more conſiderable ſervice to the commonwealth of learning, and would have ſecured himſelf from a thouſand uneaſineſſes: but inſtead of that, he ſet up for a devotee and a caſuiſt, and meddled with the moſt delicate and obſcure queſtions in divinity. He ſhould have left them to thoſe they belonged to by virtue of their office; or, if he muſt needs thruſt himſelf into ſuch ſort of buſineſs, he ſhould have applied to himſelf Eſop's advice, "You ought, ſaid he to Solon, either not to approach kings, or elſe to ſay nothing to them but what they ſhall like." His works are very conſiderable, on account both of their quality and their number. He diſcovered great knowledge of the Latin, Greek, and Hebrew languages. In 1545, he printed at Baſil four books of Dialogues, containing the principal hiſtories of the Bible, in elegant Latin, ſo that youth might thereby make a proficiency in piety, and in the Latin tongue at the ſame time. He publiſhed, in 1646, a tranſlation of the Sibylline verſes into Latin heroick verſe, and of the books of Moſes into Latin proſe, with notes. This was followed, in 1547, by his Latin verſion of the Pſalms of David, and of all the other ſongs found in ſcripture. In 1548 he printed a Greek poem on the life of John the Baptiſt, and a Paraphraſe of the prophecy of Jonas in Latin verſe. He tranſlated ſome paſſages of Homer, and ſome books of Xenophon and St. Cyril. He alſo turned into Latin ſeveral treatiſes of the famous Ochinus, particularly the Thirty dialogues, ſome of which ſeem to favour polygamy. He advanced ſome ſingular notions in his notes on the books of Moſes; as for inſtance, that the bodies of malefactors ought not to be left on the gibbets; that they ought not to be puniſhed with death but with ſlavery. His reaſon for theſe opinions was, that the political laws of Moſes bind all nations. His notes on the Epiſtle to the Romans were condemned by the church of Baſil, becauſe they oppoſed the doctrine of predeſtination and efficacious grace. His principal work is a Latin and French tranſlation of the ſcriptures, which is differently ſpoken of by writers. He began his Latin tranſlation at Geneva in 1542, and finiſhed it at Baſil in 1550. It was printed at Baſil in 1551, and dedicated by the author to Edward VI. king of England. He Bayle.

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publiſhed a ſecond edition of it in 1554, and another in 1556. The edition of 1573 is moſt eſteemed. The French verſion was dedicated to Henry II. of France, and printed at Baſil in 1555. The fault which has been moſt generally condemned in his Latin tranſlation, is the affectation of uſing only claſſical terms. He is accuſed, but without juſt ground, of having run into the other extreme in his French tranſlation, that is, of having made uſe of low and vulgar terms. Some people are very unfortunate, they can never avoid cenſure; if any other than Caſtalio (ſays mr. Bayle) had made this tranſlation of the ſcriptures, ſcarce any fault would have been found with the ſtyle.

Bayle.

CASTELVETRO (LEWIS) an Italian critick, famous for his parts, but more famous for his ſpleen and ill-nature, was born at Modena in the year 1505. Being deſpiſed for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, ſays Moreri, he left his own country, and went into Germany, where he reſided at the court of the emperor Maximilian II. After ſix years abſence he returned to Modena, where he was admired for his wit and learning, but hated for his captious and contradictory humour. He diſtinguiſhed himſelf chiefly by his commentary upon Ariſtotle's poeticks; where Rapin aſſures us, he always made it a rule to find ſomething to except againſt in the text of Ariſtotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have obſerved under his article; and the quarrel did not end without many ſatyrical pieces written on both ſides in verſe and proſe. Caſtelvetro however was aſſiſted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the leaſt of a poet himſelf. This critic at length fell under the cognizance of the inquiſition at Rome, by which he was accuſed of paying too much deference to the new opinions, and not enough to the old. This topick for cavilling he had probably picked up in his travels into Germany, where Lutheraniſm was eſtabliſhed; and we ſuppoſe it had infected his converſation and writings. Caſtelvetro had a mind to be tried at a diſtance, as he then was, before a council; but the pope acquainted the cardinal of Mantua his legate, that ſince Caſtelvetro had been accuſed before the inquiſition at Rome, it was neceſſary for him to appear there under the character of a perſon accuſed. Upon the pope's aſſuring him of high honours, if he was found innocent, and of clemency if guilty, Caſtelvetro appeared

Dict. hiſt.

Preface to his Reflex. ſur l'art poetique.

peared before the inquiſition, and was examined upon the 11th, 14th, and 17th of October 1560; but finding himſelf embaraſſed by the queſtions put to him, and eſpecially in regard to a book of Melancthon, which he had tranſlated into Italian, he durſt not truſt the pope any longer, but fled. He went to Baſil in Switzerland, where he purſued the ſtudy of the belles lettres, to the time of his death; and this happened upon the 20th of February 1571. Thuanus, ad ann. 1571. p. 82. Dutch edit.

We learn from the Menagiana, that Caſtelvetro's houſe being on fire at Lyons, he cried out al poetica, ſave my poeticks: which ſhews, that he conſidered this work as the beſt of his performances. Indeed it ought to be ſo, if what is ſaid be true, that it coſt him half his life in compoſing. His other pieces are inferior to his poeticks; and his poſthumous works want the greateſt part of that perfection, which, if he had lived to correct them, he would probably have given them.

CASTIGLIONE (BALTHAZAR) an eminent Italian nobleman, was deſcended from an illuſtrious and ancient family, and born in his own villa at Caſatico, in the duchy of Mantua, upon the 6th of December 1478. As ſoon as he was arrived to a proper age, he had maſters appointed him, under whom he acquired a knowledge of the Greek and Latin tongues: in the latter of which he was inſtructed by the famous Demetrius Chalcondylas of Conſtantinople, who then reſided at Milan. He likewiſe applied himſelf to the ſtudy of painting, ſculpture, and architecture, as appears from the book he wrote in favour of thoſe arts; and he made ſo great a progreſs in them, that Raphael Urbin, and Buonaroti, though incomparable artiſts, never thought their works perfect, unleſs they had the approbation of Caſtiglione. This is evident from a letter of the former preſerved in the collection of Bernardino Pino; which, as it is curious and entertaining, and not long, we will here inſert for the reader's amuſement. Vol. xi. p. 400.

To the count Balthazar Caſtiglione.

"My good lord, I have made deſigns in ſeveral different "manners upon your lordſhip's invention, and I gave ſatiſ- "faction to all, if all are not my flatterers; but I cannot "ſatisfy my own judgment, becauſe I am fearful of not ſa- "tisfying your's. I herewith ſend them to you: let your "lordſhip pleaſe to make choice of any of them, if any of

"them deſerve the honour of your choice. His holineſs, in "doing me honour, has laid an heavy burden upon my "ſhoulders: which is, the charge of building St. Peter's, "I hope however not to ſink under it: and the rather, be-"cauſe the model which I have made pleaſes his holineſs, "and is commended by many of fine taſte. But I raiſe "myſelf to a ſtill higher ambition: I would fain find out "the fine forms of the antique buildings. I don't know, "whether I am attempting to ſoar like Icarus: Vitruvius "gives me great light, but not what is ſufficient. Concern-"ing my Galatea, I ſhould account myſelf a great maſter "indeed, if it had half the beauties your letter mentions: but "I ſee in your expreſſion the love your honour bears me; "and give me leave to ſay, that to paint a very beautiful "woman, I ought to have before me thoſe that are the moſt "ſo: with this condition, that your lordſhip might aſſiſt me "in chuſing out the greateſt beauty. But as I am under a "double want both of good judgment and fine women, I "am forced to go by a certain idea, which I form in my "own mind. Whether this has any excellence of art in it, "I cannot determine; but 'tis what I labour at. I wait your "lordſhip's commands."

From Rome. Raphael d'Urbino.

When Caſtiglione was eighteen years of age, he went into military ſervice under Lewis Sforza duke of Milan; but his father dying ſoon after, and ſome diſaſtrous circumſtances overtaking that ſtate, he was obliged to quit the camp, and return to Mantua. He engaged a ſecond time in the ſervice of the duke, and diſtinguiſhed himſelf greatly by his bravery and conduct: but returning ſoon after, and being deſirous to ſee other courts, particularly that of Rome, he went thither at the very time, that Julius II. obtained the popedom. The fame of Caſtiglione was not unknown to this pope; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino his couſin, that if he would ſend him to the court of Rome in his own name, with the character of a public miniſter, he ſhould take it as a ſingular obligation. Caſtiglione was twenty ſix years of age; and Guido Ubaldo ſent him embaſſador to pope Julius, to accommodate affairs of the higheſt importance. He was ſent upon a ſecond embaſſy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be inveſted with the noble order of the garter for the duke his maſter. On his arrival in England, he was received with all

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the marks of honour and eſteem; being met at the port where he landed, by the lord Haſtings earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had diſpatched his buſineſs here, and was returned home, to gratify the importunities of Alfonſo Arioſto his particular friend, he began his celebrated work, The courtier; which in a ſmall ſpace of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the Greek and Latin authors, having here gleaned together the firſt flowers of their wit, and treaſured up, as it were, in a ſingle cabinet, the richeſt jewels of antiquity. The book has been univerſally well received both in Italy and abroad, often reprinted, and tranſlated into ſeveral languages. It is full of moral and political inſtructions; and, if we ſeek the Italian tongue in its perfection, it is ſaid, that it can no where be found better than here.

Caſtiglione was highly eſteemed and favoured by the duke Franciſco Moria, who conſtituted him his firſt miniſter of ſtate, as well in civil as military affairs; and, for his ſervices particularly at the ſiege of Mirandola, at which pope Julius was preſent, made him a free gift of the caſtle of Nuvolara, in the county of Peſaro, with the moſt ample privileges to himſelf, and to his heirs and ſucceſſors for ever. This was in the year 513. Not long after pope Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembus, and dated the 14th of March 1514, the other by Jacomus Sadolet, in May following. Caſtiglione, having now reached the 36th year of his age, married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a ſon and two daughters, and then died; having lived no more than four years with him. The epitaph he made on her, may ſerve for a ſpecimen of his ſkill in this ſort of compoſition.

Non ego nunc vivo, conjux dulciſſima, vitam,
Corpore namque tuo fata meam abſtulerunt:
Sed vivam, tumulo cum tecum condar in iſto,
Jungenturque tuis oſſibus oſſa mea.

Hippolitæ Tourellæ, quæ in ambiguo reliquit,
Utrum pulchrior, caſtior, an doctior fuerit,
Primos juventæ annos vix ingreſſæ,
Balthaſſar Caſtilione inſatiabiliter mœrens poſuit.
Anno Dom. MDXX.

Thus Engliſhed.

I live no more, ſince you, my dear, are dead,
With your laſt breath my ſoul expiring fled:
In death, where-e'er we meet, it ſhall return,
And animate my aſhes in your urn.

To Hippolite Tourella, who left it undetermined,
Whether ſhe was more beautiful, virtuous, or learned,
Scarce entered the prime of her youth,
Balthazar Caſtiglione inconſolably grieving erected this monument.
A. D. MDXX.

A little before this misfortune, the marquis of Mantua ſent him to Leo X. as his embaſſador; and after the death of Leo, he continued at Rome in that capacity under pope Hadrian VI. and Clement VII. Clement ſent him to the emperor Charles V's court in quality of legate; where affairs were to be tranſacted of the higheſt importance, not only to the pontifical ſee, but to all Italy. He went into Spain in October 1524; and in his negotiations and tranſactions not only anſwered the pope's expectations, but alſo acquired the good will of the emperor, by whom he was ſoon received as a favourite counſellor and friend, as well as an ambaſſador. Among other marks of affection, which the emperor ſhewed Caſtiglione, this was a ſingular one; that being then at war with Francis I. of France, he always deſired him to be preſent at the military councils of that war; and, when it was ſuppoſed that the war would be ended by a ſingle combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Caſtiglione to be one of the number. He alſo made him a free denizon of Spain; and ſoon after nominated him to the biſhoprick of Avila. And becauſe this happened at the juncture of the ſacking of Rome, ſome took occaſion to reflect upon Caſtiglione, as if he had neglected the affairs of the court of Rome, for the ſake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome: but Caſtiglione defended himſelf from the imputation in his letter to Clement VII. It is probable, that there was no real grounds for it, ſince Clement himſelf does not appear to have given the leaſt credit to it. Paul Jovius ſays, that if Caſtiglione had lived, the pope intended to have made him

a cardinal: and after his death, in two of his holineſs's briefs both of condolence to his mother, there are the ſtrongeſt expreſſions of his unblemiſhed fidelity and devotion to the ſee of Rome. However the very imputation affected Caſtiglione ſo ſenſibly, that it was ſuppoſed in ſome meaſure to have contributed to his death. His conſtitution was already impaired with the continual fatigues civil as well as military, in which he had always been engaged; and falling at length ſick at Toledo, he died in a few days upon the 2d of February in the year 1529. The emperor, who was then at Toledo, was extremely grieved at his death, and commanded all the prelates and lords of his court to attend his corpſe to the principal church there; and the funeral offices were celebrated by the archbiſhop, with ſuch ſolemnity and pomp, as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and ſumptuous monument was raiſed, and a Latin epitaph inſcribed, which was written by cardinal Bembus. As the epitaph is merely hiſtorical, and therefore not admitting of any peculiar elegance, we ſhall content ourſelves with giving it only in a tranſlation.

To the memory of
Balthazar Caſtiglione, of Mantua,
A gentleman adorned with all the accompliſhments of nature,
With more of art,
Well read in the Greek tongue,
In Latin and Tuſcan a poet:
For his military virtues
Preſented with the town of Nuvolara in Peſaro.
Having diſcharged himſelf of two embaſſies, to Britain and Rome,
And being in his third to Spain,
Employed on the affairs of pope Clement VII.
Having writ four books
Of inſtructions for the education of a courtier,
Laſtly, having been nominated by the emperor Charles V.
To the biſhoprick of Avila,
He died at Toledo,
Leaving a name well known throughout the world.
He lived fifty years, two months and a day.
Aloyſia Gonzaga, an unhappy ſurviver,
Erected this to her deſerving ſon.
A. D. MDXXIX.

Beſides

Beſides his incomparable book, The courtier, Caſtiglione compoſed many Latin and Tuſcan poems; which with ſome of his letters are placed at the end of the Engliſh verſion of The courtier, publiſhed at London in the year 1727. This verſion was made by A. P. Caſtiglione, a gentleman of the ſame family, who lived here in England, under the patronage of Edmund Gibſon lord biſhop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

CASTILE (ALPHONSUS X. of) who has commonly been called The wiſe, was born in the year 1203, and is now more famous for having been an aſtronomer, than a king. He ſucceeded his father Ferdinand III. to the crown in the year 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The firſt ſource of his troubles proceeded from his having no children by Tolante, daughter of the king of Arragon, whom he married in the year 1246: and whom therefore he reſolved to divorce, under a pretence of barrenneſs, and to look for another in the court of Denmark. Accordingly the princeſs of Denmark arrived in the year 1254; but the queen proved at laſt with child, and continued to breed, till ſhe had brought him nine children; upon which the affairs of the divorce was at an end. Though this prince had not the art of making himſelf beloved by his ſubjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politicks made a noiſe there; which induced ſome of the electors, in the year 1258, to confer the imperial crown on him. But as he neglected to ſupport his party by his preſence, the empire was given to Rodolphus, in ſpite of all the oppoſition of his embaſſadors. In the mean time his great qualities, and reputation abroad, could not ſecure him from plots and diſturbances at home; and at laſt his own ſon Sanchez appeared at the head of a rebellion againſt him, and involved the kingdom in a civil war, which did not end till the death of Alphonſus. May not this inſtance among many others help to cure the impatience of thoſe, who happen to labour under a want of iſſue; and who, amidſt their diſcontent, are ever and anon ready to cry out, "Give me chil-"dren, or I die?" if Sanchez had not been born, Alphonſus might have continued, for ought we know, in the quiet poſſeſſion

poſſeſſion of his kingdom, and have gone peaceably to his grave.

But let us conſider Alphonſus in that part of his character, for the ſake of which chiefly we have given him a place in theſe memoirs; we mean, as an aſtronomer and man of letters. He underſtood aſtronomy, philoſophy, and hiſtory, as if he had been only a man of letters; and compoſed books on the motions of the heavens, and on the hiſtory of Spain, which are highly commended. "What can be more ſurpri-"ſing," ſays Mariana, "than that a prince, educated in a "camp, and handling arms from his childhood, ſhould have "ſuch a knowledge of the ſtars, of philoſophy, and the "tranſactions of the world, as men of leiſure can ſcarce ac-"quire in their retirements? there are extant ſome books of "Alphonſus on the motions of the ſtars, and the hiſtory of "Spain, written with great ſkill and incredible care." In his aſtronomical purſuits he diſcovered, that the tables of Ptolemy were extremely full of errors; and conceived thereupon a reſolution to correct them. For this purpoſe he aſſembled a great number of aſtronomers at Toledo, where a plan was projected for the forming new tables. Theſe tables were drawn up chiefly by the ſkill and pains of Rabbi Iſaac Hazan, a learned Jew; and they were called Alphonſine tables, in honour of Alphonſus, who was at vaſt expences about them. But their dearneſs did not conſiſt altogether in the great ſums of money, he laid out upon them, but in their being the cauſe of his loſing the empire of Germany; for it is doubtleſs to this, that Mariana alludes in the following paſſage. Alphonſus, ſays that hiſtorian, "had a ſub-"lime genius, but was careleſs and negligent; had proud "ears, a petulant tongue, and was better ſkilled in literary "than civil affairs: and thus, while he was contemplating "the heavens and obſerving the ſtars, loſt the earth." He fixed the epoch of thoſe tables to the 30th of May 1252; which was the day of his acceſſion to the throne. We muſt not forget a memorable ſaying of Alphonſus, which has been recorded for its boldneſs and impiety; it is, "that if he had "been of God's privy council, when he made the world, "he could have adviſed him better." Mariana however ſays only in general, that Alphonſus was ſo bold as to blame the works of providence, and the conſtruction of our bodies; and he tells us, that this ſtory of him reſted only upon a vulgar tradition. Obſerve the jeſuit's words, for they are curious: "Emanuel, the uncle of Sanchez, in his own "name,

Hiſt. of Spain, b. xiii. c. 9.

Ibid. b. xiii. c. 20.

" name, and in the name of other nobles, deprived Alphon-
" ſus of his kingdom by a publick ſentence: which that
" prince merited, for daring ſeverely and boldly to cenſure
" the works of divine providence, and the conſtruction of
" the human body, as tradition ſays he did. Heaven moſt
Hiſt. of Spain, b. xv. c. 5. " juſtly puniſhed the folly of his tongue." Though the ſi-
lence of ſuch an hiſtorian as Mariana, in regard to Ptole-
my's ſyſtem, ought to be of ſome weight, yet we cannot
think it improbable, that if Alphonſus did paſs ſo bold a
cenſure on any part of the univerſe, it was on the celeſtial
ſphere. For, beſides that he ſtudied nothing more, it is cer-
tain, that at that time aſtronomers explained the motions of
the heavens by intricate and confuſed hypotheſes, which did
no honour to God, nor anſwered in any wiſe the idea of an
able workman. So that if, from conſidering that multitude of
ſpheres, of which Ptolemy's ſyſtem was compoſed, and thoſe
many eccentrick circles and epicycles, with which it is em-
baraſſed, we ſuppoſe Alphonſus to have ſaid, " That if God
" had aſked his advice when he made the world, he would
" have given him better council," the boldneſs and impiety
of the cenſure will be greatly diminiſhed.

Alphonſus died in the year 1284. Mariana tells us, that
he was the firſt king of Caſtile, who permitted all the pub-
lick acts to be drawn up in the vulgar tongue; and who
cauſed the ſcriptures to be tranſlated into it. A code, or
body of laws, begun in his father's reign, was finiſhed by
his care. No regard was paid to his will in the diſpoſal of
his kingdom. Sanchez kept poſſeſſion of the throne, while
his nephews, the ſons of his elder brother Ferdinand who
was deceaſed, could ſcarce enjoy their liberty. Iolante their
grandmother, was fled with them to the court of the king of
Arragon, leſt Sanchez ſhould form any deſign againſt their
lives. " It were to be wiſhed, ſays Bayle, for the honour
" of learning, that a prince, who was ſo adorned with it,
" had governed his people more fortunately, and more
Dict. art. Alphonſus. " wiſely."

CASTLE (EDMUND) was educated in Cambridge, where he was doctor in divinity, maſter of Catharine hall, and Arabic profeſſor towards the latter end of the ſeventeenth century. He was a great Orientaliſt, and had a conſiderable ſhare in preparing the Polyglot Bible for the preſs. He wrote a very learned and celebrated work, called Lexicon Heptaglotton, pro ſeptem linguis Orientalibus, &c. Lond. 1699.

Biſhop

Biſhop Walton, the editor of the Polyglot, calls him in his preface to that great and noble work, Virum in quo eruditio ſumma magnaque animi modeſtia convenere, &c.

CASTRUCCIO (CASTRACANI) a famous Italian general, was born, no body knows how, at Lucca in Florence, in the year 1284; for he was taken up one morning by ſurpriſe in a vineyard, where he had been laid and covered with leaves. He was found by Dianora a widow lady, and ſiſter of Antonio, a canon of St. Michael in Lucca, who was deſcended from the illuſtrious family of the Caſtracani. Antonio being a prieſt, and Dianora having no children, they determined to bring him up, chriſtened him Caſtruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio deſigned him for a prieſt, and accordingly trained him to letters; but Caſtruccio was ſcarcely fourteen years old, when he began to neglect his books, and to devote himſelf to military ſports, to wreſtling, running, and other violent exerciſe, which very well ſuited his great ſtrength of body. At that time the two great factions, the Guelfs and Ghibilins, ſhared all Italy between them, divided the popes and the emperors, and engaged in their different intereſts, not only the members of the ſame town, but even the members of the ſame family. Franciſco, a conſiderable man on the ſide of the Ghibilins, obſerving one day in the market-place the uncommon ſpirit and qualities of Caſtruccio, prevailed with Antonio to let him turn ſoldier. This was entirely to the inclination and taſte of Caſtruccio, who preſently became accompliſhed in every thing, which could adorn his profeſſion. He was eighteen years old, when the faction of the Guelfs drove the Ghibilins out of Paria, and was then made a lieutenant of a company of foot by Franciſco Guinigi, of whom the prince of Milan had ſollicited ſuccours. The firſt campaign this new lieutenant made, he gave ſuch proofs of his courage and conduct, as ſpread his fame all over Lombardy; and Guinigi conceived ſuch an opinion of, and had ſo much confidence in him, that, dying ſoon after, he committed the care of his ſon, and the management of his eſtate to him. So great a truſt and adminiſtration made Caſtruccio more conſiderable than before; but then they created him many enemies, and loſt him ſome friends: for, knowing him to be of an high and enterpriſing ſpirit, many began to fancy his views were to empire, and to oppreſs the liberty of his country

country. He went on ſtill to diſtinguiſh himſelf by military exploits, and at laſt raiſed ſo much jealouſy and envy in his chief commander, that he was impriſoned by ſtratagem, with a view of being put to death. But the people of Lucca ſoon releaſed him from the inconveniencies of a priſon; and, in a ſhort time after, ſolemnly choſe him their ſovereign prince. There was not then either in Lombardy or Tuſcany, any of the Ghibilins, but looked upon Caſtruccio as the true head of their faction. Thoſe who were baniſhed their country upon that account, fled to him for protection, and promiſed unanimouſly, that if he could reſtore them to their eſtates, they would ſerve him ſo effectually, that the ſovereignty of their country ſhould be his reward. Flattered by theſe promiſes, and encouraged by the ſtrength of his forces, he entertained a deſign of making himſelf maſter of Tuſcany; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army conſtantly on foot, and employed it as ſuited beſt with his own deſigns. For the ſervices he did the pope, he was made ſenator of Rome, with more than ordinary ceremony. The day of his promotion, he came forth in a habit ſuitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in theſe words, "He is as "it pleaſes God;" the latter, "And ſhall be what God will "have him." While Caſtruccio was at Rome, news was brought him, which obliged him to return in all haſte to Lucca. The Florentines were making war upon him, and had already done him ſome damage; and conſpiracies were forming againſt him, as an uſurper, at Piſa and in ſeveral places. But Caſtruccio fought his way through them all; and the ſupreme authority of Tuſcany was juſt falling into his hands, when fortune, jealous as it were of his glory, put a period to his progreſs and his life. An army of thirty thouſand foot and ten thouſand horſe appeared againſt him in May 1328. He deſtroyed two and twenty thouſand of them, with the loſs of not quite ſixteen hundred of his own men. He was returning from the field of battle, but happened to halt a little, for the ſake of thanking and careſſing his ſoldiers as they paſſed. Fired with an action, as fatiguing as glorious, and covered with ſweat, a north wind blew upon him, and affected him ſo, that he fell immediately into a fit of an ague. At firſt he neglected it, believing himſelf ſufficiently hardened againſt ſuch ſort of attacks; but the fit increaſing, and with it the fever, his phyſicians gave him

over,

ever, and he died in a few days. He was in his forty-fourth year; and from the time he came to appear firſt in the world, he always, as well in his good as bad fortune, expreſſed the ſame ſteadineſs and equality of ſpirit. As he left ſeveral monuments of his good fortune behind him, ſo he was not aſhamed to leave ſome memorials of his adverſity. Thus, when he was delivered from the impriſonment above-mentioned, he cauſed the irons with which he was loaded, to be hung in the moſt publick room of his palace, where they were to be ſeen many years after.

Machiavel, who has written the life of Caſtruccio, from whom we have extracted this account of him, ſays, that he was not only an extraordinary man in his own age, but would have been ſo in any other. He was tall and well-made, of a noble aſpect, and ſo winning an addreſs, that all men went away from him ſatisfied. His hair was inclining to red; and he wore it above his ears. Where-ever he went, ſnow, hail, or rain, his head was always uncovered. He had all the qualities, that make a man great: was grateful to his friends, terrible to his enemies, juſt with his ſubjects, crafty with ſtrangers: and where fraud would do the buſineſs, he never had recourſe to force. No man was more forward to encounter dangers, no man more careful to eſcape them. He had a ſtrange preſence of mind, and often made repartees with great ſmartneſs. Some of them are recorded, which diſcover a ſingular turn of humour; and for a ſpecimen we will mention three or four of them.

Paſſing one day through a ſtreet, where there was a houſe of bad fame, he ſurpriſed a young man, who was juſt coming out, and who upon ſeeing him was all over bluſhes and confuſion. "Friend, ſays Caſtruccio, you ſhould not be "aſhamed when you come out, but when you go in."

One aſking a favour of him, with a thouſand impertinent and ſuperfluous words, "Hark you friend, ſays he, when "you would have any thing with me for the future, ſend "another man to aſk it."

Another great talker, having tired him with a tedious diſcourſe, excuſed him at laſt, by ſaying, that he was afraid he had been troubleſome: "No indeed, replied he, for I did "not mind one word you ſaid."

He was forced to put a citizen of Lucca to death, who had formerly been a great inſtrument of his advancement; and being reproached by ſomebody for dealing ſo ſeverely with an old friend: "No, ſays he, you are miſtaken, it "was with a new foe."

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One of his courtiers, having an ambition to regale him, made a ball, and invited him to it. Caſtruccio came, entertained himſelf among the ladies, danced, and did other things, which did not ſeem to comport with the dignity of his rank. One of his friends intimating, that ſuch freedoms might diminiſh from the reverence that ſhould be paid him: "I thank you, ſir, ſays he, for your caution; but he, who "is reckoned wiſe all the day, will never be reckoned a fool "at night."

CATHARINE, a female ſaint of the church of Rome, was born at Sienne in Tuſcany, in the year 1347; and, when ſhe was turned ſeven years old, became a nun of the third order of St. Dominick. She was of ſuch an heavenly make, and made ſo prodigious an advancement in piety and devotion, that ſhe is reported to have ſeen a multitude of viſions, and to have wrought as many miracles, when ſhe was not near grown up a woman. The monks have ſaid even higher things ſtill of her; as, that ſhe converſed face to face with Chriſt, nay, that ſhe was actually married to him in form. It is no wonder therefore that ſo heaven-born a maid ſhould be able to bring about ſuch puny events, as the reconciliation of Gregory XI. to the Florentines at Avignon, in the year 1376, even though he had gone ſo far as to excommunicate them; or that ſhe ſhould gain ſo much upon this pope in 1377, as to make him paſs immediately to Rome, and re-eſtabliſh the pontifical ſeat there, ſeventy years after pope Clement V. had removed it to France. But the miracles this lady wrought, and the viſions ſhe ſaw, would not have intitled her to a place in theſe memoirs, if ſhe had not been the author of ſome literary productions. Dialogues upon the providence of God, written by her in Latin, were printed at Ingolſtadt, in the year 1583, as was the ſame year at the ſame place, An oration upon the annunciation of the Bleſſed Virgin. But this was written in Italian, as were alſo three hundred and ſixty-four letters to popes, cardinals, kings, and princes, publiſhed at Venice in the year 1506. Beſides theſe, there came out at Cologne, in the year 1553, a book of her Revelations; for we find in the bull of her canonization, as well as in the Roman breviary, that ſhe had the gift of propheſy, and an abundance of revelations vouchſafed unto her, as a teſtimony to the church of her tranſcendent piety and goodneſs. She died upon the 30th of April, in the year 1380,

aged only thirty-three, and was canonized by pope Pius II. in the year 1461.

There is alſo another Catherine, who was ſainted by pope Clement VII. and has edified the world by a book of her Revelations; which, it ſeems, were committed to writing in the year 1438, but not publiſhed till at Bologne in the year 1511. She was born at that place upon the 8th of September in the year 1413; and at the age of fourteen, admitted into a convent at Ferrara, where ſhe made her profeſſion in the year 1432. The inhabitants of Bologne afterwards beſought her to come and preſide over a nunnery, juſt founded among them, and there ſhe died upon the 9th of March, in the year 1463. Beſides her book of Revelations, ſhe wrote ſome pieces in Latin and Italian.

CATHERINE DE MEDICIS, queen of France, and only daughter of the duke of Urbin, was not near ſo great a ſaint, as the two Catherines juſt mentioned; nor had ſhe, like them, revelations, and the gift of foretelling things to come. She was however fond of thoſe who could: we mean, ſhe was particularly attached to aſtrology, or the art of divining by the ſtars, and to thoſe who profeſſed it. She was born at Florence in 1509, married to Henry II. of France in 1535, and died in 1589. This is all we ſhall ſay of her, as it is not our intention, in this work, to concern ourſelves with thoſe, who have only been eminent for their birth and high rank. Yet there is one ſingularity in the hiſtory of this princeſs, which may juſt be mentioned: it is, that after continuing in a ſtate of barrenneſs ten years with her huſband, to make him as it were amends, ſhe bore him ten children.

CATO (MARCUS PORTIUS) commonly called the Cenſor, was one of the greateſt men among the ancients, and born at Tuſculum in the year of Rome 519; that is, about the year 232 before Chriſt. He began to bear arms at ſeventeen years of age, and ſhewed not only much courage, but alſo a great contempt of the pleaſures, and even of the conveniencies of life. He had but one horſe for himſelf and his baggage; and he looked after and dreſſed him himſelf. "What an honour was it to that age, ſays Seneca, to ſee a "man, who had triumphed as a general, and enjoyed the "dignity of a cenſor, and, what is more than both theſe, "to ſee Cato contented with one horſe, and even not re"quiring a whole one to himſelf? for his baggage hanging

" down on each ſide took up part of him. Who would not " prefer that honeſt gelding, rubbed down by Cato himſelf, " to all the ſleek nags, fine genets, and ſmooth ambling
Epiſt. 87. " horſes in the world?" He was a man of extraordinary ſobriety, and no bodily exerciſe ſeemed unworthy of him. At his return from his campaigns, he betook himſelf to plough his ground: not that he had not ſlaves enough to do it, but it was his inclination. He dreſſed alſo like his ſlaves, and then ſat down at table with them, eating of the ſame bread,
Plutarch. in vit. Catonis. and drinking of the ſame wine. He did not in the mean while neglect to cultivate his mind, eſpecially in regard to ſpeaking well; a talent very neceſſary to him, ſince he pleaded many cauſes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country ſeat near Cato, was very deſirous to ſee a young man, of whom he had heard ſo many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and tranſplanted into better ground, he perſuaded him to come to Rome. Cato ſoon made himſelf eſteemed in that city; and having ſo powerful and officious a patron as Valerius Flaccus, quickly raiſed himſelf. He was firſt of all elected military tribune; afterwards they made him queſtor; in the year of Rome 558, he was advanced to be conſul, and in the year 569 choſen cenſor. No man was ever better qualified than he for the office of cenſor, nor did better diſcharge the duties of it. He made uſe of his ſeverity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occaſion to ſay, that he was not leſs ſerviceable to the republick of Rome, by making war againſt immorality, than Scipio by his victories over his enemies. It was well known, that he would exerciſe the cenſorſhip with the utmoſt rigour, which was one reaſon, why the patricians oppoſed him, when he ſtood for that office; but the ſame reaſon induced the people to prefer him to all his competitors. The inſcription of the ſtatue erected for him was a glorious teſtimony of his behaviour in that office. " The " people, ſays Plutarch, did like his cenſorſhip wondrous " well; for ſetting up a ſtatue for him, in the temple of the " goddeſs of health, they put an inſcription under it, not " of his warlike feats and triumphs, but ſuch a one as ſig- " nified, that this was Cato the cenſor, who by his good " diſcipline and ordinances reclaimed the Roman common-
In vit. " wealth, when it was declining and tumbling into vice."

Cato lived a very long life, and preſerved a great ſtrength of body and mind to the laſt. Being a man of a vigorous conſtitution, he wanted women in his old age; and, becauſe he could not conceal his keeping a concubine as much as he deſired, he married again. "Having loſt his wife, "ſays Plutarch, he married his ſon to the daughter of Paulus Emilius, who was ſiſter to the ſecond Scipio Africanus; ſo that now being a widower himſelf, he made uſe "of a young ſervant maid, who came privately to him. But "the houſe being very little, and a daughter-in-law alſo in "it, the intrigue was quickly diſcovered: for the young "wench one day paſſing by a little too boldly to Cato's "bed-chamber, the youth, his ſon, though he ſaid nothing, "ſeemed to look a little grim upon her. The old man "ſoon perceived it troubleſome, yet ſaid alſo nothing; but "without finding the leaſt fault went, as his cuſtom was, "with his uſual company to the market. Among the reſt "was one Salonius, a clerk of his, to whom he called a-"loud, and aſked him, whether he had married his daugh-"ter? the concluſion of which was, that Cato deſired to "have that maid, and the match was quickly made up." In vit. Cato had a ſon by this ſecond venter, to whom, from his mother, he gave the ſurname of Salonius. This Cato Salonius was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandſon of Cato the cenſor. The ſeverity however of the cenſor could not ſecure him from the ill effects of this new wife's pride and turbulent ſpirit, though ſhe was a woman of mean extraction; and St. Jerome, deſigning to prove, that thoſe who marry a poor wife to be quiet at home, do not obtain their end, alledges the example of Cato the cenſor. Adverſ. Jovinian. l. i.

He wrote ſeveral works: A Roman hiſtory, and a book concerning the art of war, which are not extant. He compoſed a book upon agriculture, and was very particular in the deſcription of that art. It is extant, and written in good old Latin. He wrote alſo ſomething concerning rhetorick, and was probably the firſt of the Romans who wrote upon that ſubject. He is memorable for having had at firſt an averſion to the Greeks, and to the ſtudies that were moſt in vogue among them. Plutarch, after having ſaid that Cato was diſpleaſed to ſee the three philoſophers, deputed by the Athenians, ſo well received and approved at Rome, and that he adviſed the ſenate to ſend them home immediately; ſays, "That he did not do this out of any anger to Carneades, "but becauſe he wholly deſpiſed philoſophy, and out of a

" kind of pride, ſcoffed at the Greek muſes and literature: " for indeed he would frequently ſay, that Socrates was a " prating ſeditious fellow. And to fright his ſon from any " thing that was Greek, he uſed a much harſher tone than " was uſual towards one of his age; pronouncing, as it " were, with the voice of an oracle, that the Romans " would preſently be deſtroyed, when they once came to be " infected with Greek." Nevertheleſs it is certain, that Cato himſelf afterwards ſtudied it.

Adverſ. Jovinian, l. i.

We ſhould entertain a very wrong notion of Cato, ſhould we imagine, as from what has been ſaid, we might, that auſterity was the only ingredient in his ſpeeches and converſations: for he knew how to intermix them with agreeable ſtrokes of raillery, and had many humorous ſayings. Take one of them with Balzac's paraphraſe and prologue. " The very cenſors, ſays that writer, though ſadneſs ſeemed " to be one of the functions of their office, did not altogether lay aſide raillery. They were not always bent upon " ſeverity; and the firſt Cato, that troubleſome and intolerable honeſt man, ceaſed ſometimes to be troubleſome and " intolerable. He had ſome glimpſes of mirth, and ſome " intervals of good humour. He dropped now and then " ſome words that were not unpleaſant; and you may, madam, judge of the reſt by this. He had married a very " handſome wife; and hiſtory tells us, that ſhe was extremely afraid of the thunder, and loved her huſband well. " Thoſe two paſſions prompting her to the ſame thing, ſhe " always pitched upon her huſband as a ſanctuary againſt " thunder; and threw herſelf into his arms at the firſt noiſe " ſhe fancied ſhe heard in the ſky. Cato, who was well " pleaſed with the ſtorm, and very willing to be careſſed, " could not conceal his joy. He revealed that domeſtick " ſecret to his friends, and told them one day, ſpeaking of " his wife, that ſhe had found out a way to make him " love bad weather; and that he never was ſo happy, as " when Jupiter was angry." It is worth obſerving, that Cato made this ſpeech, during his cenſorſhip; when he degraded the ſenator Manlius, who would probably have been conſul the year after, only for giving a kiſs to his wife in the day-time, in the preſence of his daughter: a piece of ſeverity, for which he has been condemned by both ancients and moderns.

Balzac, diſcours à madame la marquiſe de Rambouillet, p. 49. of his Ouvres diverſes.

Cato's was in the main a very fine character, yet there appears to have been ſome blemiſhes in it. Plutarch charges him with poſſeſſing an extravagant deſire of gain; and it

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is certain, that his eagerneſs to improve his eſtate, and increaſe his revenues, made him guilty of uſury in no ſmall degree. A ſaying of his to a nobleman, whom he ſaw coming out of a bawdy houſe, which Horace has preſerved, ſeems to ſavour of a looſe morality: "Go there, brave youth, "and quench the generous flame;" meaning, that it was better to have recourſe to the ſtews, than to debauch the citizens wives. However, ſome perhaps may excuſe him here, by ſaying, that of two evils he did right to recommend the leaſt. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honeſt worthy man. He died in the year of Rome 604, at eighty-five years of age.

CATULLUS (CAIUS VALERIUS) a Roman poet, was born at Verona about eighty-ſix years before Chriſt. He was deſcended from a good family, and his father was familiarly acquainted with Julius Cæſar, who lodged at his houſe. The beauty and elegance of his verſes eaſily procured him the friendſhip and conſideration of the learned, and of the fine wits, who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, and one of his beſt patrons, to whom he has inſcribed ſeveral of his poems. Here he ſoon diſcovered the vivacity of his genius, and ſo diſtinguiſhed himſelf by his pleaſantry and wit, that he became univerſally eſteemed, and gained even Cicero for his patron. It is believed, that he gave the name of Leſbia to the moſt famous of his miſtreſſes, in honour to Sappho, who was of the iſland of Leſbos, and whoſe verſes pleaſed him wonderfully. The true name of that miſtreſs was ſuppoſed to be Clodia, ſiſter of Clodius, the great enemy of Cicero. He is very far from imitating our modern poets, who uſually complain of the coyneſs and inſenſibility of the fair ones: as for him, he ſpeaks of his Leſbia as a woman, who aſked him, how many kiſſes would ſatisfy him? to which he anſwered, that he deſired as many, as there are grains of ſand in the deſarts of Lybia, and ſtars in the heavens. As fine a genius as this poet was, he was, as many fine geniuſes have ſince been, poor. His merit, it is true, recommended him to the greateſt men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bythinia with Memmius, who had obtained the government of that province after his prætorſhip: but it is plain from ſome of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was a-

bout thirty years old; at which time Virgil was ſent to purſue his ſtudies at Cremona.

Though the great talent of this poet lay in the epigrammatick way, yet ſome have pretended, that he equally excelled in all other kinds of poetry. Martial's veneration for him was ſuch, that he has not ſcrupled to put him on a level with Virgil:

Tantum magna ſuo debet Verona Catullo,
Quantum parva ſuo Mantua Virgilio.

And in this he has been followed by Paul Jovius, and Barthius among the moderns. What remains of his works, is not ſufficient to ſupport this high opinion of him. At the ſame time it muſt be conſidered in his behalf, that Lucretius was the only poet, whoſe verſe had any tolerable elegancy or harmony in it, at the time when he wrote: and his poem probably was not ſeen by our author, or at leaſt but a little before his death, ſince it was not publiſhed till ſome time after Lucretius's deceaſe. Catullus's writings got him the name of the learned amongſt the ancients; for we have the authority of Aulus Gellius, Apuleius, and both the Plinys, who ſay, that he was peculiarly ſurnamed the learned: but we have no compoſitions of his remaining, nor any lights from antiquity, which enable us to explain the reaſon of it. Among many others that Catullus inveighed againſt, and laſhed in his Iambicks, for he was uncommonly ſatyrical, none ſuffered more ſeverely than Julius Cæſar, under the name of Mamurra. This however, only furniſhed Cæſar with an opportunity of ſhewing his moderation and humanity. For after Catullus, by repeated invectives, had given ſufficient occaſion to Cæſar to reſent it, eſpecially from one, whoſe father had been his familiar friend; Cæſar, inſtead of expreſſing any uneaſineſs at this uſage, generouſly invited the poet to ſupper with him, and there treated him with ſo much affability and good-nature, that Catullus was perfectly aſhamed at what he had done, and reſolved to make him amends for the future. Sextus Quintus, as one obſerves upon this ſtory, "was not of ſo generous and forgiving a temper. "Upon his being made pope, the ſtatue of Paſquin was one "night dreſſed in a very dirty ſhirt, with an excuſe written "under it, that he was forced to wear foul linen, becauſe "his laundreſs was made a princeſs. This was a reflection "upon the pope's ſiſter, who, before the promotion of her "brother, was in thoſe mean circumſtances that Paſquin repre-

Spectator, vol. 1. No. 23.

" repreſented her. As this Paſquinade made a great noiſe " in Rome, the pope offered a conſiderable ſum of money " to any perſon who ſhould diſcover the author of it. The " author relying upon his holineſs's generoſity, as alſo on " ſome private overtures which he had received from him, " made the diſcovery himſelf: upon which the pope gave " him the reward he had promiſed, but at the ſame time, " to diſable the ſatyriſt for the future, ordered his tongue to " be cut out, and both his hands to be chopped off."

I muſt not leave Catullus, without taking notice, that he has been very much cenſured for the wantonneſs and obſcenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amorous temper, may eaſily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence, that he was an abandoned profligate, is not only abſurd, but what he himſelf has in a manner cautioned us not to do.

Nam caſtum eſſe decet pium poetam
Ipſum: verſiculos nihil neceſſe eſt:
Qui tum denique habent ſalem et leporem,
Si ſint molliculi et parum judici.
Lyric. xvii.

And we learn from Pliny the younger, that they were the ſentiments of the times: for ſpeaking of ſome hendecaſyllables, which he ſent to his friend Paternus, he ſays, " Ex " quibus tamen ſi nonnulla tibi Paulo petulantiora videbun- " tur, erit eruditionis tuæ cogitare, ſummos illos et graviſ- " ſimos viros, qui talia ſcripſerunt, non modo laſcivia re- " rum, ſed ne nudis quidem verbis abſtinuiſſe: quæ nos re- " fugimus, non quia ſeveriores, ſed quia timidiores ſumus. " Scimus alioqui hujus opuſculi illam eſſe veriſſimam legem, " quam Catullus expreſſit:" and then he ſubjoins the foregoing verſes. Monſieur Bayle, who was under a neceſſity of defending himſelf from a charge of a ſimilar nature, expreſſes himſelf thus: " He would be laughed at who ſhould go " about to prove, that Boccace was not a man of probity, " becauſe he wrote the Decameron: or conclude, that the " queen of Navarre, ſiſter to Francis the firſt, was not a " princeſs of admirable virtue, whoſe praiſes reſounded every " where, becauſe ſhe wrote ſome novels of gallantry.—In " ſuch books, adds he, wiſe men know how to diſtinguiſh " between the perſon of the author and his writings." Lib. iv. ep. 14.

Bayle's critic. and hiſt. dict. vol. v. p. 838.

CAVE (Dr. WILLIAM) a very learned divine, was born in the year 1637 upon the 30th of December, and educated in St. John's college at Cambridge. He was ſucceſſively miniſter of Haſely in Oxfordſhire, great Allhallows, and of Iſlington near London. He became chaplain to king Charles II. and in the year 1684 was inſtalled canon of Windſor. He was the author of ſome large and learned works, relating to eccleſiaſtical antiquity. He compoſed a very uſeful work, intitled, The hiſtory of the lives, acts, deaths, and martyrdoms of thoſe, who were contemporary with the apoſtles, and of the principal fathers within the three firſt centuries of the church, which went in a ſhort time through three or four editions. Here the Engliſh reader had an opportunity of acquainting himſelf with ſome of the principal and moſt important circumſtances, which attended the chriſtian religion, while it was making its way to an eſtabliſhment under Conſtantine the great. In 1688, he publiſhed a work of a more extenſive nature, called, Hiſtoria literaria, &c. in which he gives an exact account of all, who had written upon chriſtianity either for, or againſt it, from Chriſt to the 14th century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and alſo enumerates the councils that were called in every age of the church. This and the former work, gave occaſion to a controverſy which enſued, and was very warmly agitated, between dr. Cave, and mr. Le Clerc, who was then writing his Bibliotheque univerſelle in Holland. Le Clerc charged Cave with two unfair proceedings, 1. That inſtead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Euſebius, who was as he imagined, plainly enough an arian, over to the ſide of the orthodox, and made a trinitarian of him. Theſe were the points debated, and a great deal of good learning, as well as good ſenſe, relating to eccleſiaſtical antiquity, and the authority of the fathers, was produced on both ſides: but which of the two had the better in the diſpute, is not a point to be determined here; unleſs we may juſt be permitted to ſay, but without any intention to diminiſh from the juſt and great value of dr. Cave's work, that the doctor did not entirely clear himſelf of the charge. Dr. Cave died upon the 4th of Auguſt in the year 1713, and was buried at Iſlington, where we find this inſcription over him;

Juxta

Juxta heic
Ad imum pulpiti gradum
Conditur quod claudi potuit
Gulielmi Cave S. Th. Pr.
Canonici Windeſorienſis,
Carolo II. a ſacris domeſticis,
Hujus eccleſiæ per xxviii annos vicarij.
Natus eſt Decemb: xxx ann: MDCXXXVII.
Obijt Aug: IV. ann: MDCCXIII.

CAVENDISH (THOMAS) of Frimly in the county of Suffolk, eſq; was deſcended from a noble family in Devonſhire, and poſſeſſed of a plentiful eſtate, which he, being a man of more wit than prudence, contrived to waſte a good part of. Upon this he took it into his head to repair his ſhattered fortunes, if happily he could, at the expence of the Spaniards. With which view he built two ſhips from the ſtocks, one of a hundred and twenty, the other of ſixty tons; and with theſe and a bark of forty tons, he ſailed from Plymouth on the 21ſt of July 1586. He firſt made the coaſt of Barbary, then ſteered for Brazil, and entered the Streights of Magellan the 5th of January 1585, and paſſed them very happily. Then coaſting along Chili and Peru, they took abundance of rich prizes; continuing their courſe as high as California, they there took the St. Anne, which mr. Cavendiſh, in a letter to lord Hunſdon, rightly calls an Acapulco ſhip, though in moſt relations of his voyage, ſhe is ſtiled the admiral of the South ſeas. Her cargo was of immenſe value, which, his ſhips being too ſmall to carry, he was forced to burn, taking out of her, however, as much gold, as was worth ſixty thouſand pounds. He then ſteered for the Philippine iſlands, where he ſafely arrived, and proceeded from them to Java Major, which he reached the firſt of March 1588. He doubled the cape of Good Hope the firſt of June, and ſo without any remarkable incident returned ſafe to Plymouth on the ninth of September; having ſailed completely round the globe, and brought home an immenſe fortune. This however he quickly waſted, and in the year 1591, was compelled to think of another voyage, which was far from being ſo ſucceſsful as the former. He left Plymouth the 26th of Auguſt 1591, with three ſtout ſhips and two barks. On the eighth of April 1592, he fell in with the Streights of Magellan, and continued in them to the 15th of May, when, on account of the badneſs of the weather, he

Cambden's annals, p. 552.

he determined to return; which accordingly he did to the coaſt of Brazil, and there, it is ſaid, died of grief.

Biogr. Brit. CAVENDISH (Sir WILLIAM) was the ſecond ſon of Thomas Cavendiſh of Cavendiſh in the county of Suffolk, clerk of the pipe in the reign of Henry VIII. and was born about the year 1505. He received a liberal education, and had ſettled upon him, by his father, certain lands in Suffolk. Cardinal Wolſey, who was born in Suffolk, took him into his ſplendid family, which conſiſted of one earl, nine barons, and about one thouſand knights, gentlemen, and inferior officers. Mr. Cavendiſh ſerved him as gentleman uſher, and was admitted into more intimacy with him, than any other ſervant, and therefore would not deſert him in his fall; but was one of the few ſervants that ſtuck cloſe to him when he had neither office nor ſalary to beſtow. This ſingular fidelity, joined to his abilities, recommended mr. Cavendiſh to his ſovereign, who received him into his own family and ſervice. In 1540 mr. Cavendiſh was appointed one of the auditors of the court of augmentation, and ſoon after obtained a grant of ſeveral lordſhips in the county of Hertford. In 1546 he was made treaſurer of the chamber to his majeſty, and had the honour of knighthood conferred on him, and was ſoon after ſworn of the privy council. He continued to enjoy both theſe honours for the ſpace of eleven years; in which time his eſtate was much increaſed by grants from king Edward VI. in ſeven different counties; nor does it appear that he was in leſs credit or favour with queen Mary, under whoſe reign he died in the year 1557. He married three wives. His third and laſt wife, who ſurvived him, was the widow of Robert Barley, eſq; and was very juſtly conſidered as one of the moſt famous women of her time. She was the daughter of John Hardwick of Hardwick, in the county of Derby, by Elizabeth the daughter of Thomas Leeke, of Loaſland in the ſame county, eſq; and in proceſs of time became coheireſs of his fortune, by the death of her brother without children. When ſhe was ſcarce fourteen, ſhe was married to Robert Barley of Barley, in the county of Derby, eſq; a young gentleman of a large eſtate, all which he ſettled abſolutely upon her on their marriage; and by his death without iſſue ſhe came into poſſeſſion of it on the ſecond of February, 1532. After remaining a widow about twelve years ſhe married mr. Cavendiſh, by whom ſhe had Henry Cavendiſh, eſq; who was poſſeſſed of conſiderable eſtates in Der-

Kennet's Memoirs of the family of Cavendiſh.

Ibid.

Ibid.

Derbyſhire, but ſettled at Tutbury in Staffordſhire; William Cavendiſh the firſt earl of Devonſhire; and Charles Cavendiſh ſettled at Walbeck in Nottinghamſhire, father of William baron Ogle and duke of Newcaſtle; and three daughters, Frances, who married ſir Henry Pierpoint of Holm Pierpoint in the county of Nottingham, from whom the dukes of Kingſton are deſcended; Elizabeth, who eſpouſed Charles Stuart earl of Lenox (younger brother to the father of king James I.) and Mary. After the death of ſir William Cavendiſh, this wife lady conſenting to become a third time a wife, married ſir William St. Lowe, captain of the guard to queen Elizabeth, who had a large eſtate in Glouceſterſhire; which in articles of marriage ſhe took care ſhould be ſettled on her and her own heirs, in default of iſſue; and accordingly, having no child by him, ſhe lived to enjoy his whole eſtate, excluding as well his brothers who were heirs male, as his own female iſſue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greateſt ſubject of the realm, George Talbot, earl of Shrewſbury, whom ſhe brought to terms of the greateſt honour and advantage to herſelf and children; for he not only yielded to a conſiderable jointure, but to an union of families, by taking Mary her youngeſt daughter to be the wife of Gilbert his ſecond ſon, and afterwards his heir; and giving the lady Grace, his youngeſt daughter, to Henry her eldeſt ſon. On November 18, 1590, ſhe was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one woman, to be four times a creditable and happy wife; to riſe by every huſband into greater wealth and higher honours, to have an unanimous iſſue by one huſband only, to have all thoſe children live, and all by her advice be creditably diſpoſed of in her life-time, and after all to live ſeventeen years a widow in abſolute power and plenty [A]. Kennet. Ibid.

Sir

[A] This counteſs dowager of Shrewſbury built three of the moſt elegant ſeats that were ever raiſed by one hand within the ſame county, Chatſworth, Hardwick, and Oldcotes. At Hardwick ſhe left the ancient ſeat of her family ſtanding, and at a ſmall diſtance, ſtill adjoining to her new fabrick, as if ſhe had a mind to preſerve her cradle and ſet it by her bed of ſtate. That old houſe has one room in it of ſuch exact proportion, and ſuch convenient lights, that it was thought fit for a pattern of meaſure and contrivance to the moſt noble at Blenheim. It muſt not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed priſoner to George earl of Shrewſbury for ſeventeen years. Her chamber

Sir William Cavendiſh wrote the life of his old maſter cardinal Wolſey, and therein gives him a very high character; affirming, that, in his judgment, he never ſaw the kingdom in better obedience and quiet, than during the time of his authority, or juſtice better adminiſtered. After it remained long in manuſcript, it was printed in 1667, and reprinted in 1706, with ſome variation in the title. The original manuſcript was a few years ago in the hands of the duke of Kingſton, ſuppoſed to be given by the author to his daughter, who married into that family.

Biogr. Brit.

ber and rooms of ſtate with her arms and other enſigns are ſtill remaining at Hardwick: her bed was taken away for plunder in the civil wars. At Chatſworth, the new lodgings that anſwer the old are called the queen of Scots apartment, and an iſland plat on the top of a ſquare tower built in a large pool, is ſtill called the queen of Scots garden, and ſome of her own royal work is ſtill preſerved among the treaſures of this family: a carpet embroidered with her needle, and particularly a ſuit of hangings, now remaining in a chamber at Hardwick, wherein all the virtues are repreſented in ſymbolical figures, and alluſive mottos, an ornament and a lecture. The earl's epitaph betrays that he was ſuſpected of familiarity with his royal priſoner, Quod a malevolis propter ſuſpectam cum captiva regina familiaritatem ſæpius male audivit, which is not to be imagined true: however, the rumour of it was no doubt an exerciſe of temper and virtue to the counteſs, who carried herſelf to the queen and the earl her huſband, with all becoming reſpect and duty. Full of years and all worldly comforts, ſhe died February the 13th, 1607, and was buried in the ſouth iſle of Allhallows church in Derby, (where ſhe had founded an hoſpital for twelve poor people) under a fair tomb, which ſhe took care to erect in her own life-time, and whereon a remarkable epitaph was afterward inſcribed. Kennet's Memoirs.

CAVENDISH (WILLIAM) baron Ogle, viſcount Manſfield, earl, marquis, and duke of Newcaſtle, was ſon of ſir Charles Cavendiſh (youngeſt ſon of ſir William Cavendiſh, and younger brother of the firſt earl of Devonſhire) by Catherine daughter of Cuthbert lord Ogle. He was born in the year 1592. His father cultivated with ſo much care the extraordinary abilities he early diſcovered, that at an age when other young gentlemen are beginning to learn, he had gained an extenſive knowledge of the languages and ſciences. He appeared at the court of king James I. with the advantages of a graceful perſon and great elegance of manners; and was quickly diſtinguiſhed by the king's favour. In 1610 he was made knight of the Bath, at the creation of Henry prince of Wales; and in 1620, three years after his acceſſion to a very large eſtate by the death of his father, was created baron Ogle, and viſcount Mansfield. In the third year of king Charles

Charles I. he was created baron Cavendiſh of Boleſover, and earl of Newcaſtle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not ſupplant him; but the ſervices expected of him were ſo expenſive as to plunge him very deeply in debt; though the produce of his eſtate exceeded three and twenty thouſand pounds per annum. In 1638, the king made choice of him to be governor to the prince of Wales afterwards Charles II. In 1639, when the king ſet out to command the army which the troubles of the north had forced him to aſſemble, he was entertained by the earl of Newcaſtle at Walbeck with a magnificence and profuſion which none at that time attempted to imitate. The earl alſo contributed ten thouſand pounds towards defraying the expence of the expedition, and raiſed a troop of horſe conſiſting of about two hundred knights and gentlemen, who ſerved at their own charge, and were honoured with the title of the prince's troop. He commanded it in perſon, and when he came near Berwick, he ſent to the earl of Holland, then general of the horſe, to know where his troop ſhould march. Lord Holland anſwered, "Next after the "troops of the general officers." Newcaſtle ſent again to repreſent that having the honour to march with the prince's colours, he thought he ought not to march under any officer of the field. The general repeated his order; and the earl, as the only remaining expedient, took off the prince's colours, and marched with the naked ſtaff. But the earl, though he thought it convenient then to deſiſt from farther altercation, yet, as ſoon as the ſervice was over, he ſent a challenge to the general, who appointed time and place; but though he had never before been ſuſpected to want courage, he found means to diſcloſe the matter to the king, who interpoſed his authority, and when the earl came to the place, he found not his adverſary, but his ſecond, who acquainted him, that the general was abſent by the king's command.

Life written by his duchess, p. 6.

Life, p. 7.

Ibid.

As the general miſunderſtanding between the king and the parliament increaſed, his majeſty's appointment of the earl to the tuition of his ſon was, among other things, called in queſtion. But the earl, to prevent any trouble which the king might ſuffer upon his account, reſigned his office, and immediately retired to his country ſeat, where he continued in great privacy till the king ſent him expreſs orders to repair to Hull. He did not receive the meſſage till midnight, and was diſtant from Hull more than 40 miles, yet he ſet out the ſame hour, and with only three ſervants entered the place early the next morning. He informed his majeſty of his ar-

Life, p. 10.

Ibid.

rival by a letter, and offered to ſecure for him that important fortreſs, with all the magazines which it contained; but his majeſty, inſtead of accepting this offer, commanded him to obey whatever orders he ſhould receive from the parliament.

Ibid. p. 11. By the parliament he was ſoon ordered to attend the houſe,
Clarendon. and he immediately obeyed. It is ſaid that a deſign was
Biogr. Brit. formed to impeach him, but his general character was ſo good that this deſign was not executed.

From his ſervice in parliament he again retired to his ſeat in the country. But he was ſoon afterwards ſent for by his majeſty to York, where he was ordered to take upon him the
Life, p. 12. command of Newcaſtle, and the four adjacent counties, Northumberland, Cumberland, Weſtmoreland, and Durham. He immediately ſet about to execute this commiſſion, though he had neither men, arms, ammunition, nor money: it was indeed no leſs important than difficult, for the king had not then a port open in the kingdom; and in three days more, to ſecure one, would have been impoſſible. He ſet out almoſt alone, and by his own perſonal intereſt ſecured Newcaſtle, raiſed a troop of 120 horſe, and a good regiment of foot, which defended him from any ſudden attempt. Mean while the parliament in a proclamation of immunity to thoſe who would forſake the king's intereſt, excepted the earl by name. This animated him to purſue his purpoſe with greater vigour and activity. He knew his own intereſt to be ſtill great. He applied to the king for authority to raiſe an army in the north. The king immediately appointed the earl commander in chief of the forces to be raiſed in Lincoln, Nottingham, Derbyſhire,
Ibid. p. 15. Lancaſhire, Cheſhire, Leiceſter, Rutland, Cambridge, Huntingdon, Norfolk, Suffolk, Eſſex, and north of Trent, with power to confer knighthood, coin money, and iſſue ſuch declarations as he ſhould think fit. In leſs than three months, the earl had an army of eight thouſand horſe, foot, and dra-
Life, p. 17. goons. With this force he marched into Yorkſhire, and having defeated the enemy who oppoſed him at Pierce bridge, he advanced to York; where the governour preſented him with the keys, and whither many of the nobility reſorted to compliment and aſſiſt him. Having placed a good garriſon in York, he proceeded to Tadcaſter; and the parliament's forces, either retreating as he advanced, or being ſubdued in battle, left him in poſſeſſion of all the northern counties, whence he furniſhed the king with arms and ammunition, eſcorted by choice troops, ſometimes to the number of ſeven thouſand, which the king never ſuffered to return. For theſe un-

important ſervices, performed by an army raiſed by his perſonal intereſt, and principally maintained at his private expence, the king created him marquis of Newcaſtle. In the preamble to the patent, all his ſervices were particularly enumerated, with ſuitable encomiums.

In the winter of 1643, the earl marched into Derbyſhire, and from thence once more to Walbeck, his ſeat in Nottinghamſhire; but in a very ſhort time news was ſent him, that the Scots were about to enter England; upon which he marched into Yorkſhire with all poſſible expedition. It was now become expedient to divide his force; he therefore ſent ſir Thomas Glenham to Newcaſtle, left lord Bellaſize at Selby, and went himſelf into the biſhoprick of Durham. But while he was ſucceſsfully oppoſing the Scots in Durham, lord Bellaſize was totally routed at Selby, ſo that he haſtened once more back into Yorkſhire, that he might, if poſſible, preſerve the city. In York he was ſoon beſieged by three armies, and ſeveral attempts to take the city by ſtorm having been made without ſucceſs, the ſiege was turned into a blockade. At the end of three months, the garriſon was brought into great diſtreſs for want of proviſions; but ſuch was the influence of the marquis over his people, that it ſurmounted even the force of hunger, and they ſubmitted to a regular but ſcanty allowance, which being dealt out to them every day, preſerved them from the extremity of famine, and enabled them ſtill to wait for the ſuccours which were every day expected from the king. Theſe ſuccours, after a tedious but unavoidable delay, at length arrived under the command of prince Rupert; but Rupert not content with driving an army, much ſuperior to his own, before him, took it into his head, that he would beat it. This reſolution brought on the battle of Marſton moor, in which the royal party was totally defeated on the ſecond of July, 1644. The marquis had the mournful conſolation of reflecting, that the battle was fought without his conſent, and in ſpite of his remonſtrances. He ſaw the king's affairs totally deſperate, and having now no ſervice in his power, all his money being exhauſted, and all his men cut off, he made the beſt of his way to Scarborough, and there, with a few of his principal officers, whoſe affairs were equally deſperate, he took ſhipping for Hamburgh, where he arrived July 8, 1644. After ſtaying about ſix months at Hamburgh, he went by ſea to Amſterdam, and from thence to Paris, where he took for his ſecond wife a ſiſter of ſir Charles Lucas, maid of honour to the queen of England.

Ibid. p. 42.

Ibid. p. 46.

They

They were ſo diſtreſſed, as even to pawn their cloaths for a dinner. From Paris he removed to Antwerp, that he might be ſomewhat nearer his country, where he reſided many years in extreme penury, with this aggravation, that his enemies were not only poſſeſſing, but ruining his eſtate. Beſides receiving the annual rent, which was more than 20,000l. they cut down wood to the value of 45,000l. more. They plundered and ruined all his houſes, ſold his furniture, corn, cattle, horſes, and deer; and having ſtripped his eſtate of every thing, even to the fences, they ſold it for five years purchaſe. But during all theſe hardſhips, which continued eighteen years, in which time he did not receive one ſhilling of the produce of all his eſtates, his ſpirit was yet unbroken, and his foreſight preſerved him from deſpair. He had predicted the civil war before it began, and he predicted the reſtoration as an infallible event, even when Cromwell was in the height of his ſucceſs, in a book which he then wrote, and addreſſed to Charles II. called A treatiſe on government and the intereſt of Great Britain with reſpect to the other powers of Europe. The marquis, however, was one of the few, who from themſelves derive dignity and honour, and whom fortune cannot make cheap, by making poor. When he was without property, and without friends, a fugitive in a foreign country, and deemed a rebel by thoſe who governed his own, he was treated by the princes, in whoſe territories he lived, with the utmoſt diſtinction and reſpect. When he entered the Spaniſh dominions, he was complimented with the keys of the cities he paſſed through, that he might command the gates at his pleaſure. He was viſited by don John of Auſtria, by many of the German princes, and more frequently by his royal maſter, who, in the midſt of his ſufferings, inveſted him with the order of the garter.

He returned with the king at the reſtoration. He was ſoon after conſtituted chief juſtice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcaſtle. From this time his life was retired, and he indulged his natural diſpoſition in pleaſures of the literary kind. Some part of his time he employed in repairing his eſtate; ſome part in breaking and managing horſes, and the reſt in ſtudy and compoſition. He wrote the celebrated treatiſe on horſemanſhip, of which a moſt excellent edition was a few years ago printed in this kingdom. Many poems, except thoſe preſerved among the poetry of his dutcheſs, are loſt, and four comedies; The country captain; Variety; The humourous lo-

vers;

vers; and The triumphant widow, or medley of humours. The humourous lovers was acted with great applauſe, in 1677, and Shadwell tranſcribed great part of the triumphant widow into his Bury fair. As he himſelf was a ſcholar and a genius, he was the patron of learning and wit. Ben Johnſon was one of his firſt favourites; a poet, ſir William Davenant, was his lieutenant general; parſon Hudſon, an able divine, was his ſcout-maſter; and Chillingworth his engineer. He died on Chriſtmas day, 1676, in the 84th year of his age. His grace was twice married, but had iſſue only by his firſt wife Elizabeth, daughter and ſole heireſs of William Baſſet, of Blore in Staffordſhire, eſq; widow of the hon. mr. Henry Howard, younger ſon to Thomas earl of Suffolk; by whom he had three ſons, and as many daughters; viz. William who died young; Charles viſcount Mansfield, who ſerved under his father in the civil war, in quality of maſter of the ordnance, and died in his father's life-time, without iſſue; Henry, earl of Ogle, who ſurvived his father. His ſecond wife was Margaret, daughter of Thomas Lucas, of Colcheſter, eſq; and ſiſter to John lord Lucas, and to the famous ſir Charles Lucas, as was mentioned before. She was the conſtant companion of his exile abroad, and of his retirement at home. She was a woman of great wit, and ſome learning; for beſides the life of the duke, and her own, ſhe wrote a great number of folio volumes, and publiſhed ſix and twenty plays, in ſeveral of which, there are ſcenes and ſongs written by the duke. She lies buried with him in Weſtminſter abbey. The duke's titles deſcended to his ſon Henry, earl of Ogle, who dying July 26, 1691, the title of Newcaſtle in the line of Cavendiſh became extinct, he being the laſt heir male of this family.

CAVENDISH (CHARLES) ſon of the ſecond, and brother to the third earl of Devonſhire, was born at London, May 20, 1620. At eighteen he was ſent to travel with a governour. He went firſt to Paris. The French army was then before Luxembourg. Curioſity drew him to the camp without the knowledge of his governour, who followed him in great pain, and brought him back to his ſtudies at Paris. The following year he ſpent in Italy, making Naples, Rome, and Venice, the chief places of his reſidence. In the ſpring of 1640 he embarked for Conſtantinople, leaving his governour and Engliſh ſervants behind him, becauſe a traveller generally learns moſt from foreigners. He made a long circuit by land through Natolia, then went by ſea to Alexandria,

and after visiting Grand Cairo, returned to England about the end of May 1641, by the way of Malta, Spain, and France. His inclination leading him to arms, his mother intended to purchase for him colonel Goring's regiment of foot in Holland; and on this account he made one campaign in the prince of Orange's army. He returned to England about the end of November 1641. The king being soon after forced to retire to York, mr. Cavendish repaired thither to offer him his service. He rode in the king's own troop, commanded by lord Barnard Stuart, at the battle of Edgehill, October 23, 1642, and so distinguished himself by his personal bravery, that lord Aubigny, who commanded the duke of York's troop, being slain, he was preferred to that charge before many others of eminent birth and merit. This troop was soon after incorporated into the prince of Wales's regiment, and the superior officer putting something upon captain Cavendish which he thought an indignity, he asked his majesty to assign him a thousand pounds which his brother the earl of Devonshire had presented to his majesty, promising that if he would be pleased to let him have the duke of York's troop out of the prince of Wales's regiment, he would go into the north and raise a complete regiment of horse, before the army could take the field. The king consented. Mr. Cavendish took his head quarters at Newark, and kept under many of the rebel garrisons in Nottingham and other neighbouring parts, so that the king's commissioners of Lincolnshire and Nottinghamshire desired his leave to petition the king that he might have the command of all the forces in those two counties, in quality of colonel general; which he complied with, and the king granted. In this command he beat the enemy from Brantham, and performed many other glorious actions. He was killed, in an action with a large body of the enemy's forces under Cromwell, at Gainsborough, July 30, 1643, having refused quarter. "He was "a gentleman, (it is justly observed) so furnished with "all the interior and politer parts of learning, obtained at "home and abroad, both by reading men and books, as well "as courage, that he was prepared to defend his prince with "his head and hand, by the strongest reason and most gene-"rous valour." He was well skilled in mathematicks, as appears from some of his papers in the library of dr. John Moor, bishop of Ely, given by king George I. to the university of Cambridge.

Life of Christiane countess dowager of Devonshire.

Gen. Dict.

CAVEN-

CAVENDISH (WILLIAM) the first duke of Devonshire, was born on the 25th of January 1640. He made the tour of Europe, under the care of dr. Killegrew, afterwards master of the Savoy. In 1661 he was chosen to represent the county of Derby, and continued a member of the long parliament till its dissolution. September 21, 1663, he was created master of arts, by the special command of the chancellor. In 1665, went a volunteer on board the fleet under the duke of York. In the spring of the year 1669, he accompanied mr. Montague in his embassy to France; and being accidentally at the opera at Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them coming up to him with a very insulting question, his lordship gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He got his back against one of the scenes, and made a stout defence, receiving several wounds, 'till a sturdy Swiss, belonging to the lord ambassador Montague, caught him up in his arms, and threw him over the stage into the pit. In his fall, one of his arms catched upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his lordship's intercession. In 1677 he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following, he assiduously promoted an enquiry into the murder of sir Edmundbury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the lord high treasurer Danby. In the parliament which met in the spring of the year 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he in conjunction with lord Russel, and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament, which met October 21, 1680. The articles of impeachment against the lord chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's-bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and

Kennet's Memoirs of the family of Cavendish. Biogr. Brit. Kennet. Ibid. Ibid. Ibid.

from his majeſty's councils and preſence for ever. He ſhewed the ſame ſteddineſs and zeal in the next parliament, in which alſo he repreſented Derbyſhire. When parliaments were laid aſide, tho' he was as obnoxious to the court as any, he was not afraid of meeting and converſing with his noble friends; but he condemned a bold overture which was made at one of thoſe meetings, and declared, with great earneſtneſs, that he would never more go among them.

Kennet. At the lord Ruſſel's trial, when it was almoſt as criminal to be a witneſs for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards ſent him a meſſage by ſir James Forbes, that he would come and change clothes with him in the priſon, and ſtay there to repreſent him, if he thought he could make his eſcape. Lord Ruſſel was too generous to accept of this propoſal. He proſecuted the immediate murderers of his friend mr. Thynne, to condign puniſhment, and brought the great

Ibid. abettor of it, count Koningſmark, to his trial, who happened to be acquitted by a jury poſſeſſed, or rather prepared, in favour of him. Lord Cavendiſh had great indignation at the diſcharge of the count, which he thought owing to corruption; and knowing that an appeal to ſingle combat was antiently the laſt reſort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningſmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it ſeems that

Biogr. Brit. was a method of trial the count thought fit to decline. In November 1684 he became, by the deceaſe of his father, earl of Devonſhire. In the reign of king James, he was the ſame man in greater honour, and in greater concern for his country. He had been very rudely affronted within the verge of court, by colonel Culpepper; but reſtrained his reſentment at the time, and pardoned him upon condition, he ſhould never more appear at Whitehall. But immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publickly to court, and was riſing into ſome degree of favour. The earl of Devonſhire meeting him in the king's preſence-chamber, and receiving from him, as he thought, an inſulting look, he took him by the noſe, led him out of the room, and gave him ſome diſdainful blows with the head of his cane. For this bold act the earl was proſecuted in the king's-bench upon an information, and had an exorbitant fine of thirty thouſand pounds impoſed upon him, and, though a peer, was committed to the king's-bench priſon, till he ſhould make payment of it. He was never able

to

to bear any confinement he could break from; and therefore he eſcaped only to go home to his ſeat at Chatſworth. Upon the news of his being there, the ſheriff of Derbyſhire had a precept to apprehend him, and bring him with his poſſe to town. But he invited the ſheriff, and kept him a priſoner of honour, till he had compounded for his own liberty, by giving bond to pay the full ſum of thirty thouſand pounds [A].

He was one of the earlieſt in inviting over the prince of Orange; and king James II. upon the firſt alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the higheſt marks of affection and eſteem. In the debates of the houſe of lords concerning the throne, he was very zealous for declaring the prince and princeſs of Orange, king and queen of England. February 14, 1688-9, he was admitted one of the privy council, and not long after, named lord ſteward of their majeſties houſhold; and on the third of April 1689, choſen a knight of the garter. At their majeſties coronation he acted as lord high ſteward of England; and, in the firſt ſeſſion of parliament afterwards, procured a reſolution of the houſe of lords, as to the illegality of the judgment given againſt him in the former reign, and a vote, that no peer ought to be committed for nonpayment of a fine to the crown. In January 1691, he attended king William to the congreſs at the Hague, where he lived in the utmoſt ſtate and magnificence, and had the honour to entertain ſeveral ſovereign princes at his table, the king himſelf being alſo preſent incognito. May 12, 1694, he was created marquis of Hartington and duke of Devonſhire; which, with his

Kennet.

Ibid.

[A] The bond had this providential diſcharge, that it was found among the papers of king James, and given up by king William. We are told that the counteſs dowager his mother, being uneaſy to ſee him under ſo great a hardſhip, waited on the king, to beg her ſon's pardon; and, for diſcharge of the fine, humbly deſired that his majeſty would accept of her delivering up bonds and other acknowledgments for above ſixty thouſand pounds lent by her huſband and his mother to his majeſty's father and brother in their greateſt extremities. But it ſeems the popiſh party then thought that the earl had forfeited all title to gratitude and equity. It was under this load of difficulties that he firſt projected the glorious pile at Chatſworth, as if his mind roſe upon the depreſſion of his fortunes; for he now contracted with workmen to pull down the ſouth ſide of that good old ſeat, and to rebuild it in a plan he gave to them for a front to his gardens, ſo fair and auguſt, that it looked like a model only of what might be done in after-ages.

garter and white ſtaff, the place of lieutenant and cuſtus rotulorum of the county of Derby, and juſticeſhip in eyre, was as much honour as an Engliſh ſubject could enjoy. After the queen's death, when the king's abſence made the appointment of regents neceſſary, he was one of the lords juſtices for ſeven ſucceſſive years; an honour, which no other temporal peer enjoyed.

In the caſe of ſir John Fenwick, though he had a conviction of guilt, yet he was ſo averſe to any extraordinary judicial proceedings, that he oppoſed the bill, as he did likewiſe another bill for the reſumption of the forfeited eſtates in Ireland. At the acceſſion of queen Anne, he was confirmed in all his offices. In April, 1705, he attended her majeſty to Cambridge, and was there created doctor in law. In 1706, himſelf, and his ſon the marquis of Hartington were in the number of Engliſh peers appointed commiſſioners for concluding an union with Scotland; this was the laſt of his publick employments. He died Auguſt 18, 1707. He ſeemed to be made for a patriot: his mien and aſpect were engaging and commanding: his addreſs and converſation were civil and courteous in the higheſt degree. He judged right in the ſupreme court; and on any important affair his ſpeeches were ſmooth and weighty. As a ſtateſman, his whole deportment came up to his noble birth and his eminent ſtations: nor did he want any of what the world call accompliſhments. He had a great ſkill in languages, and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of hiſtory, a critick in poetry, and had a fine hand in muſick. He had an elegant taſte in painting, and all politer arts; and in architecture in particular a genius, ſkill, and experience beyond any one perſon of his age, his houſe at Chatſworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry ſhewed itſelf particularly in two pieces that are publiſhed, and are allowed by the criticks to be written with equal ſpirit, dignity, and delicacy. 1. An ode on the death of queen Mary. 2. An alluſion to the biſhop of Cambray's ſupplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three ſons and a daughter.

Kennet.

Biogr. Brit.

CAUSSIN (NICHOLAS) a French jeſuit, and confeſſor to Lewis XIII. was born at Troyes in Champagne in the year 1580; and entered into the order of jeſuits, when he was twenty ſix years of age. He taught rhetorick in ſeveral

A'cumbe biblioth. ſcript. ſocict. jeſ. p. 361.

of their colleges; and afterwards began to preach, by which he gained very great reputation. He increaſed this reputation by publiſhing books; and in time was preferred to be confeſſor to the king. But he did not diſcharge this office to the ſatisfaction of cardinal Richelieu, though he diſcharged it to the ſatisfaction of every honeſt man; and therefore it is not to be wondered, that he came at length to be removed. A little before Cauſſin's death, he is ſaid to have delivered into the hands of a friend ſome original letters; from ſhort extracts of which, ſince publiſhed, it appears, that he fell into diſgrace, becauſe he would not reveal ſome things, which he knew by the king's confeſſion; nor even take advice of his ſuperiors, how he was to behave himſelf in the direction of the king's conſcience, when he could not do it without breaking through the laws of confeſſion. There are alſo ſome hints in the ſame extracts, which ſhew, that he did not approve Lewis XIII's conduct towards the queen his mother; and there is a probability, that he caballed to get cardinal Richelieu removed. If we may believe the abbé Siri in his Memoirs, this jeſuit, in his private converſations with the king, inſiſted upon the cardinal's removal for the four following reaſons: Firſt, becauſe Mary de Medicis the queen mother was baniſhed; Secondly, becauſe his eminence left Lewis XIII. only the empty name of king; Thirdly, becauſe this miniſter oppreſſed the nation; Fourthly, becauſe he powerfully aſſiſted the proteſtants to the great prejudice of the catholick church. Father Cauſſin, according to this author, even engaged to maintain theſe four articles againſt the cardinal in the king's preſence; and he offered the cardinal's place to the duke of Angoulime. The duke having acquainted the prime miniſter with this plot, was the occaſion of father Cauſſin's diſgrace, according to the abbé Siri. Others again have aſſerted, that the queen mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had diſpleaſed; and that his diſgrace was occaſioned by his Latin piece concerning the kingdom and houſe of God, publiſhed in the year 1650, in which he had freely ſpoken of the qualities with which princes ought to be adorned. But be all this as it will, it is certain, that he was deprived of his employment, and baniſhed to a city of Lower Brittany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jeſuits upon the ſecond of July 1651, aged ſeventy-one.

None of his works did him more honour than that which he intitled, La cour ſainte. It has been printed a great

many times, and tranſlated into Latin, Italian, Spaniſh, Portugueze, German, and Engliſh. He publiſhed ſeveral other books both in Latin and French; and his book De ſacra et profana eloquentia is well known by the uſe, that has been made of it here in England. There is a ſtrange ſingularity related of father Cauſſin by one of his elogiſts, which we muſt not omit to mention. He had, it is ſaid, a very extraordinary ſympathy with the heavens, eſpecially with the ſun, which he called his ſtar, and which had very remarkable effects both upon his body and mind, according as it was more or leſs diſtant, or as it ſhined bright or was covered with clouds. The effects of the ſun upon him were not tranſient, but appeared conſtantly by the ſparkling of his eyes, and the lively colour of his face, in which there was ſomething that made a very ſtrong impreſſion upon Henry IV. of France. Cauſſin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king obſerved him very attentively. He had never ſeen him before, nor heard of him; but as ſoon as he perceived him, he went to him, took him by the hand, and treated him with ſo much kindneſs, that Cauſſin was as much aſhamed, as the by-ſtanders were aſtoniſhed. But the king ſaid, that he had diſtinguiſhed this youth among the croud, and expected, that he would ſerve him and his family very faithfully. Then, turning to father Gonteri, he ſpoke with a loud voice, "Father, you have here an attendant, who, "if I am not miſtaken, will become in time one of the "greateſt ornaments of your ſociety."

Bay'e's Dict. Cauſſin.

CAXTON (WILLIAM) the firſt who introduced the art of printing into England, was born about the latter end of the reign of king Henry IV. (who died in the year 1412) in the Weald, or woody part of Kent. He was inſtructed at home in reading and writing, in which, conſidering the times, he arrived to conſiderable proficiency. He afterwards attained ſome knowledge of both Latin and French. Being about fifteen or ſixteen, he was put apprentice to mr. Robert Large a mercer, who, after having been ſheriff and lord mayor of London, died in 1441, leaving by will thirty four marks to his apprentice William Caxton; a conſiderable legacy in thoſe days, and an early teſtimony of Caxton's good behaviour and integrity. Caxton went abroad to ſettle, the ſame year that his maſter died, and was entruſted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c. In 1464 a commiſſion was granted to him, and

Biogr. Brit.

and Richard Whetehill, eſq; by king Edward IV. to continue and confirm the treaty of trade and commerce, between his majeſty and Philip duke of Burgundy; or, if they found it neceſſary, to make a new one. They are ſtyled, in the commiſſion, ambaſſadors and ſpecial deputies. A marriage was concluded in July 1468, between the king's ſiſter, lady Margaret of York, and the duke's ſon Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, mr. Caxton appears to have been of her retinue. He was either now one of her houſhold, or held ſome conſtant poſt or office under her; becauſe, as he ſays, he received of her a yearly fee or ſalary, beſides many other good and great benefits. Being more expert than moſt others in penmanſhip and languages, it is highly probable, that he was employed by the ducheſs in ſome literary way. As ſoon as he had acquired the myſtery of the new invention of printing, which he did not accompliſh, he ſays himſelf, without great expence, he was employed by her, in tranſlating out of French, a large volume, and afterwards in printing it. It appeared under the title of the Recuyell of the hiſtory of Troy; and is the firſt book we now know of, that was printed in the Engliſh tongue. In the title page we read as follows: "The Recuyell of the hiſtorys of Troye: compoſed and drawen out of dyverce bookes of Latyn, into Frenſhe, by the right venerable perſone, and worſhipfull man Raoul le Feure, preeſt, and chapelayn unto the right noble gloryous and myghty prynce in his tyme, Philip duc of Bourgoyne, of Braband, &c. in the yeare of the incarnacion of our Lord God a thouſand four hundred ſixty and foure, and tranſlated and drawen out of the Frenſhe into Engliſh, by Willyam Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuoſe princeſſe his redoubtyd lady Margarete, by the grace of God ducheſſe of Burgoyne, &c. which ſayd tranſlation and worke was begonne in Brugis in the countere of Flaunders, the fyrſt day of Marche, the year of the incarnacion of our ſaid Lord God, a thouſand foure hondred ſixty and eight, and ended and fynyſhed in the holy cyte of Colen, the xix day of Septembre the yeare of our ſayd Lord God, a thouſand foure hondred ſixty and enleven." Caxton, then, finiſhed this work in 1471, but it doth not now appear, that the art of printing was practiſed by him in England, till about three years after. Dr. Middleton obſerves, that all our writers before the reſtoration, who mention the introduction of the art amongſt us,

Biogr. Brit.

Diſſertation of the origin of printing in England.

us, give him the credit of it, without any contradiction, or variation. The doctor has alſo taken notice of a paſſage in the end of the third book of Caxton's Recuyell, or gadrying together of the hiſtories of Troy, printed without a date in fol. which amounts in a manner to a direct teſtimony of it. "Thus end I this boke, &c. and for as moche as in wry-"ting of the ſame, my penne is worn, myn hande wery, "and myn eyen demmed with overmoch lokyng on the white "paper—and that age creepeth on me dayly—and alſo be-"cauſe I have promyſid to dyverce gentilmen and to many "frends to addreſſe to hem as haſtely as I might this ſayd "boke, therefor I have practyſed and lerned at my grete "charge and diſpenſe to ordeyne this ſayd boke in prynte af-"ter the maner and forme as ye may here ſee, and is not "wreton with penne and ynke as other bokes ben, to thende "that every man may have them attones, for all the bokes "of this ſtorye, named the Recuyell of the hiſtoryes of "Troyes, thus emprynted as ye here ſee, were begoone in "oon day and alſo finiſhed in oon day, &c." By the edition of the Game of cheſs, dated in 1474, Caxton appears to have been then ſettled in England; and this book is allowed by all the typographical antiquaries, to have been the firſt ſpecimen of the art among us, and as ſuch, it has been ſo valued, that it is ſaid the earl of Pembroke, for a fair copy thereof, which was given him by mr. Granger, preſented him with a purſe of forty guineas. The title is as follows. The game and play of the cheſſe; in which thauctorities, dictes, and ſtoryes of auncient doctours, philoſophers, poetes, and of other wyſe men ben recounted and applied unto the moralitie of the publique wele, as well of the nobles as of the comyn people. Tranſlated out of Frenſh and emprynted by William Caxton, fynyſhid of the laſt day of Marche the yere of our Lord God a thouſand foure hondred and LXXIIII. The next performance of Caxton, of which the date is aſcertained, is The dictes and ſayengis of the philoſophres, tranſlated out of Frenſh by Antone erle Ryvyers lord Seerles, emprynted by William Caxton at Weſtmeſtre 1477. It conſiſts of ſeventy five leaves, and contains the ſayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Ariſtotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and ſome others. At the end of the tranſlation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a tranſlation from the French, of thoſe ſarcaſms of Socrates, againſt the fair ſex, which the no-

bles

ble tranſlator of the reſt, had purpoſely paſſed over, in the proper places, under the chapter of that philoſopher. Caxton printed ſeveral other pieces, either of his own compoſition, or tranſlated by him. His laſt work was a tranſlation from the French, of the Holy lives of the fathers hermits living in the deſerts; and we are informed by Wynkin de Worde, that he finiſhed his life and tranſlation together, on the ſame day in the year 1491. Dr. Middleton obſerves, that whoever turns over his printed works, muſt contract a reſpect for him, and be convinced that he preſerved the ſame character through life, of an honeſt, modeſt man, greatly induſtrious to do good to his country, to the beſt of his abilities, by ſpreading among the people ſuch books, as he thought uſeful to religion and good manners; which were chiefly tranſlated from the French.

CEDRENUS (GEORGE) a Grecian monk, lived in the eleventh age, and wrote annals, or an abridged hiſtory, from the beginning of the world to the reign of Iſaac Comnenus emperor of Conſtantinople, who ſucceeded Michael IV. in the year 1057. This work is no more than an extract from ſeveral hiſtorians, and chiefly from Georgius Syncellus, whoſe chronology he has followed from the creation to the reign of Diocleſian. Theophanes is another hiſtorian he has made uſe of from Diocleſian to Michael Curopalates. The next he borrows from is Thraceſius Scylitzes from Curopalates to his own time. In ſhort, Cedrenus's hiſtory is patched up from ſeveral authors, and that too without any great judgment; ſo that we ſhall not paſs an improper cenſure upon it, if we may ſay, that it is read for the ſame reaſon that men uſe a bad light, rather than none at all. There is an edition of Cedrenus's Annals, printed at Paris in the year 1647, with the Latin verſion of Xylander, and the notes of father James Goar a dominican. Voſſius de Latin hiſt.

CELSUS (AURELIUS CORNELIUS) a philoſopher and phyſician, who flouriſhed under the reign of Auguſtus and Tiberius, about twenty years after Chriſt. We know but little of him. That he lived at Rome, and ſpent the greateſt part of his days there, we have ſome reaſons to think; but whether he was born in that city, or ever made free of it, muſt remain, as it is, uncertain. He wrote upon ſeveral ſubjects, as we learn from Quintilian: upon rhetorick, for which he is often quoted and commended by this great maſter; upon the art military; upon agriculture; and

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we have ſtill extant of his eight books De medicina, which are written in very fine Latin. There is a paſſage in one of theſe books, which deſerves to be quoted, becauſe it ſhews a generous and enlarged way of thinking in the man: becauſe too it is applicable to more profeſſions than one, and may help to cure that obſtinacy and bigotry, which is ſo natural to the pride of the human heart. The famous Hippocrates, as knowing and as ſkilful a phyſician as he was, yet once took a fracture of the ſkull for the natural ſuture, and was afterwards ſo ingenious as to confeſs his miſtake, and even to leave it upon record. "This, ſays Celſus, was "acting like a truly great man. Little geniuſes, conſcious "to themſelves that they have nothing to ſpare, cannot "bear the leaſt diminution of their prerogative, nor ſuffer "themſelves to depart from any opinion, which they have "once embraced, how falſe and pernicious ſoever that opi-"nion may be; while the man of real abilities is always "ready to make a frank acknowledgement of his errors, "and eſpecially in a profeſſion, where it is of importance to "poſterity to record the truth." Read his own words: "More ſcilicet magnorum virorum, & fiduciam magnarum "rerum habentium. Nam levia ingenia, quia nihil habent, "nihil ſibi detrahunt: magno ingenio, multaque nihilomi-"nus habituro, convenit etiam ſimplex veri erroris confeſ-"ſio; præcipueque in eo miniſterio, quod utilitatis cauſa "poſteris traditur." The great Boerhaave tells us, that Celſus is one of the beſt authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in phyſick would be often unintelligible, often miſunderſtood by us. This author ſhews us alſo, how the ancients cured diſtempers by friction, bathing, &c. and upon this account deſerves to be univerſally read; for by informations of this ſort, men may be enabled in ſome meaſure to be their own phyſicians; may prevent and remedy many diſorders by natural means, without having recourſe to that unnatural gallimawfry of medicine, which, however it may contribute to the flouriſhing of trade, is, it is to be feared, productive of more calamities than it removes, and often leaves the patient worſe than it found him. The eight books De medicina have been printed ſeveral times. The Elzevir edition in the year 1650 by Vander Linden is the beſt, as being intirely corrected from his manuſcripts. Other editions have been printed ſince; as that of Amſterdam in 1687, in duodecimo, and that of Leyden in 1730 in two volumes octavo.

Inſt. orat. l. xii. cap. xi.

CELSUS,

CELSUS, a celebrated philoſopher of the Epicurean ſect, flouriſhed in the ſecond century under Adrian and Antoninus Pius, and is the ſame with him, to whom Lucian has dedicated his Pſeudomantis. He wrote a famous work againſt the chriſtian religion under the title of A true diſcourſe, which was anſwered by Origen in as famous a work, conſiſting of eight books. He promiſed another work, wherein he undertook to teach how men ſhould live, who would follow the rules of philoſophy; and when Origen ſent his anſwer to St. Ambroſe, Ambroſe deſired him to ſend him that other work, if there was any ſuch to be found. But it is not known, whether Celſus made good his promiſe, or ever ſet about that work at all. His True diſcourſe is loſt; but his objections againſt chriſtianity may be known from the extracts, which are preſerved of it in Origen's anſwer. It is agreed on all hands, that he was a moſt ſubtle adverſary, perfectly verſed in all the arts of controverſy, and as learned as he was ingenious: ſo that it is no wonder, if the primitive chriſtians thought nothing leſs than ſuch a champion as Origen, a match for him.

CENSORINUS, a celebrated critick, chronologer, antiquarian, and grammarian, for ſuch Priſcian calls him in his book upon grammar, flouriſhed at Rome in the time of Alexander Severus. This part of his character muſt however ariſe from his book Concerning accents, frequently cited by Sidonius Apollinaris, and other things, which are loſt; and not from his De die natali, which is the only piece remaining of him. This treatiſe was written about the year 238, and dedicated to Quintus Cerellius, a man of Equeſtrian order, of whom he ſpeaks very highly in his fifteenth chapter. Gerard Voſſius, in one place, calls this "a little "book of gold;" and, in another declares it to be "a moſt "learned work, and of the higheſt uſe and importance to "chronologers, ſince it connects and determines with great "exactneſs ſome principal æras in pagan hiſtory." It is however a work of a miſcellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in the year 1695; there may have been editions of it ſince that time, though at preſent we do not recollect them.

Voſſius De ſcient. Math. c. 34. and De hiſt. Lat. l. 11. c. 3.

CENTLIVRE (SUSANNAH) a celebrated comick writer, was the daughter of one mr. Freeman of Holbeach in

in Lincolnſhire. Several gay adventures are related of this lady in her youth; one of which was, that ſhe ſpent ſeveral months in Cambridge, at the chambers of a gentleman of fortune, diſguiſed under a man's habit. If this little ſtory be true, ſhe certainly had a benefit, which the generality of her ſex have not; that, I mean, of an univerſity education. Afterwards ſhe went to London, where ſhe took care to improve the charms of her perſon and her genius. She learnt French, and read a great deal of poetry; for which ſhe was ſo particularly turned, that as one of her biographers tells us, ſhe compoſed a ſong before ſhe was ſeven years old. She is the author of fifteen plays, and ſeveral little poems, for ſome of which ſhe is ſaid to have received conſiderable preſents from very great perſonages: from prince Eugene, a very handſome and weighty gold ſnuff box for a poem, inſcribed to him at the end of her comedy, called the Perplexed lovers; and from the duke d'Aumont the French ambaſſador, another for a Maſquerade, which ſhe addreſſed to him. This duke is ſaid to have aſked her, "whether ſhe had a ſnuff box: ſhe told him, "yes, one that prince Eugene had given "her." "Oh," ſaid he, "that was a Whig box, now "I will give a Tory ſnuff box." Her talent was comedy: particularly the contrivance of plots and incidents. Sir Richard Steele in one of the Tatlers, ſpeaking of her Buſy body, recommends it in theſe terms. "The plot and incidents of "the play are laid with that ſubtilty and ſpirit, which is pe-"culiar to females of wit; and is ſeldom well performed by "thoſe of the other ſex, in whom craft in love is an act of "invention, and not as with women, the effect of nature "and inſtinct." She died December 1, 1723, after being thrice married; and has ſince been mentioned by mr. Pope in the Dunciad, for having written, as his commentator ſays, a ballad againſt his Homer, before he began it. She kept for many years a conſtant correſpondence with many gentlemen of eminence and wit; particularly with ſir Richard Steele, mr. Rowe, mr. Budgell, dr. Sewell, mr. Amhurſt, &c. It is ſaid, ſhe lived in a decent clean manner, and could ſhew a great many jewels and pieces of plate, which were the produce of her own labour; either purchaſed by the money brought in by her copies, her benefit plays, or were preſents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to ſhew the like, who have chiefly relied on their pen for ſupport. She died in Spring-garden at the houſe of her huſband mr. Joſeph Centlivre, who had been one of queen Anne's cooks, and

and had fallen in love with her at Windſor, about the year 1706, where ſhe acted the part of Alexander the great; and was buried at the church of St. Martin in the fields.

CERDA (JOHN LEWIS) a Spaniſh jeſuit, and native of Toledo, was a man of great learning, and as his brethren have repreſented him, of as great ſimplicity and candor. He diſtinguiſhed himſelf by ſeveral productions; and the fame of his parts and learning was ſo great, that Urban VIII. is ſaid to have had his picture in his cabinet; and, when that pope ſent his nephew cardinal Barberini ambaſſador into Spain, it was part of his buſineſs to pay Cerda a viſit, and to aſſure him of the pope's eſteem. This Moreri tells us, and alſo that he entered into the ſociety of jeſuits in the year 1574; but he does not mention the time of his birth. Cerda's Commentaries upon Virgil have been much eſteemed, and uſually read by criticks and perſons of taſte in the belles lettres. Baillet ſays, there are ſome good things in them, and ſome very moderate; or rather, he quotes a man who ſays ſo, though it appears to have been his own opinion. His Commentaries upon the works of Tertullian have not been ſo much eſteemed, even by papiſts. Dupin ſays, they are long and tedious, full of digreſſions and explications of paſſages, which are too clear to need any explaining. There is alſo of Cerda's a volume of Adverſa ſacra, which was printed in folio at Lyons, in the year 1626. He died in the year 1643, upwards of eighty years of age.

Alegamb. biblioth. ſocict. jeſ. p. 471.

Jugemens des Sçavans, t. xi. p. 416.

Biblioth. des aut. eccleſ. t. i. p. 106.

CERVANTES. See SAAVEDRA.

CHAISE (FATHER DE LA) a jeſuit of uncommon abilities, and confeſſor to Lewis XIV. of France, was born at Forez in the province of Lyons, about the year 1626, of ancient but reduced family. He gave early indications of an excellent wit when he was at ſchool, and performed his philoſophical exerciſes under father de Vaux, who was afterwards advanced to the higheſt employments in his order. When he was arrived at a proper age, he was ordained a prieſt; and became afterwards profeſſor of divinity in the province of Lyons, and rector and provincial of a college there. He ſpent at ſeveral ſeaſons a good deal of time in Paris, where his great addreſs, his wit, and love of letters, made him almoſt univerſally known; and in the year 1663, the biſhop of Bayeux introduced him to cardinal Mazarine, who ſhewed him many marks of favour, and told him, he would

would be his friend. And indeed the cardinal was, what miniſters of ſtate ſometimes are not, as good as his word: for in the year 1665, he preſented La Chaiſe to the king, as a perſon, of whoſe great abilities and merit he was well convinced. He afterwards got him admitted into the council of conſcience, which indeed was no leſs than to make him coadjutor to the confeſſor. Nor did La Chaiſe belye the teſtimony, which the cardinal had given of him; for he governed himſelf in this poſt, with all the dexterity of a man, grown old in buſineſs; and apprehended the management of the king's humour ſo well, that when the cardinal died, he found himſelf able to ſtand upon his own legs. In 1675, he was made confeſſor to the king; and about ten years after, was the principal adviſer and director of his marriage with madam de Maintenon. The king was then arrived at an age, when confeſſors have more than an ordinary influence: and La Chaiſe found himſelf a miniſter of ſtate, without expecting, and almoſt before he perceived it. He did buſineſs regularly with the king, and immediately ſaw all the lords and all the prelates at his feet. He had made himſelf a maſter in the affairs of the church; which, by the diſputes that often aroſe between the courts of France and the court of Rome, were become affairs of ſtate.

Yet, in ſpite of all his addreſs, and the influence which by it he had gained over the king, he was ſometimes out of favour with his maſter, and in danger of being diſgraced. Provoked at the ill ſucceſs of the affair, concerning the electorate of Cologn, in the year 1689, the king ſhewed his diſpleaſure to the confeſſor, by whoſe councils he had been influenced. La Chaiſe excuſed himſelf, by laying the blame upon the marquis de Louvois; but the king told him with ſome indignation, "that an enterpriſe, ſuggeſted by jeſuits, "had never ſucceeded; and that it would be better, if they "would confine themſelves to teaching their ſcholars, and "never preſume to meddle in affairs of ſtate." La Chaiſe was very ſollicitous to eſtabliſh an intereſt with madam de Maintenon; but does not appear to have done it effectually, till that favourite found herſelf unable, by all her intrigues and contrivances, to remove him from the place of confeſſor. The jeſuit, it ſeems, had not religion enough for this devout lady. He loved pleaſures, had a taſte for magnificence, and was thought too lukewarm in the care of his maſter's conſcience. He had however virtues, which a perſon, leſs pious and devout than madam de Maintenon, would have perceived and acknowledged; and, if he did not poſ-

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leſs the qualities, which were neceſſary for a confeſſor of the very religious, he had all thoſe which were neceſſary for the confeſſor of a king. He died in January, 1709, and poſſeſſed to the very laſt ſo great a ſhare of favour and eſteem with the king, that his majeſty conſulted him upon his death-bed about the choice of his ſucceſſor.

This jeſuit and confeſſor was a lover of wit and learning, and, by the confeſſion of his enemies, always patronized it among whomſoever he found it. He poſſeſſed alſo a very great ſhare of both himſelf; and though we do not find, that he gave a ſpecimen of either in any literary productions, yet this was a character univerſally allowed him. In the year 1690, the learned Huetius, biſhop of Auranches, dedicated to him his Quæſtiones alnetanæ de concordia rationis et fidei; and in the dedication, calls him "virum doctrinæ omnis, ac philoſophiæ imprimis et theologiæ, interioribus ſtudiis ſupra fidem excultum;" that is, "a man incredibly well verſed in all parts of learning, of philoſophy and divinity in particular." A great elogium, and yet probably a true one! ſince it came from a man, who had no ambitious purpoſes to ſerve by flattery and lying; and who, though he had lived ten years in a court, was deemed at that time a very honeſt man.

CHALCONDYLES (DEMETRIUS) a native of Athens, and ſcholar of Theodore Gaza, was one of thoſe Greeks, who about the time of the taking of Conſtantinople went into the weſt. At the invitation of Laurence de Medicis, he profeſſed to teach the Greek language at Florence in the year 1479; where he had for his rival the famous Angelus Politianus, to whom Laurence had committed the tuition of one of his ſons. After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sfortia, which invitation he accepted; either becauſe he was tired with contending with Politian, or becauſe he was hurt with Politian's acknowledged ſuperiority in Latin learning; or perhaps on both theſe accounts. Here he taught Greek a long time with great reputation; and did not die before the year 1510, when there is reaſon to think he was above eighty years of age. Among the learned Greeks, whom pope Nicolas V. ſent to Rome to tranſlate the Greek authors into Latin, Chalcondyles was one; from which we may collect, that he probably travelled into the weſt before the taking of Conſtantinople in 1453, ſince Nicolas died in 1455. He publiſhed a grammar, and ſome other little things; and

Hody de Græcis illuſtribus, &c. p. 211.

under his inſpection and care was firſt publiſhed at Florence, in the year 1499, the Greek lexicon of Suidas. Pierius Valerianus, in his book De infælicitate literatorum, ſays, that Chalcondyles, though a deſerving man in his moral as well as literary character, led nevertheleſs a very unhappy life; and reckons perpetual baniſhment from his country among the chief of his misfortunes. Others have mentioned domeſtick evils that attended him. His wife, ſays Gerard Voſſius, though ſhe governed her family well, did not preſerve her character for chaſtity altogether untainted: yet, as he ſays, his children were exactly like him, and had the ſame Grecian caſt in their countenances. His eldeſt ſon Theophilus, though of great abilities and likely to equal his father in learning, yet being of a turbulent diſpoſition, contrived to get himſelf run through the body very early in life. His ſecond ſon Baſilius, ſuperior to either of them, was no ſooner ſettled in Rome, whither he was invited by pope Leo X. but he fell into a conſumption, and died in a few months, not exceeding his twenty-fourth year. And his youngeſt ſon Saleucus died, before he arrived at maturity. He had indeed better luck with a daughter, whom he married to Janus Farrhaſius, who was ordered by Leo X. to come and live at Rome. Among the many eminent men that Chalcondyles had inſtructed in the Greek language, Benedict Jovius, the brother of Paul Jovius the hiſtorian was one; and Paul tells us, that Benedict never travelled from his own country, but only to Milan, to hear this profeſſor pronounce the Greek language, which he had before learned without the help of a maſter.

De arte grammat. l. i.

Bale de ſcript. Britan. p. 108. Biogr. Brit.

CHALONER (Sir THOMAS) was deſcended from a good family in Wales, and born at London, about the year 1515. He was ſent very young to the univerſity of Cambridge; and from college he came up to court. He was ſoon after ſent abroad into Germany with ſir Henry Knevet, ambaſſador to the emperor Charles V. whoſe noble and generous ſpirit pleaſed him ſo much, that he attended him in his journeys and wars, particularly in the fatal expedition againſt Algier in 1541; where, being ſhipwrecked, after he had ſwam till his ſtrength and his arms failed him, at length he catched hold of a cable with his teeth and eſcaped, but not without the loſs of ſome teeth. He returned ſoon after into England, and was appointed firſt clerk of the council. In the reign of Edward VI. he attended the duke of Somerſet to Scotland, and diſtinguiſhed himſelf ſo remarkably

Cambden's ann. p. 121. Bale, Script. Britan. p. 108. Biogr. Brit.

My at the battle of Muſſelburgh, that the duke knighted him. In queen Mary's reign his warm endeavours to ſerve ſir John Cheke had like to have brought him into trouble, if the gratitude of ſome perſons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the acceſſion of Elizabeth he was ſent ambaſſador to Ferdinand I. emperor of Germany. After his return he was appointed ambaſſador in ordinary to the court of Spain, and embarked for that kingdom in 1561. But immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmoſt reſpect, he preſſed by his letters to be called home again, for that his coffers had been ſearched; which, however, was agreeable to the cuſtom of the country. But the queen his miſtreſs contented herſelf with letting him know, that it is the duty of an ambaſſador to take all things in good part, provided his prince's honour be not directly violated. The important buſineſs of the trade between England and the Low Countries had remained ſuſpended for ſome time, no method having been found to engage the governors of the Low Countries to recall the prohibition of Engliſh commodities. Sir Thomas Chaloner, obſerving that the catholick king's favourite Roderick Gomez was at the head of a faction in direct oppoſition to that of the duke d'Alva, procured ſome of the correſpondents of the latter in Spain, to repreſent to him that the enmity expreſſed by Gomez towards the Engliſh did not at all ariſe, as he gave out, from their being hereticks, and having views different from thoſe of his maſter, but from an apprehenſion that if the intercourſe between England and the Low Countries were revived, it would produce a briſk circulation of money in all the cities in thoſe provinces, and thereby facilitate d'Alva's motions, which he deſired to obſtruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendſhip between the houſe of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade proviſionally, till contrary orders ſhould be received from Spain.

Camden, Ibid. Biogr. Brit.

It was in this country, at a time when, as himſelf ſays in the preface, he ſpent the winter in a ſtove, and the ſummer in a barn, that ſir Thomas Chaloner compoſed his great work of The right ordering of the Engliſh republick; thus endeavouring to diſpel his chagrin by the company of the muſes. Nevertheleſs, being ſeized with a grievous fit of ſickneſs, which endangered his life, he addreſſed his ſove-

Miſcellanea Chaloner. p. 291. Biogr. Brit.

reign in an elegy after Ovid's manner, beſeeching her to permit his return to his native country, before care and ſickneſs forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of the year 1564. He died October 7, 1565, and was buried in the cathedral church of St. Paul, ſir William Cecil, then principal ſecretary of ſtate, being chief mourner. He was author of ſeveral tracts [A].

[A] All that can now be diſcovered of his writings are theſe, viz.

I. A little dictionary for children, mentioned by Bayle, De ſcriptor. p. 168.

II. The office of ſervants. Tranſlated from the Latin of Gilbert Cognatus, London, 1543, 8vo. to ſir Henry Knevet.

III. Moriæ encomium. Tranſlated from Eraſmus, and printed at London, 1549, in 4to.

IV. In laudem Henrici octavi, regis Angliæ præſtantiſſimi, carmen panegyricum.

V. De republica Anglorum inſtauranda, libri decem, Londini, 1579, 4to. There is prefixed to this book a copy of Latin verſes by ſir William Cecil, in which he obſerves, that the moſt lively imagination, the moſt ſolid judgment, the quickeſt parts, and the moſt unblemiſhed probity, which are commonly the lot of different men, and when ſo diſperſed, frequently create great characters, were, which very rarely happens, all united in ſir Thomas Chaloner, juſtly therefore reputed one of the greateſt men of his time.

VI. De illuſtrium quorundam encomiis miſcellanea, cum epigrammatis ac epitaphiis nonnullis. This collection of panegyricks, epigrams, and epitaphs, is printed with the book before-mentioned. By the encouragement of lord Burleigh, mr. William Malim, formerly fellow of king's college in Cambridge, and then maſter of St. Paul's ſchool, collected and publiſhed a correct edition of our author's poetical works, and addreſſed it in an epiſtle from St. Paul's ſchool, dated 1 Auguſt 1579, to that noble perſon, then lord high treaſurer. Biog. Brit.

Biogr. Brit. CHALONER (Sir THOMAS) the younger ſon of the preceding, was born in the year 1559. Being very young at the time of his father's deceaſe, and his mother ſoon after marrying a ſecond huſband, lord treaſurer Burleigh placed him firſt at St. Paul's ſchool, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580 he viſited ſeveral parts of Europe. In Italy he got acquainted with ſome ingenious men, whom a ſimilarity of manners induced to communicate to him their moſt important diſcoveries in natural philoſophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of ſir William Fleetwood, recorder of London, by whom he had ſeveral children. In 1591 he had the honour of knighthood conferred upon him. A few years after this, he diſcovered, near his eſtate at Giſborough in Yorkſhire, the firſt alum mines that were ever known to be

Ibid.

in

a this kingdom. In the latter end of queen Elizabeth's reign, he ſoon grew into ſuch credit with king James, that to him the moſt conſiderable perſons in England addreſſed themſelves to be recommended to Elizabeth's ſucceſſor. Auguſt 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a viſit to Oxford, ſir Thomas was honoured with the degree of maſter of arts: he was likewiſe employed by queen Anne in her private affairs. He died November 17, 1615. Some years before his death, he married his ſecond wife Judith, daughter to William Blount of London, and by this lady alſo he had children, to whom, according to Wood, he left a conſiderable eſtate, at Steeple Claydon in Bucks. The poſterity of ſome of his younger ſons is ſtill remaining in Yorkſhire, and is poſſeſſed of the family eſtate at Giſborough. Biogr. Brit. Ath. O. vol. i. col. 398.

CHAMBERLAYNE (EDWARD) was deſcended from an ancient family, and born at Odington in Glouceſterſhire December 13, 1616. He was educated at Glouceſter; became a commoner of St. Edmund-hall in Oxford in Michaelmas term 1634; took both his degrees in arts; and was afterwards appointed rhetorick reader. During the diſtractions of the civil war in England, he made the tour of Europe. In 1658, he married the only daughter of Richard Clifford eſq; by whom he had nine children. After the reſtoration he was choſen fellow of the royal ſociety, and in 1669, attended Charles earl of Carliſle, ſent to Stockholm with the order of the garter, to the king of Sweden, as his ſecretary. In January 1670, the degree of doctor of the civil law was conferred on him at Cambridge, and two years after he was incorporated in the ſame at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural ſons of king Charles II. about the year 1679; and was afterwards pitched upon to inſtruct prince George of Denmark in the Engliſh tongue. He died at Chelſea near London in 1703. He was buried in a vault in the church yard of that pariſh, where a monument was ſoon after erected to his memory by Walter Harris M. D. with a Latin inſcription which informs us, among other things that dr. Chamberlayne was ſo deſirous of doing ſervice to all, and even to poſterity, that he ordered ſome of the books he had written to be covered with wax, and buried with him; which may poſſibly be of uſe to future ages.

The ſix books which his monumental inſcription ſays that he wrote, are theſe. 1. The preſent war paralleled; or a brief relation of the five years civil wars of Henry III. king

of England, with the event and iſſue of that unnatural war, and by what courſe the kingdom was then ſettled again; extracted out of the moſt authentick hiſtorians, and records, in five ſheets 4to. London 1647. It was reprinted in the year 1660 under this title, The late war paralleled, or a brief relation &c. 8vo. 2. England's wants; or ſeveral propoſals probably beneficial for England, offered to the conſiderations of both houſes of parliament. London 1667 4to. 3. The converted preſbyterian: or the church of England juſtified in ſome practices, &c. London 1668. 4. Angliæ notitia: or the preſent ſtate of England: with divers reflections upon the ancient ſtate thereof. London 1668. 8vo. The ſecond part was publiſhed at London 1671, &c. 8vo. 5. An academy or college, wherein young ladies or gentlewomen may, at a very moderate expence, be educated in the true proteſtant religion, and in all virtuous qualities that may adorn that ſex, &c. London 1671. 4to. two ſheets. 6. A dialogue between an Engliſhman and a Dutchman, concerning the laſt Dutch war. London 1672. 4to. He tranſlated out of Italian, Spaniſh, and Portugueze, into Engliſh. 1. The riſe and fall of count Olivarez the favourite of Spain. 2. The unparalleled impoſture of Mich. de Molina executed at Madrid, 1641. 3. The right and title of the preſent king of Portugal, don John the fourth. Theſe three tranſlations were printed at London 1653, 4to.

CHAMBERS (EPHRAIM) an eminent philoſopher, and fellow of the royal ſociety, is chiefly memorable on account of a large work, which for its uſe hath undergone ſeveral editions. It was publiſhed in the year 1727, in 2 volumes folio, under the following title: "Cyclopædia; or, An "Univerſal Dictionary of Arts and Sciences, containing an "explication of the terms, and an account of the things ſig- "nified thereby, in the ſeveral arts, both liberal and mecha- "nical, and the ſeveral ſciences human and divine: the "figures, kinds, properties, productions, preparations, and "uſes of things natural and artificial: the riſe, progreſs, and "ſtate of things, eccleſiaſtical, civil, military, and com- "mercial: with the ſeveral ſyſtems, ſects, opinions, &c. "among philoſophers, divines, mathematicians, phyſicians, "antiquaries, criticks, &c. The whole intended as a courſe "of ancient and modern learning, extracted from the beſt "authors, dictionaries, journals, memoirs, tranſactions, "ephemerides, &c. in ſeveral languages." A paragraph or two out of the preface will give the reader a clear idea of

the plan of this work. After pointing to the ſources, from whence the materials of it were derived, which he confeſſes to have been more than ſufficiently ample, he ſays, that, "the "difficulty lay chiefly in the form and œconomy of it; ſo "to diſpoſe ſuch a multitude of materials, as not to make a "confuſed heap of incoherent parts, but one conſiſtent "whole. And here, it muſt be confeſſed, there was little "aſſiſtance to be had. Former lexicographers have ſcarce "attempted any thing like ſtructure in their works; nor "ſeem to have been aware, that a dictionary was, in ſome "meaſure, capable of the advantages of a continued diſ-"courſe. Hence it is, that we ſee nothing like a whole "in what they have done: and for this reaſon, ſuch mate-"rials as they did afford for the preſent work, generally "needed farther preparation, ere they became fit for our "purpoſe, which was as different from moſt of theirs, "as a ſyſtem from a cento. Our view was, to conſider "the ſeveral matters, not only in themſelves, but relatively, "as they reſpect each other: both to treat them as ſo many "wholes, and as ſo many parts of ſome greater whole; "their connexion with which to be pointed out by a re-"ference. So that by a courſe of references, from generals "to particulars; from premiſes to concluſions; from cauſe "to effect, and vice verſa, i. e. from more to leſs complex, "and from leſs to more; a communication might be opened "between the ſeveral parts of the work; and the ſeveral "articles be in ſome meaſure replaced in their natural or-"der of ſcience, out of which the alphabetical order had "removed them. For inſtance: the article ANATOMY "is not only to be conſidered as a whole, i. e. as a particu-"lar ſyſtem or branch of knowledge; and accordingly di-"vided into its parts, human and comparative; and human "again ſubdivided into the analyſis of ſolids and fluids, to "be referred to in their ſeveral places in the book, where "they themſelves being treated to refer to others ſtill lower, "and ſo on; but alſo as a part of MEDECINE, which "accordingly it refers to; and which itſelf refers to another "higher, &c. By ſuch means a chain may be carried on "from one end of an art to the other, i. e. from the firſt "or ſimpleſt complication of ideas, appropriated to the art, "which we call the elements or principals thereof, to the "moſt complex or general one, the name or term that re-"preſents the whole." An advertiſement was prefixed to the ſecond edition of this dictionary, ſetting forth the ad-

vantages it had above the firſt: and a ſupplement of 2 volumes in folio has lately been compiled by other hands.

Though this work has made the name of mr. Chambers deſervedly famous, yet we are able to give our reader little or no information concerning his perſon. He ſerved an apprenticeſhip to mr. Senex, the celebrated globe and map maker; but finding himſelf under no neceſſity of following buſineſs, he took chambers in Grays-inn, and devoted himſelf to ſtudy. He died about the year 1740. Beſides the large work above-mentioned, he tranſlated "The Jeſuit's Perſpective" from the French: which was printed in quarto, and has undergone ſeveral editions.

Bayle. Moreri. CHAMIER (DANIEL) a very eminent proteſtant divine; was born in Dauphiny. He was long miniſter at Montelimart in that province, from whence he removed, in 1612, to Montaubon, to be profeſſor of divinity. He was killed at the ſiege of that place by a cannon ball in 1621. He was no leſs diſtinguiſhed among his party as a ſtateſman than as a divine. No man oppoſed the artifices employed by the court to diſtreſs the proteſtants, with more ſteddineſs, and inflexibility. Varillas ſays it was he who drew up the edict of Nantz. Tho' politicks took up a great part of his time; he acquired a large fund of extenſive learning, as appears from his writings. His treatiſe De œcumenico pontifice, and his Epiſtolæ jeſuiticæ are commended by Scaliger. His principal work is his Panſtratie catholique, in which the controverſy between the proteſtants and Roman catholicks is learnedly handled. It was written at the deſire of the ſynod of the reformed churches in France, to confute Bellarmine. The ſynod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impreſſion of the firſt three volumes. Though this work makes four large folio volumes it is not complete; for it wants the controverſy concerning the church. This would have made a fifth volume, which the author's death prevented him from finiſhing. This body of controverſy was printed at Geneva in 1626, under the care of Turretin profeſſor of divinity. An abridgement of it was publiſhed in the ſame city in 1643, in one volume in folio, by Frederick Spanheim the father. His Corpus theologicum, and his Epiſtolæ jeſuiticæ were printed in a ſmall folio volume in 1693.

Ibid.

De Piles Sedis of the Painters. CHAMPAGNE (PHILIP of) a celebrated painter, was born at Bruſſels in the year 1602. He diſcovered an inclination to painting from his youth; and owed but little to maſters

maſters for the perfection he attained in it, excepting that he learned landſchape from Fouquiere. In all other branches of his art nature was his maſter, and he is ſaid to have followed her very faithfully. At nineteen years of age, he ſet off for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Pouſſin alſo dwelt; and theſe two painters became very good friends. Du Cheſne, painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxemburg, and ſet Pouſſin and De Champagne at work under him. Pouſſin did a few ſmall pieces in the cieling, and Champagne drew ſome ſmall pictures in the queen's apartment. Her majeſty liked them ſo well, that Du Cheſne grew jealous of him; upon which Champagne, who loved peace, returned to Bruſſels, with an intent to go through Germany into Italy. He was ſcarcely got there, when a letter came to him from the abbot of St. Ambroſe, who was ſurveyor of the buildings, to advertiſe him of Du Cheſne's death, and to invite him back to France. He accordingly returned thither, and was preſently made director of the queen's painting, who ſettled on him an annual penſion of 1200 livres, and allowed him lodgings in the palace of Luxemburg. Being a lover of his buſineſs, he went thro' a great deal of it. There are a vaſt number of his pieces at Paris, and other parts of the kingdom: and among other places ſome of his pictures are to be ſeen in the Chapter-houſe of Notre-dame at Paris; and in ſeveral churches in that city; without reckoning an infinity of portraits, which are noted for their likeneſs, as well as for being finiſhed to a very high degree. The queen alſo ordered him to paint the vault of the Carmelites church in the ſuburbs of St. James, where his crucifix is much eſteemed: but the beſt of his works is thought to be his platform or cieling in the king's apartment at Vincennes, made on the ſubject of the peace in the year 1659. After this he was made rector of the royal academy of painting, which office he exerciſed many years.

He had been a long while famous in his profeſſion, when Le Brun arrived at Paris from Italy; and, though Le Brun was ſoon at the head of the art, and made principal painter to the king, he ſhewed no diſguſt at the preference, that was given to his detriment and loſs. There is another inſtance upon record of Champagne's goodneſs of diſpoſition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen mother's ſervice: but Champagne refuſed. The cardinal's chief valet de chambre aſſured him farther,

farther, that whatever he would aſk, his eminency would grant him: to which Champagne replied, "if the cardinal "could make me a better painter, the only thing I am am-"bitious of, it would be ſomething; but ſince that was im-"poſſible, the only honour he begged of his eminency was the "continuance of his good graces." It is ſaid, the cardinal was highly affected with the integrity of the painter; who, though he refuſed to enter into his ſervice, did not however refuſe to work for him. Among other things he drew his picture for him, and it is ſuppoſed to be one of the beſt pieces he ever painted in his life.

Champagne died in the year 1674, and was much beloved by all that knew him, both as a good painter and a good man. He had a ſon and two daughters by his wife, Du Cheſne's daughter, whom he married after her father's death: but two of theſe children dying before him, and the third retiring to a nunnery, for ſhe was a daughter, he left his ſubſtance to John Baptiſt de Champagne, his nephew. John Baptiſt was alſo born at Bruſſels, and bred up in the profeſſion of painting under his uncle; whoſe manner and guſto he always followed, tho' he ſpent fifteen months in Italy. He lived in the moſt friendly and affectionate manner with his uncle, and died profeſſor of the academy of painting at Paris, in 1688, aged 42 years.

CHANDLER (Mrs. Mary) an Engliſh lady, who diſtinguiſhed herſelf by her talent for poetry, was born at Malmeſbury in Wiltſhire, in the year 1687. Her father was a diſſenting miniſter at Bath, whoſe circumſtances made it neceſſary, that ſhe ſhould be brought up to buſineſs; and accordingly ſhe became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almoſt be collected from the following lines upon ſolitude, which are to be found among the poems ſhe publiſhed: for they ſeem to have been written from the heart, and breathe a true ſpirit of piety and philoſophy. We give them as a ſpecimen both of her poetry and virtue.

Sweet ſolitude, the muſes dear delight,
Serene thy day, and peaceful is thy night.
Thou nurſe of innocence, fair virtue's friend!
Silent, tho' rapturous, pleaſures thee attend.
Earth's verdant ſcenes, the all-ſurrounding ſkies
Employ my wond'ring thoughts, and feaſt my eyes.
Nature in ev'ry object points the road,
Whence contemplation wings my ſoul to God.

He's

He's all in all. His wiſdom, goodneſs, power,
Spring in each blade, and bloom in every flower,
Smile o'er the meads, and bend in every hill,
Glide in the ſtream, and murmur in the rill:
All nature moves obedient to his will.
Heaven ſhakes, earth trembles, and the foreſts nod,
When awful thunders ſpeak the voice of God.

Mrs. Chandler was obſerved from her childhood to have a turn for poetry, often entertaining her companions with riddles in verſe; and was extremely fond, at that time of life, of Herbert's poems. In her riper years, ſhe applied herſelf to the ſtudy of the beſt modern poets; and of the ancient ones alſo, as far as tranſlations could aſſiſt her. She is ſaid to have liked Horace better than either Virgil or Homer; becauſe he did not deal ſo much in fable as they, but treated of ſubjects, which lay within the ſphere of nature, and had a relation to common life. Her poem upon the bath had the full approbation of the publick; and ſhe was complimented for it particularly by mr. Pope, with whom ſhe was acquainted. She had the misfortune to be deformed which determined her to live ſingle; though ſhe had a ſweet countenance, and was ſollicited to marry. In this ſtate ſhe died, after about two days illneſs, in the 58th year of her age, September the 11th 1745.

CHAPELAIN (JOHN) an eminent French poet, and member of the royal academy, was born at Paris in the year 1595; and is often mentioned in the works of Balzac, Menage, and other learned men. He wrote odes, ſonnets, the laſt words of cardinal Richelieu, and other pieces of poetry; and at length diſtinguiſhed himſelf by his heroick poem called La pucelle, or France delivrée. Chapelain ſeems to have ſucceeded to the reputation of Malherbe, and after his death was reckoned the prince of the French poets. Gaſſendus, who was his friend, has conſidered him in this light; and ſays, that "the French muſes have found ſome comfort "and reparation, for the loſs they have ſuſtained by the "death of Malherbe, in the perſon of Chapelain, who has "now taken the place of the defunct, and is become the "arbiter of the French language and poetry." Monſieur Sorbiere, in the life of Gaſſendus prefixed to his works, has not ſcrupled to ſay, that Chapelain reached even Virgil himſelf in heroick poetry; and adds, that he was a man of great erudition as well as modeſty. He poſſeſſed this glorious

Baillet, Jugemens des Sçavans, tom. v. p. 278. Paris, 1722.

in Vit. Peireſc.

ous reputation for thirty years; and, for aught we know, might have poſſeſſed it even till now, if he had ſuppreſſed the Pucelle: but the publication of this poem in the year 1656 ruined his character, in ſpite of all attempts of his friends to ſupport it. He had employed a great many years about it; his friends gave out prodigious things in its favour; the expectation of the publick was raiſed to the utmoſt; and, as is uſual in ſuch caſes, diſappointed. The conſequence of this was, that Chapelain was afterwards ſet as much too low in his poetical capacity, as perhaps before he was too high. However, though he is ſaid to have had all the tenderneſs for his Pucelle, that a father has for an only child, he acted the philoſopher very well upon this occaſion. He bore the outrages, as he thought them, of the poets and criticks with great patience; and ſeemed as little ſurpriſed at them, as if he had been prepared to receive them. He contented himſelf with only remonſtrating to theſe gentlemen, that "the good opinion "they had previouſly conceived of the Pucelle, had not "been inculcated by him; that he had always thought "modeſtly of his own productions; and that the praiſes, "which had been beſtowed upon the Pucelle before its pub-"lication, had given him the greateſt uneaſineſs, &c." Theſe are Chapelain's own words in his preface to that poem; ſo that Boileau may juſtly be thought too ſevere, if not injurious, when he ſays,

> Lui-même il s'applaudit, & d'un eſprit tranquile
> Prend le pas au Parnaſſe au-deſſus de Virgile.
>
> Sat. IV.

But the wits were all in confederacy againſt it; and there goes a ſtory, that at a tavern in France, where Boileau, Racine, Fontaine, Furetiere, and others uſed to meet, Chapelain's Pucelle was always laid upon the table; where the law was, that every man, who offended againſt the rules of juſt argumentation or pure expreſſion, ſhould be obliged to read more or fewer lines in it, according to the nature of the offence; with this reſtriction however, that the moſt enormous ſolecism ſhould not ſubject the offender to read more than one whole page.

But as merry as theſe gentlemen might make themſelves, Chapelain had his party; and to ſhew that he had, we will make an extract from monſ. Huet's Commentarius de rebus ſuis, which is rather hiſtorical than critical, and therefore fitter for our purpoſe. Chapelain, ſays Huetius, "was a "man,

" man, who acquired a high reputation among the learned " for his happy cultivation of letters in general; for his poe- " try in particular; and for the great advances which, as " his friend Gaſſendus teſtifies, he had alſo made in philoſo- " phy and mathematicks. I do not mind, ſays he, the baſe " attempts of ſome minute and envious poets, who have " not half his genius, to leſſen his fame by abuſing his Pu- " celle: their malignity appears ſufficiently from their for- " wardneſs to judge of a whole work, when only half of " it is publiſhed. — It muſt be owned, that Chapelain has " not been careful enough to adapt himſelf to the taſte of " the age he lives in: which is ſoft, effeminate, impatient " of a long work, and unable to raiſe itſelf to the majeſty " and ſublimity of an epick poem. — I for my part, who " have read through the whole, can ſafely affirm, that if he " had lived in happier times, when a true and manly taſte " prevailed, his work muſt have met with all the honour " and applauſe ſo juſtly due to it: on which account I can " by no means aſſent to the judgment of the duke de Mon- " tauſieur and monſ. Conrart, whom Chapelain appointed by " will, arbiters of this poem. For, although he had expe- " rienced ſo much unreaſonableneſs in the bad reception the " firſt part of it met with, yet he had the reſolution to fi- " niſh it; and, after fortifying it againſt his adverſaries " with a proper preface, left it to theſe friends either to be " publiſhed or ſuppreſſed, as they ſhould think moſt for his " credit. They thought it fitter to be ſuppreſſed; in my " humble opinion, very injuriouſly, ſince a work complete " in all its parts muſt appear to infinitely more advantage, " than when viewed only by halves." Huetius goes on to tell us of the intimacy, which ſubſiſted between Chapelain and himſelf; and how at Chapelain's requeſt, he inſcribed to him his Journey into Switzerland. Chapelain, ſays he, " beſides the common motives of friendſhip, had a par- " ticular reaſon for deſiring this of me; ſpringing from that " ſecret enmity, with had formerly ſet him and Menage at va- " riance. I at that time had addreſſed ſomething to Me- " nage, which ſhewed the high opinion I had of him, and " the value I ſet upon his friendſhip. This Chapelain en- " viouſly interpreted, as giving Menage the preference to " him; and therefore did not bluſh to ſollicit of me, a little " too barefacedly, the ſame teſtimony of regard; upon which " I prefixed to my book the following copy of verſes to him, " in commendation of his talents for poetry, &c." p. 160, &c. Ibid.

Chapelain

Chapelain died at Paris upon the 22d of February in the year 1674, aged 79. He was one of the king's councellors; very rich, but very covetous and ſordidly ſtingy. Peliſſon and I, ſays Menage, had been at variance a long time with Chapelain; but, in a fit of humility, he called upon me, and inſiſted, that we ſhould go and offer a reconciliation to him, for that it was his intention, "as much as "poſſible, to live in peace with all men." We went, and I proteſt I ſaw the very ſame billets in the chimney, which I had obſerved there twelve years before. He had 50000 crowns in ready caſh by him; and his ſupreme delight was to have his ſtrong box opened, and the bags taken out, that he might contemplate his treaſure. In this manner were his bags about him, when he died: which gave occaſion to a certain academician to ſay, "there's our friend Chapelain "juſt dead, like a miller among his bags." He had no occaſion therefore to accept of cardinal Richelieu's offer. Chapelain being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a ſtateſman, and was going to publiſh ſomething which he would have paſs for a fine thing, could not deviſe a better expedient, than prefixing Chapelain's name to it. "Chapelain," ſays he, "lend me your name on this occaſion, and I'll lend you my "purſe on any other."

Menagiana.

Baillet. &. tom. vi. p. 364.

CHAPELLE (CLAUDE EMANUEL LULLIER) a celebrated French poet, ſo called from the place of his nativity, was born in the year 1621. He was the natural ſon of Francis Lullier, a man of conſiderable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gaſſendus for his maſter in philoſophy; but he diſtinguiſhed himſelf chiefly by his fine turn for poetry. There was an uncommon eaſe in all he wrote; and he was excellent in compoſing with double rhymes. We are obliged to him for that ingenious work in verſe and proſe, called Voyage de Bachaumont. Many of the moſt ſhining parts in Moliere's comedies it is but reaſonable to aſcribe to him: for Moliere conſulted him upon all occaſions, and paid the higheſt deference to his taſte and judgment. He was intimately acquainted with all the wits of his time, and with many perſons of quality, who uſed to ſeek his company: and we learn from one of his own letters to the marquis of Chilly, that he had no ſmall ſhare in the favour of the king. He is ſaid to have been a very pleaſant, but withal a very voluptuous man. There goes a ſtory, that

Boileau

Boileau met him one day, and as he had a great value for Chapelle, ventured to tell him in a very friendly manner, that "his inordinate love of the bottle would certainly hurt "him." Chapelle ſeemed very ſeriouſly affected; but this meeting happening unluckily by a tavern, "come, ſays he, "let us turn in here, and I promiſe to attend with patience "to all that you ſhall ſay." Boileau led the way in hopes of converting him, but alaſs! things ended much otherwiſe; for the preacher and the hearer became both ſo intoxicated, that they were obliged to be ſent home in ſeparate coaches. Chapelle died in the year 1686, and his works were all reprinted with additions at Amſterdam in 1708.

CHAPMAN (GEORGE) born in the year 1557, was a man highly celebrated in his time for his dramatick writings and poetry. In the year 1574, he was ſent to one of the univerſities, it is not known which of them, where he attained a perfect knowledge of the Greek and Latin tongues; to the ſtudy of which he chiefly confined himſelf, without meddling either with logick or philoſophy. After this he went to London, and became acquainted with Shakeſpear, Johnſon, Sidney, Spencer, and Daniel. Sir Thomas Walſingham was his patron, and after his deceaſe Thomas Walſingham, eſq; his ſon. He was alſo reſpected by prince Henry and Robert earl of Somerſet; but the former dying immaturely, and the latter being diſgraced for contriving the death of Overbury, all hopes of preferment ceaſed there. He was encouraged however under the reign of James I. and valued by all his old friends; only 'tis ſaid, that Ben Johnſon became jealous of him, and endeavoured to ſuppreſs his riſing fame, as Ben, after the death of Shakeſpear, was without a rival. Beſides dramatick pieces, Chapman was the author of many other works. He tranſlated Homer's Iliad and dedicated it to prince Henry: it is yet looked upon with ſome reſpect. He tranſlated his Odyſſey, which was publiſhed in 1614, and dedicated it to the earl of Somerſet. He was thought to have the ſpirit of a poet in him, and was indeed no mean genius: Pope ſomewhere calls him an enthuſiaſt in poetry. He attempted alſo ſome part of Heſiod, and began a tranſlation of Muſæus's De amoribus Herus & Leandri. He died in the year 1634, aged 77, and was buried in the yard on the ſouth ſide of the church of St. Giles in the fields: after which a monument was erected over his grave, at the expence and under the direction of the celebrated architect and his beloved friend Inigo Jones, whereon

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is engraven, Georgius Chapmannus, poeta Homericus, philoſophus verus (etſi chriſtianus poeta) pluſquam celebris, &c. He was a man of a reverend aſpect, and graceful manner, religious and temperate; qualities, ſays Wood, which ſeldom meet in a poet: and he was ſo highly eſteemed by the clergy, that ſome of them have ſaid, that "as Muſæus, "who wrote the lives of Hero and Leander, had two excellent ſcholars Thamarus and Hercules, ſo had he in England "in the latter end of queen Elizabeth's reign, two excellent imitators in the ſame argument and ſubject, namely, Chriſtopher Marlow and George Chapman." He wrote ſeventeen dramatick pieces; and among them a maſque, called The temple. This was compoſed by him, at the requeſt of the gentlemen of the Middle Temple and Lincoln's inn, on the occaſion of the marriage of princeſs Elizabeth, only daughter of king James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia: and it was performed before the king at Whitehall on February the 15th 1613-14, at the celebration of their nuptials, with a deſcription of their whole ſhew, as they marched from the maſter of the rolls's houſe to the court, with all their noble conſorts and attendants, invented, faſhioned, and exhibited by the author's friend Inigo Jones.

Wood, &c.

CHAPPEL (WILLIAM) a very learned and pious divine, biſhop of Cork, Cloyne, and Roſs in the kingdom of Ireland, was deſcended, as he himſelf tells us, from parents that were but in narrow circumſtances, and born at Lexington in Nottinghamſhire upon the 10th of December 1582. He was ſent to a grammar ſchool at Mansfield in the ſame county; and from thence, at the age of ſeventeen, removed to Chriſt's college in Cambridge; of which, after having taken his bachelor and maſter of arts degrees, he was elected fellow in the year 1607. He became as eminent a tutor, as any in the univerſity; and was alſo remarkable for his abilities as a diſputant, in regard to which there is an anecdote or two preſerved, that are well worth relating. In the ſpring of the year 1624, king James viſited the univerſity of Cambridge, lodged in Trinity-college, and was entertained with a philoſophical act, and other academical performances. At theſe exerciſes dr. Roberts of Trinity-college was reſpondent at St. Mary's; where mr. Chappel as opponent puſhed him ſo hard, that finding himſelf unable to keep up the diſpute, he fainted. Upon this king James, who valued himſelf much upon his ſkill in ſuch matters, undertook to maintain

Vita Guilelmi Chappel a ſeipſo conſcripta.

Fuller's Worthies, in Nottinghamſhire, p. 317.

Fuller's Hiſt. of Cambridge, p. 164.

tain the queſtion; but with no better fortune than the doctor; for Chappel was ſo much his ſuperior at theſe logical weapons, that his majeſty "openly profeſſed his joy to find a man "of great talents ſo good a ſubject." Many years after this, ſir William St. Leger riding to Cork with the popiſh titular dean of that city, it fell out, that mr. Chappel, then dean of Caſhel, and provoſt of Dublin, accidentally overtook them; upon which ſir William, who was then preſident of Munſter, propoſed, that the two deans ſhould diſpute, which, though mr. Chappel was not forward to accept, yet he did not any ways decline. But the popiſh dean, with great dexterity and addreſs, extricated him from this difficulty, ſaying, "excuſe me, ſir; I don't care to diſpute with "one, who is wont to kill his man." Borlace's Reduction of Ireland, p. 154.

But to return. It is probable, that he would have ſpent his days in college, if he had not received an unexpected offer from dr. Laud, then biſhop of London, of the deanery of Caſhel in Ireland; which preferment, though, as himſelf tells us, he was very much diſturbed at Cambridge by the calumnies of ſome who envied his reputation, he was yet very unwilling to accept. For being a man of a quite eaſy temper, he had no inclination to ſtir, nor was at all ambitious of dignities: but he determined at length to accept the offer, went over to Ireland accordingly, and was inſtalled dean of Caſhel, Auguſt 20, 1633. Soon after he was made provoſt of Trinity-college in Dublin by Laud, then archbiſhop of Canterbury, and chancellor of the univerſity of Dublin; who, deſirous of giving a new form to the univerſity, looked upon Chappel as the propereſt perſon to ſettle the eſtabliſhment that was propoſed. Chappel took vaſt pains to decline this charge, the burden of which he thought too heavy for his ſhoulders; and for this purpoſe returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and reſigned his fellowſhip; which to him, as himſelf ſays, was the ſweeteſt of earthly preferments. He alſo viſited his native country; and taking his laſt leave of his ancient and pious mother, he returned to Ireland in Auguſt. He was elected provoſt of Trinity-college, and had the care of it immediately committed to him; though he was not ſworn into it till June 5, 1637, on account of the new ſtatutes not being ſooner ſettled and received. The exerciſes of the univerſity were never more ſtrictly looked to, nor the diſcipline better obſerved than in his time; only the lecture for teaching Iriſh was after his admiſſion, wholly waved. Yet, that he might mix ſomething of

Vita Guilielmi Chappel.

Ibid.

Strafford's Letters, vol. 1. p. 329.

Vita Guilielmi Chappel.

Sir James Ware's works, vol. 1. p. 566.

Borlace, Ibid.

of the pleaſant with the profitable, and that young minds might not be oppreſſed with too much ſeverity, he inſtituted, as ſir James Ware tells us, among the juniors a Roman common wealth, which continued during the Chriſtmas vacation, and in which they had their dictators, conſuls, cenſors, and other officers of ſtate in great ſplendor. And this ſingle circumſtance may ſerve to give us a true idea of the man, who was remarkable for uniting in his diſpoſition two very different qualities, ſweetneſs of temper, and ſeverity of manners.

Ibid. p. 567.

In 1638, his patrons, the earl of Strafford and the archbiſhop of Canterbury, preferred him to the biſhopricks of Cork, Cloyne, and Roſs; and he was conſecrated at St. Patrick's in Dublin upon the 11th of November in that year, though he had done all he could to avoid this honour. By the king's command, he continued in his provoſtſhip for ſome time, but at laſt reſigned it July 20, 1640; before which time he had endeavoured to obtain a ſmall biſhoprick in England, that he might return to his native country, as he tells us, and die in peace. But his endeavours were fruitleſs; and he was left in Ireland to feel all the fury of the ſtorm, which he had long foreſeen. He was attacked in the houſe of commons with great bitterneſs by the puritan party, and obliged to come to Dublin from Cork, and to put in ſureties for his appearance. In the month of June 1641, articles of impeachment were exhibited againſt him to the houſe of peers, conſiſting of fourteen, though the ſubſtance of them was reduced to two; the firſt perjury, on a ſuppoſed breach of his oath as provoſt, the ſecond malice towards the Iriſh, founded on diſcontinuing the Iriſh lecture, during the time of his being provoſt. The proſecution was urged with great violence, and for no other reaſon, but becauſe he had enforced uniformity and ſtrict church diſcipline in the college, in oppoſition to the fanaticiſm of thoſe times. This divine's fate was ſomewhat peculiar; for, though the moſt conſtant and even man alive, yet he was abuſed at Cambridge for being a puritan, and in Ireland for being a papiſt. While he laboured under theſe great troubles, he was expoſed to ſtill greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was ſtill depending; but at length obtained leave to embark for England, for the ſake of returning from thence to Cork, which from Dublin, as things ſtood, he could not ſafely do. He embarked on December the 26th 1641, and the next day

Lloyd's memoirs of the loyal ſufferers, p. 607.

Vita Gulielmi Chappel.

Sir James Ware, &c. Ibid.

Lloyd, &c. Ibid.

day landed at Milford Haven, after a double eſcape, as himſelf phraſes it, from the Iriſh wolves and the Iriſh ſea. He went from Milford Haven to Pembroke, and from thence to Tenby, where information was made of him to the mayor, who committed him to goal upon the 25th of January. After lying there ſeven weeks, he was ſet at liberty by the intereſt of ſir Hugh Owen, a member of parliament, upon giving bond in a thouſand pounds for his appearance; and on the 16th of March ſet out for Briſtol. Here he learnt, that the ſhip bound from Cork to England, wherein were a great part of his effects, was loſt near Minehead; and therein, among other things, periſhed his choice collection of books. After ſuch a ſeries of misfortunes, and the civil confuſions increaſing, he withdrew to his native ſoil, where he ſpent the remainder of his life in ſtudy and retirement; and died at Derby, where he had ſome time reſided, upon Whitſunday 1649. We know but little of his family, only we learn from the inſcription upon his monument, that "he "had a younger brother, while he lived, named John Chap-"pel, who was alſo a very eminent divine, and born for the "pulpit: but that he went to heaven before him, and his "remains are buried in the church of Mansfield-Woodhouſe." This monument was erected to his memory ſome years after his deceaſe, in the church of Bilſtrop in Nottinghamſhire; where he was buried by the pious care of dr. Richard Sterne, archbiſhop of York.

Vita Guli-elmi Chappel.

He publiſhed the year before his death Methodus concionandi, that is, The method of preaching, which for its uſefulneſs was alſo tranſlated into Engliſh. His Uſe of holy ſcripture, was printed afterwards in the year 1653. He left behind him alſo his own life, written by himſelf in Latin, which has been twice printed; firſt from a manuſcript in the hands of ſir Philip Sydenham, bart. by the celebrated mr. Hearne, and a ſecond time by the reverend mr. Peck from a manuſcript ſtill preſerved in Trinity-hall Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from mr. Beaupre Bell, "'Tis certain "THE WHOLE DUTY OF MAN was written "by one, who ſuffered by the troubles in Ireland; and ſome "lines in this piece give great grounds to conjecture, that "biſhop Chappel was the author. March 3, 1734." Thus, we ſee, this prelate, as well as many other great and good perſons, comes in for part of the credit of that excellent

Johannis Serendi Antiquarii Collectanea, vol. v. p. 261.

Deſiderata Curioſa, vol. ii. lib. xi. p. 1.

book; yet there is no explicit evidence of his having been the author of it. It appears indeed to have been written before the death of Charles I. although it was not publiſhed till 1657, and the manner of it is agreeable enough to this prelate's plain and eaſy way of writing; but then there can be no reaſon given, why his name ſhould be ſuppreſſed in the title page, when a poſthumous work of his was actually publiſhed with it but a few years before.

CHARLETON (WALTER) a learned phyſician, was ſon of the reverend Walter Charleton rector of Shepton Mallet in Somerſetſhire. He was born at Shepton Mallet February 2, 1619. He was inſtructed in grammar learning by his father, and in Lent term 1635, was entered at Magdalen hall, Oxford, under dr. Wilkins, afterwards biſhop of Oxford. He very early applied himſelf to medicine, and had the degree of doctor of that faculty, conferred on him, in February 1642. Soon after, he was made one of the phyſicians in ordinary to king Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of phyſicians, and came into conſiderable practice. In the ſpace of ten years before the reſtoration, he wrote and publiſhed ſeveral treatiſes on various ſubjects: the titles of which may be ſeen in the Biographia Britannica. Wood tells us, that he became phyſician in ordinary to king Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the royal ſociety, he was one of its firſt members. In 1689 he was choſen preſident of the college of phyſicians. Soon after, the narrowneſs of his circumſtances obliged him to retire to the iſland of Jerſey. He died in the latter end of the year 1707, and in the eighty eighth year of his age.

Wood's Ath. Oxon. vol. ii. col. 1112.

Hiſt. & Antiq. Oxon. l. ii. p. 337.

Athen. Oxon. vol. ii. col. 1112.

Hiſt. of Europe for 1707. c. 17. Biog. Brit.

CHARPENTIER (FRANCIS) dean of the French academy, was born at Paris in February 1620. His early diſcovery of fine parts and great acuteneſs made his friends deſign him for the bar: but notwithſtanding his qualifications for this profeſſion, his taſte and humour carried him another way. He preferred the repoſe and ſtillneſs of the cloſet to a noiſy and tumultuous life; and was infinitely more delighted with the ſtudy of languages and antiquity, than with the ſtudy of the law. He was made a member of the French academy in the year 1651, and had the advantage of the beſt converſation for his improvement. When monſieur Colbert became miniſter of ſtate, he projected the ſetting up a French

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Eaſt India company; and to recommend the deſign more effectually, he thought it proper, that a diſcourſe ſhould be publiſhed upon this ſubject. Accordingly he ordered Charpentier to draw one up, and was ſo pleaſed with his performance, that he kept him in his family, with a deſign to place him in another academy which was then founding, and which was afterwards known by the name of Inſcriptions and Medals. The learned languages, in which Charpentier was a conſiderable maſter, his great knowledge of antiquity, and his exact and critical judgment, made him very ſerviceable in carrying on the buſineſs of this new academy; and it is agreed on all hands, that no perſon of that learned ſociety contributed more than himſelf towards that noble ſeries of medals, which were ſtruck with the moſt conſiderable events, that happened in the reign of Lewis XIV. Peliſſon, Hiſt. de l'Academ.

Charpentier publiſhed ſeveral works, which were well received. His firſt performance was The life of Socrates, printed in the year 1650, to which he added a French verſion of Xenophon's Memorabilia: and eight years after, he publiſhed another French verſion from the ſame author, namely, of his Cyropedia. In the year 1664, he publiſhed A diſcourſe of a faithful ſubject concerning the eſtabliſhment of a French Eaſt India company, addreſſed to all Frenchmen; and in 1665, An account of this new eſtabliſhment, which he dedicated to the king. The ſhare he had in a famous diſpute, whether it was proper to have publick monumental inſcriptions in Latin or French, put him upon publiſhing a tract in the year 1676, entitled, A defence of the propriety of the French language for the inſcription of a triumphal arc: and this piece was followed by another upon the ſame ſubject in the year 1683, under the title of, The excellency of the French language. Of the firſt of theſe mr. Bayle ſays, that Charpentier "has refuted the objections of his "adverſary with great acuteneſs and ſolidity, and eſtabliſhed "his own opinion upon the firmeſt reaſons, enforced with "the greateſt eloquence and erudition: and of the laſt, that "it is full of exquiſite erudition, and deſerves to be read "with the greateſt attention." Nouv. de la Rep. des Lettres de l'an. 1684.

Charpentier died upon the 22d of April 1702, being 82 years of age. His harangues and diſcourſes, delivered before the academy, or when he was pitched on to make a ſpeech to the king, are extant in the collections of the academy. There are likewiſe of his in print ſeveral poems, ſuch as odes, ſonnets, paraphraſes upon the pſalms; and many other works,

which have not been printed. As to the character of his works, it may be ſaid in general, that wit and judgment, ſtrength and learning, are every where viſible and ſhining in them. There the reader may meet with ſome of the higheſt flights of eloquence, and maſterly ſtrokes of compoſition, which will convince him, that Charpentier did not copy but from the beſt originals.

Bayle. CHARRON (PETER) was born at Paris in the year 1541. Though his parents were in very narrow circumſtances, yet ſeeing ſomething in their ſon Peter, which argued a more than common capacity, they were particularly attentive to his education. After making a conſiderable proficiency in grammar learning, he applied to logick, metaphyſicks, moral and natural philoſophy. He ſtudied civil and common law at the univerſities of Orleans and Bourges, Moreri. and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the beſt and moſt improving ſchool in the world, and accordingly he attended at all the publick hearings for five or ſix years: but foreſeeing that preferment in this way, if ever attained at all, was like to come very ſlow, as he had neither private intereſt, Bayle. nor relations among the ſollcitors and proctors of the court, nor meanneſs enough to cringe and flatter, and wriggle himſelf into buſineſs, he gave over that employment, and cloſely applied to the ſtudy of divinity: and by his ſuperior pulpit eloquence, he ſoon came into high reputation, with the greateſt and moſt learned men of his time, inſomuch that the biſhops ſeemed to ſtrive which of them ſhould get Ibid. him into his dioceſe; making him an offer of the place of theological canon or divinity lecturer in their churches, and of ſeveral other dignities and beneſices, beſides giving him ſeveral noble preſents. He was ſucceſſively theologal of Bazas, Acqs, Lethoure, Agen, Cahors, and Condom, canon and ſchoolmaſter in the church of Bourdeaux, and chanter Moreri. in the church of Condom. Queen Margaret, ducheſs of Bulois, was pleaſed to entertain him for her preacher in ordinary, and the king, though at that time a proteſtant, frequently did him the honour to be one of his audience. He was alſo retainer to the late cardinal d'Armagnac the pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but ſatisfied himſelf with deſerving, and being capable of the higheſt, and had therefore no other title or character, but that of prieſt only.

After

After ſeventeen or eighteen years abſence from Paris, he reſolved to go and end his days there, but being a great lover of retirement, he obliged himſelf by vow to become a Carthuſian. On his arrival at Paris he communicated his intention to the prior of the order, but was rejected, notwithſtanding his moſt preſſing entreaties. He could not be received on account of his age, being then about ſeven or eight and forty. He was told that that order required all the vigour of youth to ſupport its auſterities. He next addreſſed himſelf to the Celeſtines at Paris, but with the ſame ſucceſs, and upon the ſame reaſons; whereupon he was aſſured by three learned caſuiſts, that as he was no ways acceſſory to the non-performance of his vow, there lay no manner of obligation upon him from it, and that he might, with a very ſafe and good conſcience, continue in the world as a ſecular, without any need of entering into any religious order. Bayle. He preached a courſe of Lent ſermons at Angers in the year 1589. Ibid. Going afterwards to Bourdeaux, he contracted there a very intimate friendſhip with the ſieur Michael de Montaigne, author of the well-known eſſays, from whom he received all poſſible teſtimonies of reciprocal affection; for among other things Montaigne ordered by his laſt will, that in regard he left no iſſue male of his own, M. Charron ſhould, after his deceaſe, be entitled to bear the coat of arms plain, as they belonged to his noble family. Ibid. He ſtaid at Bourdeaux from the year 1589, to the year 1593; and in that interval compoſed his book, entitled, Les trois verités, the Three truths [A], which he publiſhed in 1594. This work procured him the acquaintance of M. de Sulpice, biſhop and count of Cahors, who ſent for him, and offered him the places of his vicar general, and canon theologal in his church, which he accepted. He was deputed to the general aſſembly of the clergy in 1595, and was choſen firſt ſecretary to the aſſembly. Ibid. In 1599 he returned to Cahors, Moreri. and in that and the following year compoſed eight diſcourſes upon the ſacrament of the Lord's ſupper; and others upon the knowledge and providence of God, the redemption of the world, the communion of ſaints, and likewiſe his books of wiſdom. Whilſt he was thus employed, the biſhop of

[A] Theſe three truths are the following: I. That there is a God and a true religion: II. That of all religions the chriſtian is the only true one: III. That of all the chriſtian communions the Roman catholick is the only true church. By the firſt he combats the atheiſts: by the ſecond the pagans, jews and mahometans: and by the third, the hereticks and ſchiſmaticks. Bayle.

Condom, to draw him into his dioceſe, preſented him with the chapterſhip in his church, and the theologal chair falling vacant about the ſame time, made him an offer of that too, which Charron accepted, and reſolved to ſettle there. In the year 1601 he printed at Bourdeaux his books of wiſdom, which gave him a great reputation, and made his character generally known. In October 1603 he made a journey to Paris, to thank the biſhop of Boulogne, who, in order to have him near himſelf, had offered him the place of theologal canon. This Charron was diſpoſed to accept of, but the moiſture and coldneſs of the air at Boulogne, and its nearneſs to the ſea, not only made it, he ſaid to a friend, a melancholy and unpleaſant place, but very unwholeſome and rheumatick and foggy too; adding, that the ſun was his viſible God, as God was his inviſible ſun. At Paris he began a new edition of his books of wiſdom, of which he lived to ſee but three or four ſheets wrought off; dying on the 16th of November 1603, of an apoplexy. The impreſſion of the new edition of his book of wiſdom, with alterations by the author, occaſioned by the offence taken at ſome paſſages in the former edition, was completed in the year 1604 by the care of a friend; but as the Bourdeaux edition contained ſome things, that were either ſuppreſſed or ſoftened in the ſubſequent one, it was much ſought after by the curious. Hence the bookſellers of ſeveral cities reprinted the book after that edition; and this induced a Paris bookſeller to print an edition, to which he ſubjoined all the paſſages of the firſt edition, which had been ſtruck out or corrected, and all thoſe which the preſident Jeannin, who was employed by the chancellor to examine the book, judged neceſſary to be changed. This edition appeared in 1707. There have been two tranſlations of it into Engliſh, the laſt and beſt was made by George Stanhope, D. D. ſometime fellow of King's college in Cambridge, and printed in 1697. As for what relates to his temper, manners, converſation, and actions, let it ſuffice to ſay, that he made it his conſtant buſineſs to render them conformable to the excellent rules and maxims, contained at large in his ſecond book of his treatiſe of wiſdom. What perſuaſion of church he was of, his Three truths abundantly declare. How ſtrict and conſcientious he was may appear from a ſingle inſtance, that tho' he was poſſeſſed of ſeveral theologal canonries, one after another, yet he would never be prevailed with to reſign any of them in favour of any perſon, nor to name his ſucceſſor, for fear of giving occaſion to the cenſure of having upon

Bayle.

Ibid.

upon private conſiderations put in an unqualified man, but he conſtantly gave them up freely into the hands of thoſe biſhops who had collated him. His piety appears in his laſt will written all with his own hand in January 1602, in which he firſt returns moſt humble thanks to God for all the mercies and benefits which by his bounty he had enjoyed in his life-time, begs of him moſt earneſtly for his infinite and incomprehenſible mercy's ſake and for his merits ſhed and multiplied upon us all his members the elect ſaints, to grant him favour, and full pardon for all his offences; to receive him for his own child; to aſſiſt and conduct him with his holy ſpirit, during his continuance in this world, that he might ever remain in a ſound mind and the true love and ſervice of him his God, and that at the hour of death he would receive his ſoul to himſelf, admit him into the ſociety and ſweet repoſe of his well beloved ones, and inſpire all his holy and elect ſaints with a pious and charitable diſpoſition, to pray and make interceſſion for him. Bayle.

Then proceeding to the legacies, he bequeaths, among other things to the church of Condom, provided his corpſe be interred there, two hundred livres (Tournois) upon condition that every year, upon the day of his death, high maſs ſhall be once ſaid in his behalf, and abſolution once pronounced over his grave. He gives moreover to the maintenance of poor ſcholars and young girls, two thouſand four hundred crowns, the yearly income hereof to be diſtributed for ever, the one moiety to three or four ſcholars; the other to three, four, or five young maidens, at the diſcretion of his executors, of which he conſtituted five: the maſter of St. Andrews ſchool, and rector of the jeſuits at Bourdeaux for the time being, his heir, and two of his friends; the three laſt to name ſome other perſons to ſucceed in this truſt after their deceaſe, with this qualification, that they nominate ſuch only, as are reputed for their abilities, honeſty, and charity. And that any three of theſe in the abſence of the reſt, might manage, and diſpoſe things as they ſhould ſee convenient: likewiſe he gives and bequeaths to mrs. Leonora Montagne, wife to the ſieur de Camin, king's counſel in the parliament at Bourdeaux, half-ſiſter to the late ſieur de Montagne, the ſum of five hundred crowns. And her huſband, monſieur Camin, he conſtitutes his ſole heir; he paying the charges, and legacies contained in his will, amounting in the whole to about fifteen thouſand livres Tournois.

Monſieur Charron was a perſon, ſays dr. Stanhope, that feared God, led a pious and good life, was charitably diſpoſed, a per- Life prefixed to Charron of Wiſdom,

a perſon of wiſdom and conduct, ſerious and conſiderate; a great philoſopher, an eloquent orator, a famous and powerful preacher, richly furniſhed and adorned with the moſt excellent virtues and graces both moral and divine: ſuch as made him very remarkable and ſingular; and deſervedly gave him the character of a good man and a good chriſtian; ſuch as preſerve a great honour and eſteem for his memory among perſons of worth and virtue, and will continue to do ſo, as long as the world ſhall laſt.

CHASTEL (JOHN) the ſon of a woollen-draper at Paris, attempted to kill Henry IV. of France upon the 27th of December in the year 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his miſtreſs Gabriella d'Eſtrée, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was ſtruck in his under lip with a knife, which broke a tooth in his mouth. John Chaſtel, who gave him that blow, and deſigned to cut his throat, was then but eighteen or nineteen years old. He had no ſooner given it, but he dropped his knife, and hid himſelf in the crowd. Every body ſtood amazed, being at a loſs to know who the villain was; and he was likely to eſcape. But ſomebody happened to caſt an eye upon him, and he was taken at a venture; the wildneſs of his look, as it is ſaid, betraying him. The king commanded the captain of the guards, who had ſeized him, to let him go; ſaying that he pardoned him: but hearing, that he was a diſciple of the jeſuits, he cried out, "muſt then the jeſuits be convicted "from my own mouth?" This regicide, being carried to the priſon, called For-l'Eveche, was there examined by the great provoſt or ordinary judge of the king's houſhold, and declared the reaſons, that determined him to ſo deſperate an attempt: which he explained more fully the day after, before the officers of the parliament. Being queſtioned about the fact, he confeſſed himſelf puſhed to it, by being conſcious of having led a ſcandalous and wicked life; that he deſpaired of forgiveneſs; and that it was impoſſible for him to eſcape going to hell, but that he hoped to make his damnation more tolerable by attempting a great action. Being aſked, what that great action was, he anſwered, the murder of the king; not that even this would abſolve him from damnation, but only that it would make his torments more tolerable. Being aſked, whence he had this new theology, he anſwered, from the ſtudy of philoſophy. He was then aſked, whether he had ſtudied

Bayle, Moreri, &c.

ſtudied philoſophy in the college of the jeſuits, and whether he was ever in the meditation chamber, in which are the pictures of ſeveral devils, and a great many ſtrange figures; and in which the jeſuits introduce the greateſt ſinners, with a pretence to reclaim them from their wicked lives, but in reality to diſturb their minds, and to frighten them by ſuch apparitions into a reſolution to commit bold actions? to which he anſwered, that he had ſtudied two years and a half under father Gueret, and that he had often been in the meditation chamber. Being aſked, who it was, that perſuaded him to kill the king? his anſwer was, that he had heard in ſeveral places, that it was lawful to kill the king; and that they, who ſaid it, called him a tyrant. Then they aſked him, whether it was not cuſtomary with the jeſuits to talk of killing the king? to which he replied, that he had heard them ſay, that it was lawful to kill the king: that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the ſame anſwers, and particularly aſſerted and maintained the following propoſition: viz. that "it was lawful "to kill kings, even the king now reigning, who was no "member of the church, becauſe he was not approved by "the pope."

He was ſentenced to death by a decree of the parliament December the 29th, 1594, and ſuffered the ſame day by the light of flambeaux. The ſentence ſet forth a particular account of his ſufferings, and runs in this manner: "the "court has condemned, and does condemn, John Cha- "ſtel to make honourable amends before the chief door "of the church of Paris, ſtripped to his ſhirt, holding in his "hand a lighted wax taper of two pounds weight, and there "to ſay and declare on his knees, that he had wickedly and "treacherouſly attempted to commit this moſt inhuman and "abominable murder, and had wounded the king in the face "with a knife; and that, having been taught a falſe and "damnable doctrine, he ſaid on his trial, that it was lawful "to kill the king, and that king Henry IV. now reigning "was not a member of the church, till he had obtained the "pope's approbation; of which he the ſaid John Chaſtel re- "pents, and for which he begs pardon of God, of the king, "and of the court. This done, he is to be drawn on a "ſledge to la Place de Greve, (which anſwers to what we "call Tyburn,) and there to have the fleſh of his arms and "thighs torn off with red hot pincers; and his right hand,

"in

" in which he is to hold the knife, with which he endeavoured " to commit the murder, cut off; afterwards his body to be " drawn and quartered by four horſes, pulling ſeveral ways, " and his members and corpſe to be thrown into the fire, and " burnt to aſhes, and the aſhes thrown up into the air. The " court alſo has declared, and does declare, all his goods and " chattels forfeited to the king. Before this ſentence be exe- " cuted upon him, he ſhall alſo be put to the rack, and ſuffer " the ordinary and extraordinary torture, to force him to de- " clare his accomplices, and ſome other cirumſtances relating " to his trial."

By the ſame decree all the jeſuits were baniſhed out of France, but this not intirely on account of Chaſtel's crime; which was only here an occaſion of determining a cauſe againſt them, that had been pleaded ſome months before. Peter Chaſtel his father and the jeſuit Gueret, under whom Chaſtel was then ſtudying philoſophy, were tried the 10th of January following. The jeſuit was baniſhed for ever, Peter Chaſtel for nine years out of France, and for ever out of the city and ſuburbs of Paris; upon pain of being hanged and ſtrangled without a trial, if they preſumed to return. The jeſuit's goods and chattels were forfeited to the king, and Peter Chaſtel was fined two thouſand crowns. The court alſo ordered the houſe, in which Peter Chaſtel lived, to be intirely demoliſhed and laid even with the ground; the ſpot on which it ſtood to be applied to the uſe of the publick, and that no other houſe ſhall ever be built upon it; but that a high pillar of free ſtone ſhould be ſet up there for a perpetual monument of that moſt wicked and abominable murder attempted on the king's perſon, and that on the ſaid pillar be engraved an inſcription containing the reaſons, for which the houſe was demoliſhed and the pillar erected. This ſentence was executed; but the pillar has ſince been taken down, and a ſpring cauſed to run there inſtead of it.

See Specht's life of Chaucer prefixed to his works, London, 1602. Gen. Dict. Biogr. Brit. Gen. Dict. Specht.

CHAUCER (GEOFFREY) one of the greateſt, as well as moſt antient of the Engliſh poets, lived in the XIVth century. It is generally agreed, that he was born in London in 1328, the ſecond of king Edward III. He was educated at Cambridge, where he reſided in his eighteenth year, when he wrote the Court of love, and ſome other pieces. He removed from Cambridge, to ſtudy at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return, he entered himſelf in the inner Temple. His diſtinguiſhing accompliſhments, both of body and

and mind, gained him the friendſhip of many perſons of diſtinction, by whom he was drawn to court, where his firſt employment was in quality of the king's page. The king, in the forty-firſt year of his reign, granted him for his good ſervices, by the title of Dilectus valettus noſter, an annuity of twenty marks, payable out of the Exchequer, till he could otherwiſe provide for him. Not long after he was made gentleman of the king's privy chamber; and in the forty-third of his reign, the king granted him the further ſum of twenty marks a year, during life. Next year he was made ſhield-bearer to the king. In the number of Chaucer's court patrons was John of Gaunt, duke of Lancaſter, by whom, and alſo his ducheſs Blanche, a lady diſtinguiſhed for her wit and virtue, he was greatly eſteemed. This lady had in her ſervice one Catherine Roxet, (daughter of ſir Payn, or Pagan Roxet, a native of Hainault, and Guien king at arms for that country) who married ſir Hugh Swynford, a knight of Lincoln. This gentleman dying ſoon after their marriage, his lady returned into the duke's family, and was appointed governeſs of his children. She had a ſiſter whoſe name was Philippa, a great favourite likewiſe with the duke and ducheſs, and by them therefore recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and as appears from a picture taken of him at that time, one of the handſomeſt perſons about the court. In the forty-ſixth year of this prince, Chaucer was alſo commiſſioned, in conjunction with other perſons, to treat with the republick of Genoa. This negociation, it is conjectured, regarded the hiring of ſhips for the king's navy; for in thoſe times, though we made frequently great naval armaments, yet we had but very few ſhips of our own, and this defect was ſupplied by hiring them from the free ſtates, either in Germany or Italy. Upon his return, his majeſty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the cuſtoms of London, for wooll, wooll-fells, and hides; with a proviſo, that he ſhould perſonally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands, and body of ſir Edmund Staplegate, ſon of ſir Edmund Staplegate of Kent, in ward. His income at this time amounted to one thouſand pounds per annum. In the laſt year of king Edward, he was one of the commiſſioners ſent over to

Gen. Dict.

Biogr. Brit.

to expoſtulate with the French, on their violation of the truce. Richard II. who ſucceeded to the crown in 1377, confirmed the ſame year his grandfather's grant to Chaucer, of twenty marks a year, and likewiſe the other grant of a pitcher of wine daily. In the fourth year of king Richard the IId's reign, he procured a confirmation of the grants that had been formerly made to himſelf, and to Philippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himſelf to the utmoſt in 1382, in ſupporting John Camberton, generally ſtyled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly reſented by the clergy. Camberton was taken into cuſtody. Our poet, who was appriſed of his danger, made his eſcape out of the kingdom, and ſpent his time in Hainault, France, and Zealand, where he wrote moſt of his books.

His neceſſities forcing him to return to England, he was diſcovered, ſeized, and ſent to priſon. But upon diſcovering all he knew of the late tranſactions in this city, he was diſcharged. This confeſſion brought upon him a heavy load of calumny. To give vent to his ſorrow at this time, he wrote his Teſtament of love, in imitation of Boecius de conſolatione philoſophiæ. His afflictions received a very conſiderable addition, by the fall of the duke of Lancaſter's credit at court. Chaucer now reſolved to quit that buſy ſcene of life, which had involved him in ſo many troubles, and accordingly retired to Woodſtock, where he employed part of his time, in reviſing and correcting his writings. The duke of Lancaſter's return to favour, and his marrying Catherine Swynford, ſiſter to Chaucer's wife, could not influence our author to quit his retirement, where he publiſhed his admirable Treatiſe on the aſtrolabe. The king upon his return to France, where he eſpouſed Iſabel the French king's daughter, then very young, and was put under the care of the ducheſs of Lancaſter, granted Chaucer an annuity of twenty marks per annum, in lieu of that given him by his grandfather, which poverty had forced him to diſpoſe of for his ſubſiſtence, and in the 21ſt year of his reign granted him his protection for two years. Upon the death of the duke of Lancaſter, he retired to Dunnington caſtle, where he ſpent the laſt two years of his life. Upon the acceſſion of Henry of Lancaſter, the ſon of his brother in law, to the throne, having accidentally loſt the two laſt grants of an annuity, and of the pipe of wine by king Richard, he obtained a confirmation of them by an exemplification of his former

mer letters patents. The new king alſo granted him, in the firſt year of his reign, an annuity of forty marks per annum for the term of his life. He died October 25, 1400, and was buried at Weſtminſter abbey, in the great ſouth croſs iſle. By his wife Philippa he had two ſons, Thomas and Lewis, to the latter of whom he addreſſed his Aſtrolabe. Thomas was ſpeaker of the houſe of commons, in the reign of Henry IV. ambaſſador to France and Burgundy, and paſſed thro' ſeveral other publick poſts.

Mr. Francis Beaumont in a letter to mr. Specht, dated from Leiceſter, the 30th of June 1597, comparing Chaucer with other poets; tells us, that his "Canterbury tales con-"tain in them almoſt the ſame argument, that is handled "in comedies: his ſtile therein for the moſt part is low and "open, and like unto theirs; but herein they differ. The "comedy writers do all follow and borrow one of another; "as Terence from Plautus and Menander; Plautus from "Menander and Demophilus; Statius and Cæcilius from "Diphilus, Apollodorus, and Philemon; and almoſt all the "laſt comedians from that, which was called Antiqua co-"media.... Chaucer's device of his Canterbury pilgrimage "is merely his own; his drift is to touch all ſorts of men, and "to diſcover all vices of age; which he doth ſo feelingly, "and with ſo true an aim, as he never fails to hit whatſoever "mark he levels at." He afterwards obſerves, that our poet "may rightly be called, the pith and ſinews of eloquence, "and the very life itſelf of all mirth and pleaſant writing; "beſides one gift he had above other authors, and that is, "by excellency of his deſcriptions to poſſeſs his readers with "a more forcible imagination, of ſeeing that (as it were) "done before their eyes, which they read; than any other "that ever hath written in any tongue."

"As Chaucer is the father of Engliſh poetry," ſays mr. Dryden, "ſo I hold him in the ſame degree of veneration, "as the Grecians held Homer, or the Romans Virgil: he is "a perpetual fountain of good ſenſe, learned in all ſciences, "and therefore ſpeaks properly on all ſubjects; as he knew "what to ſay, ſo he knew alſo when to leave off, a conti-"nence, which is practiſed by few writers, and ſcarcely by "any of the ancients, excepting Virgil and Horace. Chau-"cer followed nature every where, but was never ſo bold "to go beyond her: and there is a great difference of "being poëta & nimis poëta, if we may believe Catullus; "as much as betwixt a modeſt behaviour and affectation. "The verſe of Chaucer, I confeſs, is not harmonious to

" us, but it is like to eloquence of one whom Tacitus com-
" mends, it was auribus iſtius temporis accommodata: they
" who lived with him, and ſome time after him, thought it
" muſical, and it continues ſo, even in our judgment, if
" compared with the numbers of Lidgate and Gorver, his
" contemporaries: there is the rude ſweetneſs of a Scotch
" tune in it, which is natural and pleaſing, though not per-
" fect. It is true, I cannot go ſo far as he who publiſhed
" the laſt edition of him, for he would make us believe, the
" fault is in our ears, and that there are really ten ſyllables
" in a verſe, where we find but nine: but this opinion is
" not worth confuting; it is ſo groſs and obvious an error, that
" common ſenſe (which is a rule in every thing but matters
" of faith and revelation) muſt convince the reader, that
" equally of numbers in every verſe, which we call heroick,
" was either not known or not always practiſed in Chaucer's
" age: it were an eaſy matter to produce ſome thouſands of
" his verſes, which are lame for want of half a foot, and
" ſometimes a whole one, and which no pronunciation can
" make otherwiſe. We can only ſay, that he lived in the
" infancy of our poetry, and that nothing is brought to per-
" fection at the firſt. We muſt be children before we grow
" men. There was Ennius, and in proceſs of time, a Lu-
" cillus and a Lucretius, before Virgil and Horace; even
" after Chaucer, there was a Spenſer, a Harrington, a Fair-
" fax, before Waller and Denham were in being: and our
" numbers were in their nonage, till theſe laſt appeared."

" He muſt (mr. Dryden afterwards adds) have been a
" man of a moſt wonderful comprehenſive nature, becauſe,
" as it has been truly obſerved of him, he has taken into
" the compaſs of his Canterbury tales, the various manners
" and humours, as we now call them, of the whole En-
" gliſh nation, in his age. Not a ſingle character has
" eſcaped him. All his pilgrims are ſeverally diſtinguiſhed
" from each other, and not only in their inclinations but in
" their phyſiognomies and perſons. Baptiſta Porta could
" not have deſcribed their natures better than by the marks
" which the poet gives them. The matter and manner of
" their tales and of their telling, are ſo ſuited to their diffe-
" rent educations, humours, and callings, that each of them
" would be improper in any other mouth. Even the grave
" and ſerious characters are diſtinguiſhed by their ſeveral
" ſorts of gravity: their diſcourſes are ſuch, as belong to
" their age, their calling, and their breeding; ſuch as are be-
" coming of them, and of them only. Some of his per-

" ſons

" ſons are vicious and ſome virtuous; ſome are unlearned,
" (or as Chaucer calls them) lewd, and ſome are learned.
" Even the ribaldry of the low characters is different: the
" reeve, the miller, and the cook, are ſeveral men, and
" diſtinguiſhed from each other, as much as the mincing la-
" dy, prioreſs, and the broad ſpeaking gap-tooth'd wife of
" Bath. But enough of this: there is ſuch a variety of
" game ſpringing up before me, that I am diſtracted in my
" choice, and know not which to follow. It is ſufficient
" to ſay, according to the proverb, that here is God's plenty.
" We hear our forefathers and great grand-dames all before
" us, as they were in Chaucer's days: their general charac-
" ters are ſtill remaining in mankind, and even in England
" though they are called by other names, than thoſe of
" monks and friars, of channons, and lady abbeſſes, and
" nuns: for mankind is ever the ſame, and nothing loſt out
" of nature, though every thing is altered....Boccace lived
" in the ſame age with Chaucer, had the ſame genius, and
" followed the ſame ſtudies: both writ novels and each of
" them cultivated his mother tongue....In the ſerious part
" of poetry, the advantage is wholly on Chaucer's ſide,
" for though the Engliſhman has borrowed many tales from
" the Italian, yet it appears, that thoſe of Boccace were not
" generally of his own making, but taken from authors of
" former ages, and by him only modelled; ſo that what
" was of invention in either of them, may be judged equal.
" But Chaucer has refined on Boccace, and has mended the
" ſtories, which he has borrowed, in his way of telling,
" though proſe allows more liberty of thought, and the
" expreſſion is more eaſy, when unconfined by numbers.
" Our countryman carries weight, and yet wins the race at
" diſadvantage."

CHAZELLES (JOHN MATTHEW) a celebrated French mathematician and engineer, was born at Lyons upon the twenty-fourth of July, in the year 1657, and educated there in the college of jeſuits, from whence he removed to Paris in the year 1675. He firſt made an acquaintance with mr. Du Hamel, ſecretary to the academy of ſciences; who, obſerving his genius to lie ſtrongly towards aſtronomy, preſented him to mr. Caſſini. Caſſini took him with him to the obſervatory, and employed him under him, and Chazelles went to the very bottom of the ſcience. In the year 1683, the academy carried on the great work of the meridian to the north and ſouth, begun in 1670; and Moreri, &c.

Caſſini having the ſouthern quarter aſſigned him, took in the aſſiſtance of Chazelles. In the year 1684, the duke of Mortemar made uſe of Chazelles to teach him mathematicks, and the year after procured him the preferment of hydrography-profeſſor for the galleys of Marſeilles, where he ſet up a ſchool for young pilots, deſigned to ſerve on board the galleys. In the year 1686, the galleys made four little campaigns, or rather four courſes purely for exerciſe. Chazelles went on board every time with them; kept his ſchool upon the ſea, and ſhewed the practice of what he taught. He likewiſe made a great many geometrical and aſtronomical obſervations, by virtue of which he drew a new map of the coaſt of Provence. In the years 1687 and 1688, he made two other ſea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which ſerved for ſomething more than bare curioſities, and were lodged with the miniſters of ſtate. At the beginning of the war, which ended with the peace of Ryſwick, ſome marine officers, and Chazelles among the reſt, fancied the galleys might be ſo contrived as to live upon the ocean, that they might ſerve to tow the men of war, when the wind failed, or proved contrary; and alſo help to ſecure the coaſt of France upon the ocean. Chazelles was ſent to the weſtern coaſts in July 1689, to examine the practicableneſs of this ſcheme; and in 1690, fifteen galleys, new-built, ſet ſail from Rochefort, cruiſed as far as Torbay in England, and proved ſerviceable at the deſcent upon Tinmouth. Here Chazelles performed the functions of an engineer, and ſhewed as much courage, as if he had been bred a ſoldier. The general officers he ſerved under declared, that when they ſent him to take a view of any poſt of the enemy, they could rely entirely upon his intelligence. The galleys, after their expedition, came to the mouth of the Seine into the baſons of Havre de Grace and Honfleur; but here they could not winter, becauſe it was neceſſary to make theſe baſons dry ſeveral times, to prevent the ſtagnating and ſtench of the water. Chazelles propoſed the carrying them to Rohan; and though all the pilots were againſt him, objecting inſuperable difficulties, he was entruſted with the undertaking, and ſucceeded in it. While he was at Rohan, he digeſted into order the obſervations, which he had made on the coaſts of the ocean; and here he drew right diſtinct maps, with a portulan to them, viz. a large deſcription of every haven, of the depth, the tides, the dangers and advantages diſcovered, &c. Theſe maps were inſerted in the Neptune Françoiſe,

çoiſe, publiſhed in 1692, in which year Chazelles was engineer at the deſcent at Oneille. In the year 1693, monſieur de Pontchartrain, then ſecretary of ſtate for the marine, and afterwards chancellor of France, reſolved to get the Neptune Françoiſe carried on to a ſecond volume, which was alſo to take in the Mediterranean. Chazelles deſired that he might have a year's voyage in this ſea, for making aſtronomical obſervations; and, the requeſt being granted, he paſſed by Greece, Egypt, and the other parts of Turkey with his quadrant and teleſcope in his hand. When he was in Egypt, he meaſured the pyramids; and found, that the four ſides of the biggeſt lay preciſely againſt the four quarters of the world. Now as it is highly probable, that this exact poſition to eaſt, weſt, north, and ſouth, was deſigned 3000 years ago by thoſe that raiſed this vaſt ſtructure, it follows, that during ſo long an interval, there has been no alteration in the ſituation of the heavens; or, which is what we mean, that the poles of the earth and the meridians have all along continued the ſame. Chazelles likewiſe made a report of his voyage in the Levant, and gave the academy all the ſatisfaction they wanted concerning the poſition of Alexandria: upon which he was made a member of the academy in the year 1695.

Chazelles died in January 1710. He was a very extraordinary and uſeful man; and, beſides his great genius and attainments, was alſo remarkable for his moral and religious endowments. Fontenelle, Hiſtoire de l'Academie des Sciences de 1710.

CHEKE (JOHN) was deſcended of an ancient family of the iſle of Wight, and was born at Cambridge, June the 16th, 1514. He was admitted into St. John's college in Cambridge, at about the age of ſeventeen. He made great proficiency in the learned languages, particularly the Greek. After taking his degrees in arts, he was choſen Greek lecturer of the univerſity. King Henry having founded about the year 1540, a profeſſorſhip of the Greek tongue, in the univerſity of Cambridge, with a ſtipend of forty pounds a year, mr. Cheke was choſen the firſt profeſſor. He was at the ſame time univerſity orator. About 1543 he was incorporated maſter of arts at Oxford, where he had ſtudied ſome time. In 1544 he was appointed joint tutor for the Latin tongue, with ſir Anthony Cooke to prince Edward, and one of the canons in the new founded college at Oxford, now Chriſt church. Upon the diſſolution of that college in 1545, he got a penſion in room of his canonry. Upon the acceſſi- Biogr. Brit. Ibid. Ibid.

on of Edward VI. to the crown, he obtained an annuity of one hundred marks; and a grant of land and manors; and by virtue of the king's mandamus, was elected provoſt of King's college. In 1549 he was one of the commiſſioners for viſiting the univerſity of Cambridge. He was alſo one of the thirty two commiſſioners, appointed to compile a body of eccleſiaſtical law, from the old eccleſiaſtical law books. About this time he publiſhed his book, entitled the Hurt of ſedition. In 1550 he was made chief gentleman of the king's privy chamber, and ſtill continued to be his tutor. In 1551 his majeſty conferred on him the honour of knighthood. The year following he was made chamberlain of the exchequer for life: in 1553 clerk of the council, and ſoon after, one of the ſecretaries of ſtate, and privy counſellor. The ſame year, the king granted to him and his heirs male, the honour of clerk in Suffolk, with other lands to the amount of one hundred pounds a year. Having acted as ſecretary to lady Jane Grey, and her council, after king Edward's deceaſe, he was upon queen Mary's acceſſion committed to the Tower. In 1554 he obtained the queen's pardon, and was ſet at liberty, after being almoſt ſtripped of a great part of his ſubſtance. The queen granting him afterwards a licence to travel, he went firſt to Baſil, and thence into Italy. Leaving Italy, and not chuſing to return into his own country, he went and ſettled at Straſburgh in Germany, where the Engliſh ſervice was kept up; which he regularly attended. Mean while his eſtate in England was confiſcated to the queen's uſe, under pretence, that he did not come home at the expiration of the term granted by his licence. He was now forced to teach Greek at Straſburgh for his ſubſiſtence. In 1556 being inſidiouſly drawn to Bruſſels, he was by order of king Philip way-laid in his return, between that place and Antwerp, ſeized, and conveyed blindfolded in a waggon to the neareſt harbour, where he was put on board a ſhip, under hatches, and brought to the Tower of London. Two of the queen's chaplains were ſent to the Tower to endeavour to reconcile him to the church of Rome, but without ſucceſs; dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withſtand this argument. Having made his ſolemn ſubmiſſion to cardinal Pole, the pope's legate, he was by him abſolved, and received into the boſom of the Roman catholick church. He was afterwards forced to make a publick recantation, before the queen, and another long one before the whole court. His lands were reſtored to him upon condition of an exchange

change with the queen for others. Grief, remorſe, and ſhame ſhortening his days, he died September 13, 1557, aged forty three. He was author of ſeveral books, the titles of which may be ſeen by the curious in his life, written at large by Strype. He left three ſons by his wife, whom he married in 1547. He was reckoned one of the beſt and moſt learned men of his age, and a diſtinguiſhed reviver of polite literature in England.

CHEMNITZ (MARTIN) an eminent German Lutheran divine, was born at Britzen, a town in the marquiſate of Brandenburg, in the year 1522. His father was nothing better than a wooll-comber, ſo that, as we may eaſily imagine, he had many difficulties to ſtruggle with in the courſe of his education. After having learned the rudiments of literature in a ſchool near home, he went to Magdeburg, where he made ſome progreſs in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philoſophy under his relation George Sabinus; and then to Wittemberg, where he ſtudied under Philip Melancthon. Afterwards he became a ſchool-maſter in Pruſſia; and in the year 1552, was made librarian to the prince. He now devoted himſelf wholly to the ſtudy of divinity, though he was a conſiderable mathematician, and ſkilled particularly in aſtronomy. After he had continued in the court of Pruſſia three years, he returned to the univerſity of Wittemberg, and lived in friendſhip with Melancthon. From thence he removed to Brunſwick, where he ſpent the laſt thirty years of his life; where he died upon the 8th of April in the year 1586. His works are, Harmonia evangeliorum; Examen concilij tridentini; A treatiſe againſt the jeſuits, wherein he explained to the Germans the doctrines and policy of thoſe crafty deviſers, &c. His Examination of the council of Trent has always been reckoned a very maſterly performance. Melchior Adam. in Vit.

Chemnitz was a man of great parts, learning, judgment, and modeſty: and was very much eſteemed by the princes of his own communion, who often made uſe of him in the publick affairs of the church. This is what Thuanus ſays of him, in his hiſtory of the year 1586: and proteſtant writers have not ſcrupled to rank him next to even Luther himſelf, for the ſervices he did in promoting the reformation, and expoſing the errors, as well as knaveries, of the church of Rome.

CHEVREAU (URBAN) was born at Loudun, a town of Poitou in France, upon the 12th of May in the year 1613. Moreri, &c.

His inclination lay ſtrongly for the ſtudy of the Belles lettres, in which he made ſo conſiderable a progreſs, that he obtained a diſtinguiſhed rank among the learned. His application to letters however did not unqualify him for buſineſs; for he was a man of great addreſs, and knowledge of the world, and on that account advanced to be ſecretary to Chriſtina, queen of Sweden. The king of Denmark engaged him alſo at his court. Several German princes entertained him, and among the reſt the elector palatine Charles Lewis, father to the ducheſs of Orleans. He continued for ſome time at this court, ſat at the council-board, and helped to bring over the princeſs juſt mentioned to the Romiſh communion. At his return to Paris, he was made preceptor and afterwards ſecretary to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repoſe of his old age; and, after ſpending there the laſt twenty years of his life in ſtudy and retirement, he died upon the 15th of February 1701, almoſt eighty eight years of age.

He left a very noble library behind him, and was himſelf the author of ſome works. The firſt work publiſhed by him is a little book, intitled, Le tableau de la fortune; in which he relates all the conſiderable revolutions, that have happened in the world. Many years after he wrote A hiſtory of the world, which has been printed ſeveral times, and tranſlated into ſeveral languages. This, though reckoned his beſt work, is not without its faults. The ſtile is harſh and unpoliſhed for the moſt part; and he often miſtakes in regard to matters of fact. It may be neceſſary to mention however, that the celebrated Vertot furniſhed a new corrected edition of this hiſtory, which was printed at Amſterdam after Chevreau's death. In the year 1697, were printed at the Hague two volumes of his Oeuvres melées, or Miſcellaneous works, conſiſting chiefly of letters in verſe and proſe. He alſo wrote notes upon Petronius and Malherbe, and was reckoned a very tolerable critick in his days. Laſtly, there was publiſhed in the year 1700, a collection of his, called The Chevræana. It is generally ſaid of him, that he was rather a good compiler, than a ſtrong or a fine thinker.

Baillet Jugemens des Sçavans &c. tom. ii. p. 469.

CHEYNELL (FRANCIS) ſon of John Cheynell a phyſician, was born at Oxford about the middle of the year 1608; and, after he had been educated in grammar learning, became a member of the univerſity there, in the beginning of the year 1623. When he had taken a bachelor of arts degree, he was, by the intereſt of his mother, then the widow of dr. Abbot biſhop

Wood's Athenæ Oxon.

biſhop of Saliſbury, elected probationer fellow of Merton college in the year 1629. Then he went into orders, and officiated in Oxford for ſome time; but when the face of things began to alter in the year 1640, he took the parliamentarian ſide, and became an enemy to biſhops and eccleſiaſtical ceremonies. He embraced the covenant, was made one of the aſſembly of divines in the year 1643, and was frequently appointed to preach before the members of parliament. He was one of thoſe, who were ſent to convert the univerſity of Oxford in the year 1646, was made a viſitor by the parliament in 1647, and the year after took poſſeſſion of the Margaret profeſſorſhip of that univerſity, and of the preſidentſhip of St. John's college. But being found an improper man for thoſe places, he was forced to retire to the rich rectory of Petworth in Suſſex, to which he had been preſented about the year 1643; where he continued an uſeful member of the covenanting party, till the time of the reſtoration, and then he was turned out of that parſonage.

Dr. Cheynell, for he had taken his doctor's degree, was a man of conſiderable parts and learning, and publiſhed a great many ſermons and other works; but now he is chiefly memorable for the connections he had with the famous mr. Chillingworth. There was ſomething ſo very ſingular in his behaviour to that great man, that we think it may be uſeful as well as entertaining to give a ſhort account of it. In the year 1643, when archbiſhop Laud was a priſoner in the Tower, there was printed by authority a book of dr. Cheynell's, intitled, The riſe, growth, and danger of ſocinianiſm. This came out about half a dozen years after mr. Chillingworth's excellent work, called, The religion of proteſtants, &c. and was written, as we are told, in the title page, with a view of detecting a moſt horrid plot, formed by the archbiſhop and his adherents againſt the pure proteſtant religion. In this book the archbiſhop, mr. Hales of Eton, mr. Chillingworth, and other eminent divines of thoſe times, were ſtrongly charged with ſocinianiſm. The year after, viz. in 1644, when mr. Chillingworth was dead, there came out another piece of dr. Cheynell's, with this ſtrange title, Chillingworthi noviſſima: or, The ſickneſs, hereſy, death, and burial of William Chillingworth. This was alſo printed by authority; and is, as the writer of mr. Chillingworth's life truly obſerves, "a moſt ludicrous as well "as melancholy inſtance of fanaticiſm, or religious madneſs." To this is prefixed a dedication to dr. Bayly, dr. Prideaux, dr. Fell, &c. of the univerſity of Oxford, who had

Des Maizeaux's life, Chillingworth, p. 315.

had given their imprimatur to mr. Chillingworth's book; in which thoſe divines are abuſed not a little, for giving ſo much countenance to the uſe of reaſon in religious matters, as they had given by their approbation of mr. Chillingworth's book. After the dedication follows the relation itſelf: in which dr. Cheynell gives an account, how he came acquainted with this man of reaſon, as he calls mr. Chillingworth; what care he took of him; and how, as his illneſs increaſed, "they remembered him in their prayers, and prayed heartily "that God would be pleaſed to beſtow ſaving graces as well "as excellent gifts upon him, that he would give him new "light and new eyes, that he might ſee, and acknowledge, "and recant his error, that he might deny his carnal reaſon, "and ſubmit to faith:" in all which he is ſuppoſed to have related nothing, but what was very true. For he is allowed to have been as ſincere, as honeſt, and as charitable, as his religion would ſuffer him to be; and, in the caſe of mr. Chillingworth, while he thought it his duty to conſign his ſoul to the devil, was led by his humanity to take care of his body. Mr. Chillingworth at length died: and dr. Cheynell, though he refuſed, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpoſe he met mr. Chillingworth's friends at the grave, with his book in his hand; and, after a ſhort preamble to the people, in which he aſſured them, how "happy it would be for the "kingdom, if this book and all its fellows could be ſo buried, that they might never riſe more, unleſs it were for a "confutation, Get thee gone, (ſays he,) thou curſed book, "which has ſeduced ſo many precious ſouls: get thee "gone, thou corrupt rotten book, earth to earth, and duſt "to duſt: get thee gone into the place of rottenneſs, that thou "mayeſt rot with thy author, and ſee corruption."

Des Maizeaux's life of Chillingworth, p. 321—343.

Ibid. p. 363.

Dr. Cheynell's death happened in September 1665, at an obſcure village called Preſton in Suſſex, where he had purchaſed an eſtate, to which he retired upon his being turned out of the living of Petworth; and after what has been related, the reader will not perhaps think, what Anthony Wood ſays, incredible, that he died "in a condition, little "better than diſtracted." He was married, and left behind him ſeveral ſons.

Athen. Oxon.

CHICHLEY or CHICHELY (HENRY) archbiſhop of Canterbury, was born at Higham Ferrers in Northamptonſhire. After being inſtructed in grammar learning at Wincheſter ſchool, he afterwards became fellow of New college in

Vita H. Chichele per Arthur Duck.

in Oxford, (where he took the degree of doctor of laws) and chaplain to Robert Medford, biſhop of Saliſbury, who about the year 1402, made him archdeacon of Saliſbury. This preferment he exchanged two years after, for the chancellorſhip of that dioceſe. King Henry IV. ſent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichely the biſhoprick of St. David's, which fell vacant during his abſence from England, in 1407. In 1409 biſhop Chichely was deputed by the ſynod of London, with two other, to the general council held at Piſa, for healing the ſchiſm of the church. In 1414, upon the death of Thomas Arundel, he was tranſlated to the ſee of Canterbury. A ſubſidy being demanded this year of the parliament, the commons addreſſed the king to ſeize the revenues of the clergy, and apply them to the publick ſervice. Our archbiſhop adviſed the clergy, in order to ward off this blow, to make a voluntary offer of a large ſubſidy, and to engage the king, to aſſert his title to the crown of France, that being embroiled in a foreign war, his attention might be diverted from domeſtick affairs, which expedient ſucceeded. In 1416 Chichely gave a ſingular proof of his juſtice and ſteddineſs. Lord Strange with his lady and ſervants coming to St. Dunſtan's church to veſpers, and meeting ſir John Truſſel there, who had long been at variance with lord Strange, the ſervants of the latter drew their ſwords in the church, wounded ſir John, and his ſon, and ſome others, and killed one who had interpoſed. The archbiſhop being informed of the affair, interdicted the church, as being polluted with blood, and publickly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, purſuant to a ſummons, appeared before him at St. Paul's, and implored the church's pardon, he impoſed on them this penance, that their ſervants who were the immediate offenders, ſhould in their ſhirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunſtan's; with which they complied, and when the archbiſhop purified St. Dunſtan's church, lady Strange filled the veſſels with water, and both ſhe and her lord were commanded to offer a pyx and an altar-cloth. In 1421 he called a ſixth ſynod at London, in which a tenth was granted for the ſervice of the king, upon condition that the king's purveyors ſhould not meddle with the goods of the clergy; that the clergy ſhould not be committed to priſon, but for manifeſt theft or murder; that for all other crimes, they ſhould only find ſureties for their appearance at their trial, but ſhould not be impriſoned;

and

Buck. and that it ſhould be felony to caſtrate a prieſt. About the year 1424 he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the Confeſſor, a college for eight fellows; four clerks, ſix choriſters, and over all a maſter, to pray for the ſouls of the deceaſed. He alſo erected a ſpacious hoſpi-
Ibid. tal, for the poor of that place. The ample revenues, where-with he endowed both thoſe foundations, were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time, he oppoſed, with great warmth, the encroachments of the ſee of Rome. In a ſynod, which ſat in 1429, the biſhop procured a tenth, and an half to be granted to the king. The liberal conceſſions of the ſynod were at this time recompenſed, with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their ſervants,
Duck. from arreſts during the ſitting of the ſynod. In 1437, the archbiſhop ordered building a large and ſtately edifice, of a ſquare form, in the north part of the ſuburbs of Oxford, which he deſigned for a college. But when the work was almoſt finiſhed, whether it was that he found fault with the ſtructure, or did not like the ſituation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to ſtudy the arts and divinity. However he choſe another place for building a college, very commodious for the ſtudents, in the middle of the town near St. Mary's church; and pulling down the houſes which ſtood there, he laid out a ſquare court. The walls of this new building were finiſhed about the latter end of the year 1439, and the workmen had begun to lay the roof. The archbiſhop had purchaſed lands and manors for the perpetual maintenance thereof, and the king upon the archbiſhop's application, by his letters patent under the great ſeal, erected this building into a college, and granted it very large privileges. He alſo gave the founder leave to place in it a warden and fellows, and to make laws and ſtatutes for the government of the ſociety. The archbiſhop went to Oxford next year, and conſecrated the chapel of his college, and made Richard Andrew, doctor of laws, and chancellor of Canterbury, warden of it. He alſo appointed twenty fellows, being all men ſelected of the whole univerſity, to whom he gave power to elect into their ſociety, twenty more: of which number he ordered, that twenty four ſhould ſtudy divinity, and the liberal ſciences, and the other ſixteen, the civil and canon law. He alſo gave orders to all

the

the members of his foundation, to pray for the ſouls of the king Henry V. of Thomas duke of Clarence, and of the nobility and common ſoldiers that had been killed in the French war. For which cauſe he ordered his college to be called, The college of all ſouls departed in the faith. He added alſo two chaplains, ſeveral choriſters and ſervants. There had been begun ſome time before, chiefly by the bounty of the duke of Gloceſter, a large and magnificent ſtructure; the upper part of which was deſigned for a library, and the lower for the publick divinity ſchools. To this work the archbiſhop gave a great ſum of money himſelf, and ſollicited benefactions from the biſhops and peers, who attended the parliament at Weſtminſter, to contribute towards it. Duck. He alſo gave two hundred marks to the publick cheſt of the univerſity, which he ordered to be kept by three maſters of arts, two regents, and one non-regent, who were to be choſen yearly, and were bound by an oath to the faithful diſcharge of that truſt: out of which money, the univerſity might borrow for the publick uſe five pounds, every particular college five marks, a maſter of arts forty ſhillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one ſhould depoſit a ſufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Beſides which benefactions, it appeared by his private accounts, that he had allowed yearly ſtipends to ſeveral poor ſtudents. He gave a conſiderable ſum to beautify and adorn the cathedral of Canterbury, and build a ſteeple, and a library, which he furniſhed with many valuable books in all kinds of learning: which are all reckoned up in a publick inſtrument made by the prior and monks of Canterbury, and deſcribed among the publick acts of that church; in which they promiſe on their parts, that his body ſhould be laid in the tomb that he had cauſed to be built on the north ſide of the chancel, and that no one beſide ſhould be ever buried in that place. He alſo contributed to the building of Croydon church, and Rocheſter bridge. He died the 12th of April 1443, having enjoyed the archiepiſcopal ſee twenty nine years and upwards, and was buried in the cathedral church of Canterbury. Ibid.

CHIFFLET (JOHN JAMES) a phyſician, was born at Beſanſon, a town of Franche Comte, in the year 1588. He was deſcended from a family, which had greatly diſtinguiſhed itſelf by literary merit, as well as by the ſervices it had done its country. He was educated at Beſanſon, and then travelled thro' ſeveral parts of Europe, where he became acquainted

ted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himſelf to the practice of phyſick; but being ſent by the town of Beſanſon, where he had been conſul, on an embaſſy to Elizabeth Clara Eugenia, archduchefs of the Low Countries, that princeſs was ſo pleaſed with him, that ſhe prevailed with him to continue with her in quality of phyſician in ordinary. Afterwards he became phyſician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindneſs. Chifflet imagined, that theſe bounties and honours obliged him to take up arms againſt all, who were at variance with his maſter; and this induced him to write his book, intitled, Vindiciæ Hiſpanicæ, againſt the French. This maxim of Chifflet's however cannot be well grounded: at leaſt if it is, it ſhould make us very cautious, how we receive favours; ſince we may poſſibly be drawn in to commit hoſtilities againſt thoſe, who have never injured us; nay, to lift our hands up, for ought we know, even againſt our friends. Chifflet wrote ſeveral pieces in Latin, which were both ingenious and learned. He died very old, and left a ſon John Chifflet, who afterwards made a figure in the republick of letters, and particularly for his knowledge of the Hebrew. His family was indeed remarkable for producing men of learning. He had another ſon called Julius Chifflet, well ſkilled in languages and the civil law, and who had the honour to be invited to Madrid by the king of Spain in the year 1648, where he was made chancellor of the order of the golden fleece. There was alſo Philip Chifflet canon of Beſanſon, &c. Laurence and Peter Francis Chifflet jeſuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (WILLIAM) a divine of the church of England, celebrated for his great parts, and ſkill in defending the cauſe of the proteſtants againſt the papiſts, was the ſon of William Chillingworth, citizen, afterwards mayor of Oxford, and born there in October 1602. He was baptized on the laſt of that month; Laud, archbiſhop of Canterbury, but then fellow of St. John's-college, being his godfather. After he had been educated in grammar learning at a private ſchool in that city, he was admitted of Trinity college; of which he was choſen ſcholar on the 2d of June 1618, and fellow on the 10th of the ſame month 1628, after having taken his bachelor and maſter of arts degrees in the regular way. Mr. Wood tells us, that "He was "then obſerved to be no drudge at his ſtudy, but being a "man

Wood's Athenæ Oxon. vol. ii.

"man of great parts, would do much in a little time, "when he ſettled to it. He would often walk in the col- "lege grove and contemplate: but when he met with any "ſcholar there, he would enter into diſcourſe, and diſpute "with him purpoſely to facilitate, and make the way of "wrangling common with him; which was a faſhion uſed "in thoſe days, eſpecially among the diſputing theologiſts, "or among thoſe that ſet themſelves apart purpoſely for di- "vinity." Mr. Chillingworth did not confine his ſtudies to divinity: he applied himſelf with great ſucceſs to mathematicks; and, what ſhews the extent of his genius, he was alſo accounted a good poet. Accordingly ſir John Suckling has mentioned him, in his Seſſion of the poets: Wood's Athenæ Oxon. vol. ii.

"There was Selden, and he ſat hard by the chair;
"Wainman not far off, which was very fair.
"Sands with Townſend, for they kept no order,
"Digby and Shillingſworth a little further.

SUCKLING's Works.

The converſation and ſtudy of the univerſity ſcholars, in our author's time, turned chiefly upon the controverſies between the church of England and the church of Rome; occaſioned by the uncommon liberty allowed the Romiſh prieſts by king James I. and king Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young ſcholars; ſome of whom they deluded to the Romiſh religion, and afterwards conveyed to the Engliſh ſeminaries beyond ſea. Among theſe there was the famous jeſuit John Fiſher, alias John Perſe, for that was his true name, who was then very converſant at Oxford: and mr. Chillingworth being accounted a very ingenious man, Fiſher uſed all poſſible means of being acquainted with him. Their converſation ſoon turned upon the points controverted between the two churches; but, more particularly, on the neceſſity of an infallible living judge in matters of faith. Mr. Chillingworth found himſelf unable to anſwer the arguments of the jeſuit on this head; and being convinced of the neceſſity of ſuch a judge, he was eaſily brought to believe, that this infallible judge was to be found in the church of Rome; that therefore the church of Rome muſt be the true church, and the only church, in which men could be ſaved. Upon this, he forſook the communion of the church of England; and with incredible ſatisfaction of mind, embraced the Romiſh religion. Mr. Des Maizeaux, who has written An hiſtorical

hiſtorical and critical account of the life and writings of William Chillingworth, and to whom we ſhall chiefly be obliged for the materials of this article, has given us a letter, which mr. Chillingworth wrote on this occaſion to his friend mr. Sheldon, afterwards archbiſhop of Canterbury, in which he deſires him ſeriouſly to conſider the following queries: "Firſt, whether it be not evident from ſcriptures, "and fathers, and reaſon, from the goodneſs of God, and "the neceſſity of mankind, that there muſt be ſome one "church infallible in matters of faith? ſecondly, whether "there be any other ſociety of men in the world, beſides "the church of Rome, that either can upon good war-"rant, or indeed at all, challenge to itſelf the privilege "of infallibility in matters of faith?" After which, he concludes his letter with theſe words: "When you have "applied your utmoſt conſideration upon theſe queſtions, "I do aſſure myſelf, your reſolution will be affirmative in "the firſt, and negative in the ſecond. And then the con-"cluſion will be, that you will approve and follow the "way, wherein I have had the happineſs to enter before "you; and I ſhould think it infinitely increaſed, if it ſhould "pleaſe God to draw you after."

Printed at London in 1725. 8vo.

Des Maizeaux's hiſt. and crit. account of the life and writings of Chillingworth, p. 3-9.

In order to ſecure his conqueſt, mr. Fiſher purſuaded mr. Chillingworth to go over to the college of the jeſuits at Doway; and he was deſired to ſet down in writing the motives or reaſons, which had engaged him to embrace the Romiſh religion. But his godfather dr. Laud, who was then biſhop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and, mr. Chillingworth's anſwer expreſſing much moderation, candour, and impartiality, that prelate continued to correſpond with him, and to preſs him with ſeveral arguments againſt the doctrine and practice of the Romaniſts. This ſet mr. Chillingworth upon a new enquiry, which had the deſired effect. But the place where he was not being ſuitable to the ſtate of a free and impartial enquirer, he reſolved to come back to England, and left Doway in 1631, after a ſhort ſtay there. Upon his return into England, he was received with great kindneſs and affection by biſhop Laud, who approved his deſign of retiring to Oxford, of which univerſity that prelate was then chancellor, in order to compleat the important work he was upon, a free enquiry into religion. At laſt, after a thorough examination, the proteſtant principles appearing to him the moſt agreeable to the holy ſcripture and reaſon, he declared for them; and having fully

Des Maizeaux, &c. p. 9.

Ibid. p. 13.

diſcovered the ſophiſtry of the motives, which had induced him to go over to the church of Rome, he wrote a paper about the year 1634 to confute them, but did not think proper to publiſh it. This paper is now loſt: for though we have a paper of his upon the ſame ſubject, which was firſt publiſhed in 1687, among the Additional diſcourſes of mr. Chillingworth, yet it ſeems to have been written on ſome other occaſion, probably at the deſire of ſome of his friends. That mr. Chillingworth's return to the church of England was owing to biſhop Laud, appears from that prelate's appeal to the letters, which paſſed between him and mr. Chillingworth; which appeal was made in his ſpeech before the lords at his trial, in order to vindicate himſelf from the charge of popery. "Mr. Chillingworth's learning and abi-"lities, ſays he, are ſufficiently known to all your lord-"ſhips. He was gone and ſettled at Doway. My letters "brought him back, and he lived and died a defender of "the church of England. And that this is ſo, your lord-"ſhips cannot but know; for mr. Prynne took away my "letters, and all the papers which concerned him, and they "were examined at the committee."

Des Maizeaux, &c. p. 16, 17.

Hiſtory of the troubles and trial of William Laud, &c. p. 227.

As mr. Chillingworth, in forſaking the church of England, as well as in returning to it, was ſolely influenced by a love of truth, ſo, upon the ſame principles, even after his return to proteſtantiſm, he thought it incumbent upon him to re-examine the grounds of it. This appears by a letter he wrote to dr. Sheldon, containing ſome ſcruples he had about leaving the church of Rome, and returning to the church of England: and theſe ſcruples, which he declared ingenuouſly to his friends, ſeem to have occaſioned a report, but it was a very falſe and groundleſs one, that he had turned papiſt a ſecond time, and then proteſtant again. His return to the proteſtant religion making a great deal of noiſe, he became engaged in ſeveral diſputes with thoſe of the Romiſh religion; and particularly with mr. John Lewgar, mr. John Floyd a jeſuit, who went under the name of Daniel, or Dan. a jeſu, and mr. White. Mr. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as ſoon as he heard of his return to the church of England, ſent him a very angry and abuſive letter; to which mr. Chillingworth returned ſo mild and affectionate an anſwer, that mr. Lewgar could not help being touched with it, and deſired to ſee his old friend again. They had a conference about religion before mr. Skinner and dr. Sheldon; and we have a paper of mr.

Des Maizeaux, &c. p. 17, 18.

mr. Chillingworth printed among the additional diſcourſes above-mentioned, which ſeems to contain the abſtract or ſummary of their diſpute. The queſtion in debate was, "whether the Roman church be the catholick church, and "all out of her communion hereticks or ſchiſmaticks?" We have in the ſame manner the ſubſtance of a diſpute he had with mr. Daniel, alias Floyd the jeſuit; wherein he diſproves "the infallibility of the church of Rome, by an "argument taken from the contradictions in their doctrine "of tranſubſtantiation." He had another with a gentleman he does not name; in which he confutes the ſame infallibility by "proving, that the preſent church of Rome "either errs in her worſhipping the bleſſed Virgin, or that "the ancient church did err in condemning the collyridi-"ans as hereticks," who worſhipped her in much the ſame manner. Beſides the pieces already mentioned, mr. Chillingworth wrote one to demonſtrate, that "the doctrine "of infallibility is neither evident of itſelf, nor grounded "upon certain and infallible reaſons, nor warranted by any "paſſage of ſcripture." And in two other papers he ſhews, that the church of Rome hath formerly erred; firſt "by "admitting of infants to the euchariſt, and holding, that "without it they could not be ſaved," and ſecondly, "by "teaching the doctrine of the millenaries, viz. that before "the world's end Chriſt ſhould reign upon the earth a "thouſand years, and that the ſaints ſhould live under him "in all holineſs and happineſs:" both which doctrines are condemned as falſe and heretical by the preſent church of Rome. He wrote alſo a ſhort letter, in anſwer to ſome objections, put to him by one of his friends; wherein he ſhews, that "neither the fathers, nor the councils, are in-"fallible witneſſes of tradition; and that the infallibility of "the church of Rome muſt firſt of all be proved from "ſcripture." Laſtly, he wrote an anſwer to ſome paſſages in the dialogues, publiſhed under the name of Ruſhworth. The occaſion was this. The lord Digby, afterwards earl of Briſtol, deſired mr. Chillingworth to meet mr. White, who was the true author of the dialogues, at the lodgings of his couſin ſir Kenelm Digby, a late convert to the church of Rome. The lord Digby was there himſelf. Their conference turned upon tradition; and as mr. White had treated the ſame matter in his dialogues, which were not yet publiſhed, mr. Chillingworth, probably at the requeſt of lord Digby, ſelected out of them ſome paſſages, relating to that ſubject, and confuted them. The foregoing pieces were publiſhed

Des Maizeaux. &c. p. 29—38.

Ibid. p. 41.

liſhed in the year 1687, at the end of the contracted edition of his Religion of proteſtants, &c. in quarto, under the title of Additional diſcourſes of mr. Chillingworth never before printed; and have been continued in all the editions of his works ſince.

In the year 1635, mr. Chillingworth was engaged in a work, which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of proteſtants. A jeſuit, who went by the name of Edward Knott, though his true name was Matthias Wil- See Art. Knott.
ſon, had publiſhed in the year 1630 a little book, called, Charity miſtaken, with the want whereof catholicks are unjuſtly charged: for affirming, as they do, with grief, that proteſtancy unrepented deſtroys ſalvation. This was anſwered by dr. Potter, provoſt of Queen's-college in Oxford; and his anſwer came out in 1633 with this title: Want of charity juſtly charged on all ſuch Romaniſts, as dare without truth or modeſty affirm, that proteſtancy deſtroyeth ſalvation. The jeſuit replied in 1634 under this title: Mercy and truth, or charity maintained by catholicks: with the want whereof they are unjuſtly charged, for affirming that proteſtancy deſtroyeth ſalvation. Mr. Chillingworth undertook to anſwer this reply; and mr. Knott being informed of it, reſolved to prejudice the publick both againſt the author and his book; in a libel, called, A direction to be obſerved by N. N. if he mean to proceed in anſwering the book intitled, Mercy and truth, &c. printed 1636, permiſſu ſuperiorum: in which libel he makes no ſcruple to repreſent mr. Chillingworth as a Socinian. Mr. Chillingworth's anſwer to mr. Knott was very near finiſhed in the beginning of the year 1637; when archbiſhop Laud, who knew our author's freedom in delivering his thoughts, and was under ſome apprehenſion he might indulge it too much in his book, recommended the reviſal of it to dr. Prideaux, profeſſor of divinity at Oxford, afterwards biſhop of Worceſter; and deſired it might be publiſhed with his approbations annexed to it. To dr. Prideaux were added, dr. Baylie, vice-chancellor, and dr. Fell, lady Margaret's profeſſor in divinity, for the examination of mr. Chillingworth's book; and at the end of the year it was publiſhed with their approbation under this title: The religion of proteſtants a ſafe way to ſalvation: or, an anſwer to a book, intitled, Mercy and truth, or charity maintained by catholicks, which pretends to prove the contrary. It was preſented by the

author to king Charles I. with a very elegant, modeſt, and pious dedication: from whence we learn this remarkable circumſtance, that dr. Potter's vindication of the proteſtant religion againſt mr. Knott's books was written by ſpecial order from his majeſty; and that, by giving ſuch an order, that prince, beſides his general good, had alſo ſome aim at the recovery of mr. Chillingworth from the danger he was then in by the change of his religion. This work was received with a general applauſe; and what perhaps never happened to any other controverſial work of that bulk, two editions of it were publiſhed within leſs than five months. The firſt edition was publiſhed at Oxford in the year 1638 in folio. The ſecond came out at London, with ſome ſmall improvements the ſame year. A third was publiſhed in 1664; to which were added ſome pieces of mr. Chillingworth, viz. The apoſtolical inſtitution of epiſcopacy, and nine ſermons, the firſt preached before his majeſty Charles I. the other upon ſpecial and eminent occaſions. A fourth in 1674. A fifth in 1684, with the addition of mr. Chillingworth's letter to mr. Lewgar, mentioned above. In the year 1687, when the nation was in imminent danger of popery, mr. Chillingworth's book being looked upon as the moſt effectual preſervation againſt it, dr. John Patrick, at the requeſt of the London clergy, publiſhed an abridgement of it in quarto, with the additional pieces, which we have taken notice of already. It came out with this title: Mr. Chillingworth's book called, The religion of proteſtants a ſafe way to ſalvation, made more generally uſeful by omitting perſonal conteſts, but inſerting whatſoever concerns the common cauſe of proteſtants, or defends the church of England: with an addition of ſome genuine pieces of mr. Chillingworth never before printed. This work we conceive to be very uſeful to thoſe, who are only ſollicitous to view mr. Chillingworth as a reaſoner: for dr. Patrick tells us, in an advertiſement, that he has not epitomiſed it in the uſual way, by contracting any where his ſenſe, and giving it more briefly in words of his own, but only by paring off, and leaving out what is perſonal, &c. The jeſuit's book is not reprinted in this edition, as it is in the others; but there is a large table of contents, which all the former editions wanted. Dr. Patrick informs us, that "the "manuſcript, out of which moſt of them were faithfully "tranſcribed, was an original of mr. Chillingworth's own "hand-writing, and in the cuſtody of the reverend dr. "Tenniſon, to whom the reader was beholden for their pub-"lication."

"lication." A ſixth edition of mr. Chillingworth's book was printed in the year 1704, and, beſides the pieces of the former editions, contains the additional diſcourſes printed in 1687, and the table of contents in the contracted edition; which, by referring to chapters and ſections inſtead of pages, was calculated to ſerve any edition of the book. The following editions contain the ſame to the tenth and laſt, which was printed in an handſome manner at London in the year 1742, with mr. Chillingworth's life prefixed by dr. Birch. The jeſuit Knott, as well as Floyd and Lacy, jeſuits, wrote againſt mr. Chillingworth; but their anſwers have been entirely neglected and forgotten, while his work remains a laſting monument of ſound reaſon and pure religion, and will be read ſo long as either the one or the other have any foot-ſteps among us. See Art. Knott.

In the mean time mr. Chillingworth had refuſed preferment, which was offered him by ſir Thomas Coventry keeper of the great ſeal, becauſe his conſcience would not allow him to ſubſcribe the thirty nine articles. Conſidering, that, by ſubſcribing the articles, he muſt not only declare willingly and ex animo, that every one of the articles is agreeable to the word of God, but alſo that the book of Common Prayer contained nothing contrary to the word of God; that it might lawfully be uſed; and that he himſelf would uſe it: and conceiving at the ſame time, that both in the articles, and in the book of Common Prayer, there were ſome things repugnant to the ſcripture, or that were not lawful to be uſed, he fully reſolved to loſe for ever all hopes of preferment, rather than comply with the ſubſcriptions required. One of his chief objections to the Common Prayer related to the Athanaſian creed: the damnatory clauſes of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer ſubjoined to it, Lord, have mercy upon us, &c. appeared to him to be made a part of the chriſtian law, and conſequently to bind chriſtians to the obſervation of the Jewiſh ſabbath. Theſe ſcruples of our author, about ſubſcribing the articles, furniſhed his antagoniſt Knott with an objection againſt him, as an improper champion for the proteſtant cauſe. To which mr. Chillingworth anſwers, in the cloſe of his preface to the Religion of proteſtants, that, "though he does not hold the "doctrine of all proteſtants abſolutely true, yet he holds it "free from all impiety, and from all error deſtructive of "ſalvation, or in itſelf damnable. And this he thinks, in "reaſon, may ſufficiently qualify him for a maintainer of Des Maiſeaux, &c. p. 78, 82.

"this aſſertion, that PROTESTANCY DESTROYS NOT "SALVATION." Then he adds this remarkable declara- "tion: "For the church of England, I am perſuaded, "that the conſtant doctrine of it is ſo pure and orthodox, "that whoſoever believes it, and lives according to it, un- "doubtedly he ſhall be ſaved; and that there is no error "in it, which may neceſſitate or warrant any man, to di- "ſturb the peace, or renounce the communion of it. This, "in my opinion, ſays he, is all intended by ſubſcription; "and thus much, if you conceive me not ready to ſubſcribe, "your charity, I aſſure you, is much miſtaken." Mr. Chillingworth expreſſes here, not only his readineſs to ſub- ſcribe, but alſo what he conceives to be the ſenſe and intent of ſuch a ſubſcription: which he now takes to be a ſub- ſcription of peace or union, and not of belief or aſſent, as he formerly thought it was. And, as he did within a few months actually ſubſcribe, we have reaſon to believe he did it in the ſame ſenſe; eſpecially if we conſider, that this was alſo the ſenſe of archbiſhop Laud, with which mr. Chilling- worth could not be unacquainted; and of his friend dr. Sheldon, who laboured to convince him of it, and was, no doubt, the perſon that brought him at laſt into it. For P. 86. there is, in mr. Des Maizeaux's account, a letter, which mr. Chillingworth wrote to dr. Sheldon upon this oc- caſion; and it ſeems there paſſed ſeveral letters between our author and the dr. upon this ſubject.

When mr. Chillingworth had got the better of his ſcru- ples, he was promoted to the chancellorſhip of Saliſbury, Des Maizeaux, p. 265. with the prebend of Brixworth in Northamptonſhire an- nexed; and, as appears from the ſubſcription-book of the church of Saliſbury, upon the 20th of July 1638, complied with the uſual ſubſcription. About the ſame time he was appointed maſter of Wigſtan's hoſpital in Lei- ceſter; "both which, ſays mr. Wood, and perhaps other "preferments, he kept to his dying day." In the year 1646, he was deputed by the chapter of Saliſbury as their proctor in convocation. He was likewiſe deputed to the con- vocation, which met the ſame year with the new parliament, and was opened the 4th of November. In the year 1642, he was put into the roll with ſome others by his majeſty to be created doctor of divinity; but, the civil war breaking out, Ibid. he came not to take that degree, nor was he diplomated. 267, 271. He was zealouſly attached to the royal party, and at the ſiege of Glouceſter, begun Auguſt 10th 1643, was preſent in the king's army; where he adviſed and directed the mak- ing

ing certain engines, for assaulting the town, after the manner of the Roman testudines cum pluteis. Soon after, having accompanied the lord Hopton, general of the king's forces in the west, to Arundel castle in Sussex, and choosing to repose himself in that garrison, on account of an indisposition occasioned by the severity of the season, he was there taken prisoner the 9th of December 1643, by the parliament forces under the command of sir William Waller, who obliged the castle to surrender. But his illness increasing, and not being able to go to London with the garrison, he obtained leave to be conveyed to Chichester; where he was lodged in the bishop's palace; and where after a short illness he died. We have a very particular account of mr. Chillingworth's sickness and death, written by his great adversary mr. Cheynell, who accidentally met him at Arundel castle, and frequently visited him at Chichester, till he died. It was indeed at the request of this gentleman, that our author was removed to Chichester: where mr. Cheynell attended him constantly, and behaved to him with as much compassion and charity, as his persecuting and uncharitable principles would suffer him. There is no reason however to doubt the truth of mr. Cheynell's account, as to the most material circumstances contained in it; and from it we may learn, that mr. Chillingworth was attended, during his sickness, and provided with all necessaries, by one lieutenant Golledge and his wife Christobel, at the command of the governor of Chichester; that at first he refused the assistance of sir William Waller's physician, but afterwards was persuaded to admit his visits, though his distemper was too far gone to leave any hopes of his recovery; that his indisposition was increased by the abusive treatment he met with from most of the officers, who were taken prisoners with him in Arundel castle, and who looked upon him as a spy, set over them and their proceedings; and that, during his whole illness, he was often teazed by mr. Cheynell himself, and by an officer of the garrison of Chichester, with impertinent questions and disputes. If this be a true account, as most probably it is, the earl of Clarendon was misinformed, in relation to mr. Chillingworth's death; for, after having observed that he was taken prisoner in Arundel castle, he adds: "As soon as his "person was known, which would have drawn reverence "from any noble enemy, the clergy, that attended that army, "prosecuted him with all the inhumanity imaginable: so "that by their barbarous usage he died within a few days, "to the grief of all that knew him, and of many who knew

Rushworth's hist. coll. vol. ii. p. iii. ann. 1643.

Clarendon's hist. of rebell. b. viii.

Des Maizeaux, &c. 230.

" him not, but by his book, and the reputation he had with
Hiſt. of re- " learned men." From whence it appears, that the noble
bell. b. viii. hiſtorian did not know, or had forgot, that mr. Chillingworth was ſent to Chicheſter, but believed that he died in Arundel caſtle, and within a few days after the taking of it by ſir William Waller. Mr. Wood tells us alſo, that the royal party in Chicheſter looked upon the impertinent diſcourſes of
Athen. Oxon. mr. Cheynell to our author, as a ſhortening of his days. He is ſuppoſed to have died upon the 30th of January, though the day is not preciſely known, and was buried, according to his own deſire, in the cathedral church of Chicheſter. Mr. Cheynell appeared at his funeral, and gave a new and uncommon inſtance of his zeal and orthodoxy, which we have related already under his article.

For a character of mr. Chillingworth mr. Wood has given the following: " He was a moſt noted philoſopher and ora-
" tor, and without doubt a poet alſo;... and had ſuch an
" admirable faculty in reclaiming ſchiſmaticks and confuting
" papiſts, that none in his time went beyond him. He had
" alſo very great ſkill in mathematicks.... He was a ſubtle and
" quick diſputant, and would ſeveral times put the king's
" profeſſor to a puſh. Hobbes of Malmeſbury would often
" ſay, that he was like a luſty fighting fellow, that did drive
" his enemies before him, but would often give his own
" party ſmart back-blows: and it was the current opinion
" of the univerſity, that he and Lucius lord Falkland," who by the way was mr. Chillingworth's moſt intimate friend, " had ſuch extraordinary clear reaſon, that, if the great Turk
" or devil were to be converted, they were able to do it. He
" was a man of little ſtature, but of great ſoul: which, if
" times had been ſerene, and life ſpared, might have done
Athen. Oxon. " incomparable ſervices to the church of England." But a much greater than mr. Wood, even the great archbiſhop Tillotſon, has ſpoken of mr. Chillingworth in the higheſt terms imaginable: " I know not how it comes to paſs, ſays
" that eminent prelate, but ſo it is, that every one that offers
" to give a reaſonable account of his faith, and to eſtabliſh
" religion upon rational principles, is preſently branded for
" a Socinian; of which we have a ſad inſtance in that in-
" comparable perſon mr. Chillingworth, the glory of this age
" and nation: who, for no other cauſe that I know of, but
" his worthy and ſucceſsful attempts to make chriſtian religion
" reaſonable, and to diſcover thoſe firm and ſolid foundations,
" upon which our faith is built, hath been requited with this
" black and odious character. But, if this be Socinianiſm,

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" for a man to enquire into the grounds and reaſons of " chriſtian religion, and to endeavour to give a ſatisfactory " account why he believes it, I know no way, but that all " conſiderate and inquiſitive men, that are above fancy and " enthuſiaſm, muſt be either Socinians or atheiſts." The great mr. Locke has alſo ſpoken of mr. Chillingworth in a manner, that does him the higheſt honour. In a ſmall tract, containing Some thoughts concerning reading and ſtudy for a gentleman, after having obſerved that the art of ſpeaking well conſiſts chiefly in two things, namely, perſpicuity and right reaſoning, and propoſed dr. Tillotſon as a pattern for the attainment of the art of ſpeaking clearly, he adds: " Beſides perſpicuity, there muſt be alſo right reaſoning, " without which perſpicuity ſerves but to expoſe the ſpeaker. " And for attaining of this, I ſhould propoſe the conſtant " reading of Chillingworth, who by his example will teach " both perſpicuity and the way of right reaſoning, better " than any book that I know: and therefore will deſerve to " be read upon that account over and over again; not to ſay " any thing of his argument." Sermons, vol. xii. p. 167.

A collection of mr. Locke's pieces by Des Maiseaux, p. 235.

Biſhop Hare has made the following obſervation, in regard to the reading of our author: " Mr. Chillingworth, ſays he, " is certainly a good reaſoner, and may be read with much " advantage: but, I fear, the reading of him by young " divines hath had one great inconvenience. They ſee little " ſhew of reading in him, and from thence are induced to " think, there is no neceſſity of learning to make a good " divine; nay, that if he had been more a ſcholar, he had " been a worſe reaſoner; and therefore not to ſtudy the " ancient writers of the church is one ſtep to the being Chil- " lingworths themſelves. I fear, I ſay, the reading mr. " Chillingworth in their firſt years has had this influence, " to make them think that good parts and good ſenſe would " do without learning, and that learning is rather a prejudice " than an improvement of them. But 'tis a great miſtake " to judge of a man's learning, by the ſhew that is made " of it. Mr. Chillingworth had ſtudied hard, and digeſted " well what he read; and ſo muſt they who hope to write " as well, and be as much eſteemed." The biſhop has another paragraph, relating to mr. Chillingworth, but not quite ſo much in his favour; I ſuppoſe, becauſe the laws of controverſy would not permit it: whereof a main one is, to ſtick at aſſerting nothing, which may help to annoy the enemy. " As to mr. Chillingworth, ſays the biſhop, he is " confeſſedly an excellent writer; but it may, I think, with

Scripture vindicated from the objections of lord biſhop of Bangor, Pref. p. 32.

"great truth be ſaid, that he was much abler at pulling "down than building up; towards which little can be ex- "pected of a man, who is by his own arguments puſhed "ſo home, in the defence he would make of proteſtantiſm, "that he hath nothing left, but to cry out the THE "BIBLE. The Bible, I ſay, the Bible is the religion of "proteſtants; and ſo ſay all the hereticks and ſchiſma- "ticks that ever were." Now what is very remarkable in the preſent caſe, is, that the biſhop did not diſdain to borrow this ſtricture upon mr. Chillingworth, weak and unreaſonable as it was, from Creſſy, a famous convert to the church of Rome: who in a piece publiſhed at Paris in 1647, and intitled, Exomologeſis, or a faithful narration of the occaſions and motives of his converſion, &c. ſays, "The general character given of mr. Chillingworth and "his book is, that he has had better luck in pulling down "buildings, than raiſing new ones; and that he has ma- "naged his ſword much more dextrouſly than his buckler." Thus, we ſee, mr. Chillingworth has been charged by proteſtant divines as well as popiſh, with pulling down old buildings in a better manner, than he could raiſe new ones, only becauſe he pulled down and confuted the infallibility of the church of Rome. To which we may apply the anſwer he gave to mr. Lewgar, who objected the ſame thing to him: "You impute to me, ſays he, that the way I "take is deſtructive only, and that I build nothing. Which "firſt, is not a fault; for the chriſtian religion is not now to "be built: but only I deſire to have the rubbiſh and im- "pertinent lumber taken off, which you have laid upon "it, which hides the glorious ſimplicity of it from them, "who otherwiſe would embrace it."

Ibid. p. 31.

p. 139. 10th edit.

Conference with mr. Lewgar, &c.

This objection puts us in mind of another, that has been made to mr. Chillingworth; which is, that ſeeming inconſtancy of temper and judgement, which from a proteſtant made him to become a papiſt, from a papiſt a proteſtant again, and even afterwards to entertain ſuch ſcruples about his ſecond converſion, as to think it incumbent upon him to re-examine, with ſtrict attention, the principles of proteſtantiſm. And to this alſo he has himſelf given an anſwer, in the following curious paſſage: "I know a man "ſays he, ſpeaking of himſelf, that of a modern proteſtant "turned papiſt, and the day that he did ſo was convicted "in conſcience, that his yeſterday's opinion was an error: "and yet thinks he was no ſchiſmatick for ſo doing, and "deſires to be informed by you, mr. Knott, whether or

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" no he was miſtaken. The ſame man afterwards, upon " better conſideration, became a doubting papiſt, and of a " doubting papiſt a confirmed proteſtant. And yet this man " thinks himſelf no more to blame for all theſe changes, " than a traveller, who uſing all diligence to find the right " way to ſome remote city, where he had never been, as " the party I ſpeak of had never been in heaven, did yet " miſtake it, and after find his error and amend it. Nay " he ſtands upon his juſtification ſo far, as to maintain, " that his alterations, not only to you, but alſo from you, " by God's mercy, were the moſt ſatisfactory actions to " himſelf, that ever he did, and the greateſt victories that " ever he obtained over himſelf, and his affections to thoſe " things, which in this world are moſt precious: as where- " in, for God's ſake, and, as he was verily perſuaded, out of " love to the truth, he went upon a certain expectation of " thoſe inconveniencies, which to ingenuous natures are " of all moſt terrible. So that though there were much " weakneſs in ſome of theſe alterations, yet certainly there " was no wickedneſs. Neither does he yield his weakneſs " altogether without apology, ſeeing his deductions were " rational, and out of ſome principles commonly received " by proteſtants as well as papiſts, and which by his educa- " tion had got poſſeſſion of his underſtanding." Religion of proteſtants, &c. ch. v. ſec. 103.

It may not be amiſs juſt to obſerve, that beſides our author's works already mentioned, there are extant ſome other pieces of his, in the cauſe of religion and loyalty, never yet printed. They are in the library of Lambeth, among the manuſcripts of mr. Henry Wharton, purchaſed by archbiſhop Teniſon.

CHRISTINA, queen of Sweden, and daughter of Guſtavus Adolphus the great, was born upon the 8th of December in the year 1626; and has at leaſt been as famous as her father was before her. She ſucceeded him in the government of the kingdom in the year 1633, and governed it with great wiſdom and prudence till the year 1654; when ſhe reſigned it in favour of her couſin Charles Guſtavus. Some time before her reſignation, Antony Macedo, a jeſuit, was choſen by John IV. king of Portugal, to accompany the ambaſſador he ſent into Sweden to queen Chriſtina; and the jeſuit pleaſed this princeſs ſo highly, that ſhe ſecretly opened to him the deſign ſhe had of changing her religion. She ſent him to Rome, with letters to the general of the jeſuits; in which ſhe deſired, that two of their ſociety might

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be diſpatched to her, Italians by nation, and learned men, who ſhould take another habit, that ſhe might confer with them at more eaſe upon matters of religion. Her requeſt was granted; and two jeſuits were immediately ſent to her, viz. Francis Malines, divinity profeſſor at Turin, and Paul Caſatus, profeſſor of mathematicks at Rome, who eaſily effected what Antony Macedo, the firſt confident of her deſign, had begun. She then retired to Rome; yet upon the death of Charles Guſtavus, which happened in the year 1660, ſhe returned to Sweden, with an intent to reſume the government. But this could not be admitted, becauſe by the laws and conſtitution of the land, Roman catholicks are excluded from the crown; and therefore ſhe confirmed her abdication the ſame year, reſerving only the free exerciſe of the Roman catholick religion for herſelf, domeſticks, and attendants, in caſe ſhe ſhould afterwards return to Sweden. She did not return, but died at Rome upon the 19th of April in the year 1689, aged fifty four.

She was a woman of uncommon parts, and as uncommon learning; for ſhe underſtood ſeveral languages, and was a perfect miſtreſs in the belles lettres. It is ſaid, that ſhe made the Greek tongue only her diverſion at leiſure-hours; and that the reading of this language and others did not keep her from her ſerious ſtudies: ſo ſhe called, among others, Tacitus's hiſtory, ſome pages of which ſhe read conſtantly every day. There is a letter of her's extant to mr. Bayle, which gives us no ſmall idea of her literary character. Bayle had offended her, in his Nouvelles de la republique des lettres for June 1686, by ſome expreſſions which gave occaſion to ſay, that ſhe was not altogether a good catholick; and the making up this important matter drew on a correſpondence between them by letters, in one of which from Chriſtina there is the following paſſage. "But you "ſhall not get off ſo cheap as you imagine. I will en- "join you a penance; which is, that you will henceforth "take the trouble of ſending me all curious books, that "ſhall be publiſhed in Latin, French, Spaniſh, or Italian, "on whatever ſubject or ſcience, provided they are worthy "of being looked into. I do not even except romances "or ſatires; and above all, if there are any books of chy- "miſtry, I deſire you will ſend them to me as ſoon as "poſſible. Do not forget likewiſe to ſend me your journal." As delicate however as her majeſty was upon the ſubject of religion, and as ſincere a convert as ſhe was to the church of Rome, ſhe is ſaid not to have been over rigid in her life

Baillet Vie de des Cartes, tom. ii. p. 305.

Des Maizeaux, Vie de Baile.

life and manners; and it is certain, that books have been written of her intrigues.

CHRISTOPHERSON (JOHN) a learned Engliſh biſhop, was a Lancaſhire man by birth, and educated in St. John's-college Cambridge. He was one of the firſt fellows of Trinity-college after its foundation by king Henry VIII. in the year 1546. Shortly after he became maſter of it; and in the year 1554, was made dean of Norwich. In the reign of Edward VI. he lived abroad in a ſtate of baniſhment, in which, as he tells us in the preface to his tranſlation of Philo Judæus, he was all the while ſupported by his college; but upon queen Mary's ſucceeding to the crown, returned, and was made biſhop of Chicheſter. He is ſaid to have died a little before this queen, and to have been buried in Chriſt church London upon the 28th of December in the year 1558; though Tanner makes it a queſtion, whether he was not buried in Trinity-college chapel in Cambridge, becauſe in his will, which was proved the 9th of February in the year 1562, he leaves his body to be buried on the ſouth ſide of the altar of the ſaid chapel. *Tanner, Godwin, &c.*

He tranſlated Philo Judæus into Latin, and alſo the eccleſiaſtical hiſtories of Euſebius, Socrates, Sozomen, Evagrius, and Theodoret; but his tranſlations are very defective. Valeſius ſays, that in compariſon with Rufinus and Muſculus, who had tranſlated the eccleſiaſtical hiſtorians before him, he may be reckoned a diligent and learned man; but yet that he is far from deſerving the character of a good tranſlator: that his ſtile is impure and full of barbariſms; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the tranſlator; that he has enlarged and retrenched at pleaſure; that he has tranſpoſed the ſenſe oftimes, and has not always preſerved the diſtinction even of chapters. The learned Huetius has paſſed the ſame cenſure on him in his book De interpretatione. Hence it is, that all thoſe, who have followed Chriſtopherſon as their guide in eccleſiaſtical antiquity, and depended implicitly upon his verſions, have often been led to commit great faults; and this has happened not ſeldom to Baronius among others. *Henric. Vales. Præfat. ad Euſeb.*

CHRYSIPPUS, a celebrated ſtoick philoſopher, was born at Soli, a city of Cilicia; and was not Zeno's diſciple, as ſome have ſaid, but the diſciple of Cleanthes, Zeno's ſucceſſor. He had a very acute genius, and wrote a great many books; above ſeven hundred and five, as we are told, *Strabo, lib. xiv.*

ſeveral

ſeveral of which belonged to logick; for he applied himſelf with great care to cultivate and improve that part of philoſophy. Valerius Maximus relates, that he began his thirty-ninth book of logick, when he was fourſcore years old: and Lucian, who ſought out abſurdities for the ſake of laughing at them, could not forbear ridiculing the logical ſubtleties of this philoſopher. The great number of books he compoſed will not appear ſo ſurpriſing, if it be conſidered, that his manner was, to write ſeveral times upon the ſame ſubject; to ſet down whatever came into his head; to take little pains in correcting his works; to crowd them with an infinite number of quotations: add to all theſe circumſtances, that he was very laborious, and lived to a great age. He was a very little man; but the opinion he had of himſelf was not little. He uſed to ſay often to Cleanthes, "ſhew me but the doctrines; that is ſufficient for me, and "all I want; I ſhall find the proofs of them myſelf." A perſon aſked him one day, whom he ſhould chuſe for a tutor to his ſon? "Me, anſwered Chryſippus; for, if I "knew any body more learned than myſelf, I would go and "ſtudy under him." There is another apophthegm of his preſerved, which does him much more honour, than either of theſe; and therefore we hope it is not ſpurious. Being told, that ſome perſons ſpoke ill of him, "it is no matter, ſaid "he, I will live ſo, that they ſhall not be believed."

Lib. viii. c. 7.

In vit. Auctione, & Icaromenippo.

Diog. Laert. in vit.

Tusc.

Prob. Ser. 55.

Academ. quæſt. l. iv. c. 27.

The ſtoicks complained, as Cicero relates, that Chryſippus had collected ſo many arguments, in favour of the ſceptical hypotheſis, that he could not afterwards anſwer them himſelf; and had thus furniſhed Carneades their antagoniſt with weapons againſt them. This has been imputed to his vanity, which tranſported him to ſuch a degree, that he made no ſcruple of ſacrificing the maxims and doctrines of his ſect, for the ſake of diſplaying the ſubtlety of his own private conceits. The glory which he expected, if he could but make men ſay, that he had improved upon Arceſilaus himſelf, and had expreſſed the objections of the academicks in a much ſtronger manner than he, was his only aim. Thus we may ſee writers in all ages, who care not a jot what becomes of reaſon, truth, religion, &c. if they can but gain the reputation of being men, who found out new and untrodden roads, and new methods of attacking and defending. In the mean time, the ſtoicks might more juſtly have complained of him, for maintaining ſeveral doctrines, which might render their ſect odious: for he did not ſcruple to aſſert, that it was lawful for a father

to

to lie with his daughter, a ſon with his mother, a brother with his ſiſter; and that men ought to eat the bodies of the dead. Moſt of the contradictions and abſurd paradoxes, which Plutarch imputes to the ſtoicks, and for which he is very ſevere upon them, are taken from the works of Chryſippus. Plutarch charges him with making God the author of ſin; and no wonder; for his very definition of God, as it is preſerved by Cicero, ſhews, that he did not diſtinguiſh the deity from the univerſe: ſo that, if he reaſoned conſiſtently, he could not but make God the author both of moral and natural evil. He thought the Gods mortal, and even aſſerted, that they would really periſh in the conflagration of the world: and, though he excepted Jupiter, yet he thought him liable to change. He wrote a book concerning the amours of Jupiter and Juno, which abounded with ſo many obſcene paſſages, that it was loudly exclaimed againſt. Diogenes Laertius tells us, that "in his book "concerning the ancient philologers, he feigns very "ſhameful ſtories, relating to Jupiter and Juno; and ſpends "ſix hundred lines in ſpeaking, what none but the moſt "immodeſt men would ſpeak. He relates a ſtory, as they "ſay, which, though he praiſes it as being natural, is yet "ſo impudent, that it becomes common proſtitutes rather "than deities: and indeed it has been omitted by thoſe, "who wrote upon pictures. Why ſhould I relate, ſays "Origen, the abſurd ſtories of the Greeks concerning the "Gods, which are ſhameful both in themſelves, and when "they are allegorized? ſince Chryſippus of Soli, who is "reckoned to have raiſed the reputation of the ſtoick phi-"loſophers very high, by the many books he wrote, ex-"plained a picture at Samos, in which Juno was repreſent-"ed with Jupiter in a very unbecoming poſture."

Plutarch de repugnantiis ſtoicorum. De nat. deor. l. i. c. 15.

Contra Celſum, l. b. iv.

It is therefore eaſy to gueſs, that the ſtoicks had not much reaſon to be pleaſed with his writings: for, as he was a conſiderable man among them,...ſo conſiderable, as to eſtabliſh it into a proverb, that, "if it had not been for Chry-"ſippus, the porch had never been,"...it gave people a pretence to charge the whole body with the errors of ſo illuſtrious a member of it. Accordingly we find, that the celebrated authors among the ſtoicks, ſuch as Seneca, Epictetus, Arrian, though they ſpeak very highly of Chryſippus, yet do it in ſuch a manner, as to let us ſee, that they did not at the bottom cordially eſteem and reverence him. There does not appear to have been any objection brought againſt his morals. It is ſaid, that the only ſervant he kept was an old

old woman; so that we will presume he was chaste. He was also sober and temperate. We have observed already, that he applied himself much to dialecticks; but the progress he made in it did not contribute in the least to improve his stile. Dionysius of Halicarnassus quotes him as an instance to prove, that those authors, who are perfectly well skilled in logick, do not well observe the rules of grammar, concerning the situation of words. "Let it be sufficient, says "that critick, to instance in Chrysippus the stoick. No one "has treated of dialecticks better and with more accuracy "than he; nor is there any man, who has put his words "into a worse situation." This inaccuracy of stile however is not so surprising, as to find this philosopher himself destroying the foundations of that very science, which he had cultivated with so much care. "Believe our friends the "stoicks, says Plutarch, when they assert, that it was not "by chance, but by a divine providence, that nature designing to turn every thing upside down, that relates to "human life, brought forth Chrysippus; no body being "more proper for that design than he. But, as Cato said "of Julius Cæsar, that none before him ever conspired "against the state, when sober and in his senses; so this "man endeavours with the utmost strength and accuracy "to overthrow certainty.... For does not a man overthrow "all kind of demonstration and all certainty, when he "maintains, that such propositions as consist of inconsistent terms, are not false; or, that a syllogism, the premises of which are true, and the inference well drawn, "may yet have its consequence false?... Since therefore "Chrysippus's dialecticks overturn and destroy their own "parts and principles, what other principle can they allow, "but such as may be suspected of error? For who can believe the superstructure to be firm and lasting, when the "very foundations are so loose and unsettled? And what "certainty can there be, when there is such a confusion "and so many doubts?"

De structura verborum, cap. xv.

De com. notit. advers. stoic.

Upon the whole, Chrysippus was an universal scholar; being perfectly acquainted with mythology, with the ancient and modern poets, with history, &c. He wrote upon almost every subject, and even condescended to give rules for the education of children. Quintilian has preserved some of his maxims upon this point. He ordered the nurses to sing a certain kind of songs, and advised them to chuse the most modest. He wished, that, if it were possible, children might be nursed by none but learned women. He would

would have children be three years under the care of their nurſes; and that the nurſes ſhould begin to inſtruct them without waiting till they were older: for he was not of the opinion of thoſe, who thought the age of ſeven years ſoon enough to begin. Some authors relate, that Chryſippus uſed to take hellebore, in order to increaſe the ſtrength of his genius. The manner of his death is differently related. Some affirm, that being in the odæum, a kind of publick theatre at Athens, his diſciples called him away to ſacrifice; and that, thereupon taking a draught of wine, he was immediately ſeized by a vertigo, of which at the end of five days he died. Others report, that he died of exceſſive laughter: that, ſeeing an aſs eat figs, he bid his woman offer it ſome wine, and thereat fell into ſuch extremity of laughter, that it killed him. The former of theſe accounts may be true; the latter is ridiculous. Inſtit. orator. lib. iv.

He died in the hundred and forty third olympiad; and had a monument erected to him among thoſe of the illuſtrious Athenians. His ſtatue was to be ſeen in the Ceramicus; which was a place near Athens, where they, who had been killed in the war, were buried at the expence of the publick. He accepted the freedom of the city of Athens, which neither Zeno nor Cleanthes had done; and is cenſured for it, but without much reaſon, by Plutarch. Diog. ſecr. De repugnant. ſtoic.

CHRYSOLORAS, (EMANUEL) one of thoſe learned men in the fourteenth century, who brought the Greek language and literature into the weſt, was born at Conſtantinople, as is ſuppoſed, about the year 1355. He was a man of conſiderable rank, and deſcended from ſo ancient a family, that his anceſtors are ſaid to have removed with Conſtantine from Rome to Byzantium. He was ſent ambaſſador into Europe by the emperor John Palæologus to ſollicit aſſiſtance againſt the Turks, and was here in England in the reign of our king Richard II. In an epiſtle, which he wrote at Rome to the emperor, containing a compariſon of ancient and modern Rome, he ſays, that he was two years before at London with his retinue. When he had finiſhed this embaſſy in ſomewhat more than three years, he returned to Conſtantinople; but afterwards, whether through fear of the Turks, or for the ſake of propagating the Greek learning, left it again, and came back into Italy. This he is ſuppoſed to have done about the year 1391. He taught Greek at Florence three years, and had the celebrated Leonard Aretin for his ſcholar. From Hody de Græcis illuſtribus, &c. p. 12. &c.

Florence he went to Milan, at the command of his emperor, who was come into Italy, and reſided in that city; and while he was here, Galeatius, the duke of Milan, prevailed with him to accept the Greek profeſſorſhip in the univerſity of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed. Between the years 1406 and 1409, he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his ſcholar, but was then ſecretary to pope Gregory XII. In the year 1413, he was ſent into Germany by pope Martin V. embaſſador to the emperor Sigiſmund, along with cardinal Zarabella, in order to fix upon a place for holding a general council; and Chryſoloras and the cardinal fixed upon Conſtance. Afterwards he returned to his own emperor at Conſtantinople, by whom he was ſent embaſſador with others to the council of Conſtance; but a few days after the opening of the council, he died. His death happened upon the 15th of April in the year 1415. He was buried at Conſtance; and a handſome monument was erected over him, with this inſcription upon it by his ſcholar Poggius.

Hic eſt Emanuel ſitus,
Sermonis decus Attici:
Qui dum quærere opem patriæ
Afflictæ ſtuderet, huc iit.
Res belle cecidit tuis
Votis, Italia; hic tibi
Linguæ reſtituit decus
Atticæ ante reconditæ.
Res belle cecidit tuis
Votis, Emanuel; ſolo
Conſecutus in Italo
Æternum decus es, tibi
Quale Græcia non dedit,
Bello perdita Græcia.

CHRYSOSTOM (JOHN) ſo called from his eloquence, was born at Antioch of a noble family about the year 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthuſa. He was deſigned at firſt for the bar; and was ſent to learn rhetorick under Libanius, who was a very eminent man in his profeſſion. But he ſoon quitted all thoughts of this, and

and betook himſelf to the ſtudy of the Chriſtian religion. He put himſelf firſt under the management of Meletius of Antioch, in whoſe houſe he lodged for three years, and from whom he learnt the rudiments of chriſtianity; and then applied to Carterius and Diodorus, who taught him the literal way of expounding the ſcriptures. He was afterwards baptized by Meletius, and ordained by that biſhop to be a reader in the church of Antioch. While he was yet young, he formed a reſolution of entering upon a monaſtick life, which, in ſpite of all remonſtrances from his mother he purſued. For, about the year 374, he betook himſelf to the neighbouring mountains, where he lived four years with an antient hermit; then he retired to a more ſecret part of the deſert, and ſhut himſelf up in a cave, in which miſerable ſituation he ſpent two whole years more: till at length, worn out almoſt by continual watchings, faſtings, and other ſeverities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in the year 381, and now began to compoſe and publiſh many of his pieces, ſuch as thoſe De ſacerdotio, de providentia ad ſtagyrium monachum, and ſome others, adverſus Judæos, Gentiles, &c. Five years after he was ordained a prieſt by Flavian, which office he adorned ſo very highly, and acquitted himſelf in with ſo much reputation and credit, that upon the death of Nectarius biſhop of Conſtantinople, which happened in the year 397, he was unanimouſly pitched upon to fill that ſee. The emperor Arcadius however was obliged to employ all his authority, and even to uſe ſome ſtratagem, before he could ſeduce Chryſoſtom from the place of his nativity Antioch, where he was held in ſo much admiration and eſteem. He ſent in the mean time a mandate to Theophilus biſhop of Alexandria, to come and conſecrate Chryſoſtom biſhop of Conſtantinople; which was done in the year 398, notwithſtanding the ſecret and envious attempts of Theophilus to prevent it. But Chryſoſtom was no ſooner at the head of the church of Conſtantinople, than that fiery zeal and ardor, for which he was afterwards famous, began to be very troubleſome. There is no doubt, that he acted upon principle, and therefore he has a right to be deemed an honeſt man: but he was ſtiff and inflexible in his manners; obſtinate in not conforming to the ways of the world, even in cuſtoms which were univerſally thought innocent; and reſolutely bent upon making, if poſſible, a general reformation of manners. With this diſpoſition he fell firſt

upon the clergy, as the propereſt order to begin with; and next attacked the laity, but eſpecially the courtiers, whom he ſoon made his enemies. Nor was his zeal confined altogether within the precincts of Conſtantinople; it extended to foreign parts, as appears from his cauſing to be demoliſhed the temples of ſome falſe gods, yet ſtanding in Phœnicia.

In the year 400, he went into Aſia, at the requeſt of the clergy of Epheſus; and ſettled ſome diſorders, which had been occaſioned in that church, by the turbulent and unquiet ſpirit of its managers. But while he was here, a cabal, it ſeems, was plotting againſt him at home. For Severian biſhop of Gabala, to whom Chryſoſtom had committed the care of his church in his abſence, had taken great pains to inſinuate himſelf into the favour of the nobility and people, at Chryſoſtom's expence and to his diſadvantage. He had even formed a confederacy againſt him with his old adverſary, Theophilus of Alexandria; to which confederacy the empreſs Eudoxia had made herſelf a party, for the ſake of revenging ſome liberties, which Chryſoſtom had taken in reproving her. By her intrigues and management chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring Chryſoſtom to a trial, and have him depoſed from his biſhopriek. Theophilus, who wanted nothing but an opportunity to ruin Chryſoſtom, came immediately to Conſtantinople, and brought ſeveral Egyptian biſhops with him. Thoſe of Aſia alſo, whom Chryſoſtom had depoſed for the tumults they raiſed at Epheſus, appeared upon this occaſion at Conſtantinople againſt him. Theophilus now arrived; but, inſtead of taking up his quarters with his brother Chryſoſtom as was uſual, he had apartments allotted him in the empreſs's palace. Here he called a council, and appointed judges; but Chryſoſtom excepted againſt the judges, and refuſed to appear before the council: declaring that he was not accountable to ſtrangers for any ſuppoſed miſdemeanor, but only to the biſhops of his own and the neighbouring provinces. Theophilus nevertheleſs held a ſynod of biſhops, where he ſummoned Chryſoſtom to appear, to anſwer to twenty nine articles of accuſation, which had there been preferred againſt him. But Chryſoſtom ſent three biſhops and two prieſts to acquaint Theophilus and his ſynod, that though he was very ready to ſubmit himſelf to the judgment of thoſe, who ſhould be regularly aſſembled, and have a legal right to judge him, yet he abſolutely refuſed to be judged by him

and

and his ſynod. This refuſal he perſiſted in four ſeveral times; upon which they depoſed him.

This happened about the beginning of the year 403. The news of Chryſoſtom's depoſition was no ſooner ſpread about Conſtantinople, than all the city was in an uproar. The emperor had ordered him to be baniſhed: the people were determined to keep him from it by force. In three days however, to prevent any further diſturbance, he ſurrendered himſelf to thoſe, who had orders to ſeize him, and was conducted by them to a ſmall town in Bythinia, which was appointed for the reſidence of his baniſhment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled: they even threatened him: and Eudoxia was ſo frightened with the tumult, that ſhe herſelf ſollicited for it. He was immediately recalled, and now all his troubles ſeemed to be at an end: but, alas! new troubles were coming on, new ſtorms were riſing againſt him. The empreſs, about the latter end of this year, had erected a ſtatue near the church; and the people, to do honour to her, had celebrated the publick games before it. This Chryſoſtom thought indecent; and the fire of his zeal, far from being extinguiſhed by his late misfortunes, urged him to preach againſt thoſe who were concerned in it. His diſcourſe provoked the empreſs, who ſtill retained her old enmity to him; and made her reſolve once more to have him depoſed from his biſhoprick. Some ſay, that the ſaint irritated her highneſs not a little, as ſoon as he was appriſed of her machinations againſt him, by beginning one of his ſermons with theſe remarkable words: "Behold the furious Herodias, inſiſting to have the head of "John Baptiſt in a charger." Be this as it will, a ſynod of biſhops was immediately aſſembled, who made very ſhort work of depoſing Chryſoſtom; ſince, as they alledged, he ſtood already depoſed by virtue of the former ſentence given againſt him; which, they ſaid, had never been reverſed, nor himſelf re-eſtabliſhed in his ſee, in that legal and orderly manner which the canons required. In conſequence of that judgment therefore, the emperor forbad him to enter the church any more, and ordered him to be baniſhed. His followers and adherents were now inſulted and perſecuted by the ſoldiery, and ſtigmatiſed particularly by the nickname of Johannites. He had, it is true, a ſtrong party among the people, who loved and admired him to the laſt degree, and would now have even armed themſelves in his defence: but he choſe rather to ſpend the remainder of his

days in baniſhment, than be the unhappy cauſe of a civil war to his country; and therefore ſurrendered himſelf a ſecond time to thoſe, who were to have the care of him.

He ſet out on the 20th of June in the year 404, under a guard of ſoldiers to Nicca; where he did not make any long ſtay, but purſued his journey to Cucuſus, the deſtined place of his baniſhment, at which he arrived in the month of September. It is remarkable, that on the very day that Chryſoſtom left Conſtantinople, the great church was ſet on fire, and burnt, together with the palace, which almoſt adjoined to it, entirely to the ground. The ſame year there fell hail-ſtones of an extraordinary ſize, that did conſiderable damage to the town: which calamity was alſo followed by the death of the empreſs Eudoxia. All theſe accidents were conſidered by the partizans of Chryſoſtom, as ſo many judgments from heaven upon the place; to avenge, as they never fail to fancy in ſuch caſes, the injurious treatment it had ſhewn to the ſaint. Very abſurdly ſure, if not very impiouſly: as if the reaſon of ſuch events were not eaſily to be explained by natural cauſes; or, as if the high Majeſty of heaven was concerned, upon every ſlight and frivolous occaſion, to interpoſe itſelf in our petty ſquabbles here below.

Cucuſus was a city of Armenia, whoſe ſituation was remarkably barren, unpleaſant, wild, and inhoſpitable: ſo that Chryſoſtom was obliged to change his place of reſidence frequently, on account of the incurſions, which were made by the barbarous nations around it. He did not however neglect his epiſcopal functions; but ſent forth prieſts and monks to preach the goſpel to the Goths and Perſians, and to take care of the churches of Armenia and Phœnicia. But his enemies, not yet ſatiated with revenge, did not ſuffer him to remain long even in this ſituation, wretched as it was: but prevailed with the emperor to have him ſent to Pityus, a moſt deſert region of Pontus, which is upon the borders of the Euxine ſea. But the fatigue of travelling, and the hard uſage he met with from the ſoldiers, who were conducting him thither, had ſuch an effect on him, that he was ſeized with a violent fever, and died in a few hours. His death happened in the year 417, and was revealed to him, as ſome writers would perſuade us, a little before in a dream. Afterwards the weſtern and eaſtern churches were divided about him: the former holding him in great veneration, while the latter conſidered him as a biſhop excommunicated. But the death of Arcadius happening about five months after, the eaſtern churches grew ſoftened by degrees, and more

and

and more inclined to do juſtice to his memory: and it is certain, that about thirty years after, his bones were removed to Conſtantinople, and depoſited in the temple of the holy apoſtles, with all the pomp and ſolemnity imaginable. The works of this father are very voluminous, and have been collected in ſeveral editions: the beſt of which is that publiſhed at Paris, under the care and inſpection of Bernard Montfaucon, a Benedictine monk, in the year 1718.

CHUBB (THOMAS) was born at Eaſt-Harnham, a ſmall village near Saliſbury, on Michaelmas day in the year 1679. His father, a maltſter, dying when he was very young, and the widow having three more children to maintain by her labour, he received no other education, than being inſtructed to read, and write an ordinary hand. At fifteen years of age, he was put apprentice to a glover in Saliſbury; and when his apprenticeſhip was expired, continued for a time to ſerve his maſter in the capacity of a journeyman. But glove-making being prejudicial to his eyes, which it ſeems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and ſharer with him in his own buſineſs: and thus in his younger days, obtained an honeſt livelihood by his labour. In the mean time being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leiſure to acquire ſuch knowledge, as could be acquired from Engliſh books; for Latin, Greek, or any of the learned languages he always remained a ſtranger to. Hence he became tolerably verſed in mathematicks, geography, and many other branches of ſcience.

But divinity above all was his favourite ſtudy; and it is ſaid, that a little ſociety was formed at Saliſbury, under the management and direction of mr. Chubb, for the ſake of debating upon religious ſubjects. Here the ſcriptures are reported to have been read under the guidance of ſome commentator; and every man delivered his ſentiments upon all points freely, and without reſerve. About this time the controverſy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological aſſembly, mr. Chubb, at the requeſt of the members, drew up and arranged his ſentiments about it, in a kind of diſſertation: which, after it had undergone ſome correction, appeared to the world under the title of The ſupremacy of the Father aſſerted, &c. A production of a literary nature from one of a mean and illiberal education will always create wonder; and more eſpecially, when it is ac-

companied with any degree of ſucceſs. This piece of mr. Chubb ſhewed great talents in reaſoning, as well as great perſpicuity and correctneſs in writing; ſo that he began to be conſidered, and indeed very deſervedly, as one much above the ordinary ſize of men. Hence mr. Pope, in a letter to his friend Gay, was led to aſk him, if he had "ſeen or converſed with mr. Chubb, who is a wonder-"ful phænomenon of Wiltſhire?" and ſays, in relation to a quarto volume of tracts, which were printed afterwards, that he had "read through his whole volume with admira-"tion of the writer, though not always with approbation "of his doctrine."

He had no ſooner commenced author, than his name was ſpread far and wide; and his ſucceſs in this new capacity procured him ſomething more ſolid than fame. It introduced him to the perſonal knowledge of ſeveral gentlemen of eminence and letters; by whoſe generoſity and kindneſs he was, as it is preſumed, originally enabled to live, in ſome ſort, independent of labour. The late ſir Joſeph Jekyl, maſter of the rolls, took him into his family, and uſed, at his hours of retirement, to refreſh himſelf from the fatigues of buſineſs with his converſation. Mr. Chubb was indeed pretty generally careſſed; for no body ſuſpected as yet, to what prodigious lengths he would ſuffer his reaſoning faculty to carry him. He did not continue many years with ſir Joſeph Jekyl, though it is ſaid he was tempted to it by the offer of a genteel allowance: but fond of contemplation, retired to his friends at Saliſbury, where he ſpent his days in reading and writing. We are told however, that, though he lived quite free from labour, yet he always took a pleaſure in aſſiſting at the trade, which, by the death of his partner, had devolved on a nephew, and was to the laſt period of his life a coadjutor in it. He died, as he had lived, a ſingle man, at Saliſbury in the ſixty eighth year of his age.

He left behind him two volumes of poſthumous works, which he calls a Farewell to his readers, from which we may fairly form this judgment of his opinions: "that he "had little or no belief of revelation; that indeed he "plainly rejects the Jewiſh revelation, and conſequently the "chriſtian, which is founded upon it; that he diſclaims a "future judgment, and is very uncertain as to any future "ſtate of exiſtence; that a particular providence is not de-"ducible from the phænomena of the world, and therefore "that prayer cannot be proved a duty;" &c. &c. As licentious however as he may ſeem to have been in his way of thinking,

thinking he never was cenſured as licentious in his actions; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life and converſation. There was publiſhed indeed a pamphlet, ſoon after his death, under the title of Memoirs of mr. Thomas Chubb, which endeavours to fix upon him a very black and unnatural crime, but the author has behaved himſelf ſo outrageouſly, and written with ſuch intemperance and fury, that we think it unfair to give credit to ſo ſcandalous an inſinuation, upon the ſtrength of his ſingle teſtimony; eſpecially when mr. Chubb's whole life and converſation plainly contradict it. But let us produce a ſpecimen of his zeal. After this memorialiſt has denied mr. Chubb the common forms of burial, which yet it ſeems neceſſary all ſhould be allowed, if it be only to preſerve decorum in ſociety, he would humbly propoſe, he ſays, a new ſcheme to the publick: namely, "that whenever any enormous overgrown heretick, ſuch as "Chubb, ſhould make his exit, inſtead of paying him funeral "obſequies, notice ſhould immediately be given to the high-"ſheriff, who ſhould be obliged to attend with the poſſe "comitatûs, on ſo extraordinary an occaſion, and autho-"rized to demand the body of the criminal, and conduct "it to a ſham execution, with all the marks of infamy and "deteſtation: viz. he ſhould be drawn on a ſledge, like a "traitor, with a halter about his neck, by which he ſhould "be hanged the uſual time. From thence, when cut "down, he ſhould be carried back to the market place, "where a ſcaffold ſhould be erected for that purpoſe, on "which the executioner having made the neceſſary appara-"tus, ſhould, in the ſight of all the people, firſt cut out his "heart, that had contrived ſuch horrid blaſphemies; next "pluck out the tongue by the roots, that had uttered them; "and then lop off the right hand, that had publiſhed them. "The body thus mutilated ſhould be taken down from "thence, and faſtened to a ſtake hard by, with all his he-"retical writings called in, and gathered round him into "one pile; which, together with ſome other combuſtibles, "ſhould be kindled into a blaze, into which the heart, "tongue, and hand ſhould be caſt, there to continue, till "the whole was conſumed and reduced to aſhes, which "ſhould be thrown into the air with all contumely and con-"tempt, as unworthy of any reſt or repoſitory." I have been p. 17.
at the pains to tranſcribe the propoſal of this memoir-writer, becauſe it is curious, and ſerves to ſhew, how eaſily the moſt malignant paſſions may be gratified under the maſk of piety; and to convince us, that we may poſſibly never be leſs religious, than

when we fancy ourſelves moſt ſo. May not a man, who diſapproves and rejects mr. Chubb's principles as firmly as this writer, venture to tell him, that he knows not what ſpirit he is of, and that his zeal has eaten up his charity? does he think, that this method of putting a ſtop to hereſy, (for he calls Chubb nothing more than an heretick) nay, I may ſay, to infidelity, can ever be lawful, or even expedient? nevertheleſs he has adviſed us to read Chubb's piece upon the Supremacy, and four of his diſſertations: which would certainly aſtoniſh the reader, if I was not to tell him, that "it was only for the ſake of a moſt excellent anſwer, written by mr. Julius Bate of Deptford."

CHUDLEIGH (Lady MARY) a very philoſophick and poetick lady, was born in the year 1656, and was the daughter of Richard Lee of Winſloder in the county of Devon, eſq; She was married to ſir George Chudleigh, bart. by whom ſhe had ſeveral children; among the reſt Eliza Maria, who dying in the bloom of life, cauſed her mother to pour out her grief in a poem intitled, A dialogue between Lucinda and Mariſſa. She wrote another poem called, The ladies defence, occaſioned by an angry ſermon preached againſt the fair ſex. Theſe, with many others, were collected into a volume, and printed a third time in the year 1722. She publiſhed alſo a volume of eſſays upon various ſubjects in verſe and proſe in 1710, which have been much admired for a delicacy of ſtile. Theſe were dedicated to her royal highneſs the princeſs Sophia, electreſs and ducheſs dowager of Brunſwick; on which occaſion that princeſs then, in her eightieth year, honoured her with a very polite epiſtle in French, which ſhall here be tranſlated into Engliſh.

"Lady Chudleigh, Hanover, June 25, 1710.

"You have done me a very great pleaſure in letting me "know by your agreeable book, that there is ſuch a one as "you in England, who has ſo improved herſelf, that "ſhe can communicate her ſentiments in a fine manner "to the world. As for me I do not pretend to deſerve the "commendations you give me, but by the eſteem which I "have of your merit and good ſenſe; which will always in-"duce me perfectly to regard you, and to be upon all occaſions,

To Lady Chudleigh, in London.

"Your affectionate friend
"to ſerve you,
"SOPHIA, Electreſs."

This

This lady is ſaid to have written ſeveral other things, as tragedies, operas, maſques, &c. which, though not printed, are preſerved in her family. She died in 1710, in the 55th year of her age. She was a lady of great virtue as well as underſtanding, and made the latter ſubſervient to the former. She had an education, in which literature ſeemed but little regarded, being taught no other than her native language; but her fondneſs for books, great application, and uncommon abilities, enabled her to make a conſiderable figure among the literati of her time. But though ſhe was perfectly in love with the charms of poetry, yet ſhe dedicated ſome part of her time to the ſeverer ſtudies of philoſophy. This appears from her excellent eſſays upon knowledge, pride, humility, life, death, fear, grief, riches, ſelf-love, juſtice, anger, calumny, friendſhip, love, avarice, ſolitude, in which (to ſay nothing of her manner of writing, which is pure and elegant) ſhe diſcovers an uncommon degree of piety and knowledge, and a noble contempt of thoſe vanities, which the generality of her ſex ſo much regard, and ſo eagerly purſue.

CHURCHILL (Sir WINSTON) a diſtinguiſhed Engliſh gentleman, ſon of John Churchill, eſq; of Minthorn in Dorſetſhire, by Sarah, daughter and coheireſs of ſir Henry Winſton of Standiſton in Glouceſterſhire, was deſcended from a very ancient family, and born at Wooton Glanvile in Dorſetſhire, as ſome ſay, but according to Anthony Wood at London, in the year 1620. He was ſent to St. John's college in Oxford, when he was ſcarce ſixteen years of age, where he made an uncommon progreſs in his ſtudies; but on account of the civil commotions, which aroſe ſoon after, was obliged to leave the univerſity, before he had taken a degree. He engaged on the ſide of the king, for which he ſuffered ſeverely in his fortunes; and having married a daughter of ſir John Drake of Aſhe in Devonſhire, was forced to ſeek refuge in that gentleman's houſe, where many of his children were born. At the reſtoration he returned to his ſeat at Minthorn in Dorſetſhire, and was elected a burgeſs for Weymouth in the parliament, which met upon the 8th of May 1661. In the latter end of the year 1663, king Charles II. conferred on him the honour of knighthood; and ſoon after the foundation of the royal ſociety, he was, for his known love of letters and converſation with learned men, elected a member of it. In the year 1664, he was appointed one of the commiſſioners of the court

Athenæ Oxon.

Sprat's hiſt. of the royal ſociety.

court of claims in Ireland; and upon his return from thence, was conſtituted one of the clerks comptrollers of the green cloth. Notwithſtanding his engagements in publick offices, he found time to draw up a kind of political eſſay upon the hiſtory of England, which was publiſhed in folio at London, in the year 1675, under this title, Divi Britannici; being a remark upon the lives of all the kings of this iſle, from the year of the world 2855, unto the year of grace 1660. It is dedicated to king Charles II; and in the dedication the author takes notice, that having ſerved his majeſty's father, as long as he could with his ſword, he ſpent a great part of thoſe leiſure hours, which were forced upon him by his misfortunes, in defending that prince's cauſe, and indeed the cauſe of monarchy itſelf, with his pen: and he frankly owns, that he conſidered his work as the funeral oration of that deceaſed government, or rather, as his title ſpeaks it, the apotheoſes of departed kings. We are told by mr. Anthony Wood, that there were ſome paſſages in this work about the king's power of raiſing money without parliament, which gave ſuch offence to the members then ſitting, that the author had them canceled, and the book reprinted. Mr. Wood has cenſured alſo this work very ſeverely. "In the ſaid book, ſays he, which "is very thin and trite, are the arms of all the kings "of England, which made it ſell among novices, rather "than from the matter therein." Nicholſon ſpeaks alſo very ſlightly of ſir Winſton's performance, and repreſents it as "only giving the reader a diverting view of the arms and "exploits of our kings down to the reſtoration in 1660." But although little regard is paid to this work now, yet much reading and learning are ſhewn in it; nor can we conceive it to be altogether without its uſe. The dates are generally very exact, the facts are well ſupported by authorities, and there are an abundance of curious and judicious obſervations to be found in it; ſo that if the reader can but excuſe that flaming and almoſt enthuſiaſtick zeal for monarchy, which runs throughout it, he may juſtly ſuffer himſelf to think leſs meanly of it.

Athenæ Oxon.

English hiſtorical library, p. 74.

After the diſſolution of the parliament in the year 1678; he was diſmiſſed from the poſt of clerk of the green cloth, much againſt his maſter's will, who reſtored him again, and continued him in it, during the reſt of his reign. He remained in his office, and enjoyed the ſame, if not a greater, degree of favour from court, during the ſhort reign of James II; and having had the pleaſure of ſeeing his eldeſt ſon raiſed to the peerage, he

he departed this life upon the 26th of March, 1688. Beſides three ſons and as many daughters, who died in their infancy, ſir Winſton had ſeveral ſons and daughters, who lived to grow up. The eldeſt of his ſons, that lived to man's eſtate, was John Churchill, afterwards duke of Marlborough, of whom we ſhall ſpeak largely in the next article. Arabella Churchill the eldeſt of ſir Winſton's children, born in March 1648, was maid of honour to the ducheſs of York, and miſtreſs to the duke, afterwards king James II. by whom ſhe had two ſons and two daughters. The eldeſt, James Fitz-James, was created by his father duke of Berwick: he was alſo knight of the garter and of the golden fleece, marſhal of France, and grandee of Spain of the firſt claſs. He was reputed one of the greateſt officers in his time; and being generaliſſimo of the armies of France, fell by a cannon ſhot at the ſiege of Philipſburg in the year 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the French gallies, was born in 1673, and died in 1702. Henrietta, born in 1670, married ſir Henry Waldgrave of Cheuton, and died in 1730. The youngeſt daughter was a nun: but afterwards married colonel Godfrey, by whom ſhe had two daughters.

CHURCHILL (JOHN) duke of Marlborough, and prince of the Holy Roman empire, was eldeſt ſon of ſir Winſton Churchill, and born at Aſhe in Devonſhire on Midſummer-day in the year 1650. A clergyman in the neighbourhood inſtructed him in the firſt principles of literature; but his father having other views, than what a learned education afforded, carried him very early to court, where he was particularly favoured by James duke of York, when he was no more than twelve years of age. He had a pair of colours given him in the guards, during the firſt Dutch war, about the year 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and beſieged by the Moors, where he reſided for ſome time, and cultivated attentively the ſcience of arms. Upon his return to England, he attended conſtantly at court, and was greatly reſpected by both the king and the duke. In the year 1672, the duke of Monmouth commanding a body of Engliſh auxiliaries in the ſervice of France, mr. Churchill attended him, and was ſoon after made a captain of grenadiers in his grace's own regiment. He had a ſhare in all the actions of that famous campaign againſt the Dutch; and at the ſiege of Nimeguen, diſtinguiſhed himſelf ſo much, that he

See the preceding article, and Lediard's life of the duke of Marlborough, vol. i. p. 17. 1743. edit.

he was particularly taken notice of by the celebrated marſhal Turenne, who beſtowed on him the name of the handſome Engliſhman. He ſhone out alſo with ſo much eclat at the reduction of Maeſtricht, that the French king thanked him for his behaviour at the head of the line, and aſſured him, that he would acquaint his ſoyereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father, how much he had been indebted to the bravery of captain Churchill.

Collins's peerage, vol. i. p. 194.

The laurels he brought from France were ſure to gain him preferment at home: accordingly the king made him a lieutenant colonel, and the duke made him gentleman of his bed-chamber, and ſoon after maſter of the robes. The ſecond Dutch war being over, colonel Churchill was again obliged to paſs his days at court, where he behaved with great prudence and circumſpection in the troubleſome times that enſued. In the beginning of the year 1679, when the duke of York was conſtrained to retire from England into the Low-countries, colonel Churchill attended him; as he did through all his peregrinations, till he was ſuffered to reſide again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a conſort, he made his addreſſes to mrs. Sarah Jennings, who waited on the lady Anne, afterwards queen of Great Britain. This young lady, then about twenty one years of age, and univerſally admired both for her perſon and wit, he married in the year 1681, and thereby ſtrengthened the intereſt he had already at court. In the ſpring of the year 1682, the duke of York returned to London; and having obtained leave to quit Scotland, reſolved to fetch his family from thence by ſea. For this purpoſe he embarked on the 2d of May, but unluckily ran upon the Lemon Oar; a dangerous ſand, that lies about ſixteen leagues from the mouth of the Humber, where his ſhip was loſt with ſome men of quality, and upwards of one hundred and twenty perſons on board her. He was particularly careful of colonel Churchill's ſafety, and took him into the boat, in which himſelf eſcaped. The firſt uſe made by his royal highneſs of his intereſt, after he returned to court, was to obtain a title for his favourite; who by letters patent, bearing date December the 1ſt 1682, was created baron of Eymouth in Scotland, and alſo appointed colonel of the third troop of guards. He was continued in all his poſts upon the coming of James II. to the crown, who ſent him alſo his ambaſſador to France to notify his acceſſion.

Ledlard, &c. p. 29.

ceſſion. On his return he aſſiſted at the coronation, on the 23d of April 1685; and in May following, was created a peer of England, by the title of baron Churchill of Sandridge in the county of Hertford.

In June, lord Churchill being then lieutenant general of his majeſty's forces, was ordered into the weſt to ſuppreſs the duke of Monmouth's rebellion; which he did in a month's time, with an inconſiderable body of horſe, and took the duke himſelf priſoner. He was extremely well received by the king, at his return from this victory; but ſoon diſcerned, as it is ſaid, the bad effects it produced, by confirming the king in an opinion, that, by virtue of a ſtanding army, the religion and government of England might eaſily be changed. How far lord Churchill concurred with, or oppoſed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in adviſing or executing the violent proceedings of that unhappy reign: on the contrary, biſhop Burnet tells us, that "he very prudently "declined meddling much in buſineſs, ſpoke little except "when his advice was aſked, and then always recommend-"ed moderate meaſures." It is ſaid, he declared very early to lord Galway, that if his maſter attempted to overturn the eſtabliſhed religion, he would leave him; and that he ſigned the memorial tranſmitted to the prince and princeſs of Orange, by which they were invited to reſcue this nation from popery and ſlavery. Be this as it will, it is certain that he remained with, and was entruſted by the king, after the prince of Orange was landed on November the 5th 1688. He attended king James, when he marched with his forces to oppoſe the prince, and had the command of five thouſand men; yet the earl of Feverſham, ſuſpecting his inclinations, adviſed the king to ſeize him. The king's affection to him was ſo great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any poſt, or carrying off any troops. Whoever conſiders the great obligations lord Churchill lay under to king James, muſt naturally conclude, that he could not take the reſolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the caſe, appears very plainly from the following letter, which he left for the king, to ſhew the reaſons of his conduct, and to expreſs his grief for the ſtep he was obliged to take. Lediard, &c. P. 50.

"Sir,

" Sir, ſince men are ſeldom ſuſpected of ſincerity, when " they act contrary to their intereſts; and though my du- " tiful behaviour to your majeſty in the worſt of times, " for which I acknowledge my poor ſervices much overpaid, " may not be ſufficient to incline you to a charitable in- " terpretation of my actions: yet I hope the great advan- " tage I enjoy under your majeſty, which I can never ex- " pect in any other change of government, may reaſonably " convince your majeſty and the world, that I am acted by " an higher principle, when I offered that violence to my " inclination and intereſt, as to deſert your majeſty at a " time, when your affairs ſeem to challenge the ſtricteſt " obedience from all your ſubjects; much more from one, " who lies under the greateſt obligations imaginable to " your majeſty. This, ſir, could proceed from nothing, " but the inviolable dictates of my conſcience, and a ne- " ceſſary concern for my religion, which no good man can " oppoſe, and with which I am inſtructed nothing ought " to come in competition. Heaven knows, with what " partiality my dutiful opinion of your majeſty has hither- " to repreſented thoſe unhappy deſigns, which inconſide- " rate and ſelf-intereſted men have framed againſt your ma- " jeſty's true intereſt and the proteſtant religion: but as I " can no longer join with ſuch, to give a pretence by con- " queſt to bring them to effect, ſo I will always with the ha- " zard of my life and fortune, ſo much your majeſty's " due, endeavour to preſerve your royal perſon and lawful " right with all the tender concern and dutiful reſpect, that " becomes your majeſty's &c."

Compleat hiſt. of England, vol. iii. p. 407.

Lord Churchill was graciouſly received by the prince of Orange; and it is ſuppoſed to have been in conſequence of his lordſhip's ſollicitation, that prince George of Denmark took the ſame ſtep, as his conſort the princeſs Anne did alſo ſoon after, by the advice of lady Churchill. He was entruſted in that critical conjuncture by the prince of Orange, firſt to re-aſſemble his troop of guards at London, and afterwards to reduce ſome lately raiſed regiments, and to new-model the army, for which purpoſe he was inveſted with the rank and title of lieutenant-general. The prince and princeſs of Orange being declared king and queen of England upon the 6th of February 1689, lord Churchill was on the 14th ſworn of their privy council, and one of the gentlemen of the bedchamber to the king; and on the 9th of April following, was raiſed to the dignity of earl of Marlborough in the county of Wilts. He aſſiſted at

Collins's peerage, vol. i. p. 195.

the

the coronation of their majeſties, and was ſoon after made commander in chief of the Engliſh forces ſent over to Holland. He preſided at the battle of Walcourt, which was fought upon the 15th of April 1689, and gave ſuch extraordinary proofs of his ſkill, that prince Waldeck, ſpeaking in his commendation to king William, declared, that "he "ſaw more into the art of war in a day, than ſome gene- "rals in many years." It is to be obſerved, that king William commanded this year in Ireland, which was the reaſon of the earl of Marlborough's being at the head of the Engliſh troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great ſervices for king William in Ireland, by reducing Cork and ſome other places of much importance, in all which he ſhewed ſuch uncommon abilities, that on his firſt appearance at court after his return, the king was pleaſed to ſay, that "he knew no "man ſo fit for a general, who had ſeen ſo few campaigns." All theſe ſervices notwithſtanding did not hinder his being diſgraced in a very ſudden manner: for being in waiting at court as lord of the bedchamber, and having introduced to his majeſty lord George Hamilton, he was ſoon followed to his own houſe by the ſame lord, with this ſhort and ſurpriſing meſſage, "That the king had no farther occa- "ſion for his ſervices;" the more ſurpriſing, as his majeſty juſt before had not diſcovered the leaſt coldneſs or diſpleaſure towards him. The cauſe of this diſgrace is not even at preſent known; but only ſuſpected to have proceeded from his too cloſe attachment to the intereſt of the princeſs Anne. This ſtrange and unexpected blow was followed by one much ſtranger, for ſoon after he was committed to the Tower for high treaſon; but was releaſed, and acquitted upon the whole being diſcovered to be nothing more than the effects of a vile conſpiracy againſt him.

Life of king William, vol. iii. p. 246.

Compleat hiſt. of England, vol. iii. p. 572.

Lediard, &c. vol. i. p. 75.

After queen Mary's death, when the intereſts of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council; and upon the 19th of June 1698, appointed him governor to the duke of Glouceſter, with this extraordinary compliment, "My lord, make him but what you are, and "my nephew will be all I wiſh to ſee him." His lordſhip continued in favour to the time of the king's death, as appears from his having been three times appointed one of the lords juſtices during his abſence; namely, July 16 1698, May 31 1699, and June 27 1700. As ſoon as if

Ibid. p. 82.

Compleat hiſt. of England, vol. iii. p. 755.

was diſcerned, that the death of Charles II. of Spain would become the occaſion of another general war, the king ſent a body of troops over to Holland, and made lord Marlborough commander in chief of them. He appointed him alſo ambaſſador extraordinary and miniſter plenipotentiary to their high mightineſſes, upon which he went immediately over to Holland. The king following, and taking a view of the forces, dined with the earl of Marlborough at his quarters on the 30th of September 1700; and this was one of the laſt marks of honour and favour he received from king William, who died on the 8th of March following, unleſs we reckon his recommendation of his lordſhip to the princeſs of Denmark, a little before his death, as the propereſt perſon to be truſted with the command of the army, which was to protect the liberty of Europe. About a week after the king's death, he was elected knight of the moſt noble order of the garter, and ſoon after declared captain-general of all her majeſty's forces in England and abroad; upon which he was immediately ſent over to the Hague with the ſame character, that he had the year before. His ſtay in Holland was very ſhort; only juſt long enough, to give the ſtates general the neceſſary aſſurances of his miſtreſs's ſincere intention to purſue the plan, that had formerly been ſettled. The ſtates concurred with him in all that he propoſed, and made him captain general of all their forces, appointing him 100,000 florins per annum.

On his return to England, he found the queen's council already divided, ſome being for carrying the war on as auxiliaries only, others for declaring againſt France and Spain immediately, and ſo becoming principals at once. The earl of Marlborough joined with the latter; and theſe carrying their point, war was declared upon the 4th of May, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command on the 20th of June; and diſcerning, that the ſtates were made uneaſy by the places, which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this ſingle campaign, he made himſelf maſter of the caſtles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenſwaert, together with the city and citadel of Liege; which laſt was taken ſword in hand. Theſe advantages were conſiderable, and acknowledged as ſuch by the ſtates, but they had like to have been of a very ſhort date: for the army ſeparating in the neighbourhood of Liege on the 3d of November, the earl

Burnet's hiſt. of his own times, vol. ii. p. 815.

earl was taken the next day in his paſſage by water, by a ſmall party of thirty men from the garriſon at Gueldres; but it being towards night, and the earl inſiſting upon an old paſs given to his brother, and now out of date, was ſuffered to proceed, and arrived at the Hague, when they were in the utmoſt conſternation at the accident, which had befallen him. The winter approaching, the earl embarked for England, and arrived in London on the 28th of November. The queen had been complimented ſome time before by both houſes of parliament, on the ſucceſs of her arms in Flanders; in conſequence of which there had been a publick thankſgiving on the 4th of November, when her majeſty went in great ſtate to St. Pauls. Soon after a committee of the houſe of commons waited upon the earl with the thanks of the houſe: and on the 2d of December, her majeſty declared her intention in council, of creating his lordſhip a duke; which ſhe ſoon after did, by the title of marquis of Blandford, and duke of Marlborough. She likewiſe added a penſion of 5000l. per annum out of the poſt-office during her own life, and ſent a meſſage to the houſe of commons, ſignifying her deſire, that it might attend the honour ſhe had lately conferred; but with this the houſe would not comply, contenting themſelves, in their addreſs to the queen, with applauding her manner of rewarding publick ſervice, but declaring their inability to make ſuch a precedent for alienating the revenue of the crown. Ledlard, &c. vol. i. p. 133. Collins's peerage, vol. i. p. 196.

He was on the point of returning to Holland, when, on the 8th of February 1702-3, his only ſon the marquis of Blandford died at Cambridge, at the age of eighteen. This afflicting accident did not however long retard his grace; but he paſſed over to Holland, and arrived at the Hague upon the 6th of March. The nature of our work will not ſuffer us to relate all the military acts, in which the duke of Marlborough was engaged: it is ſufficient to ſay, that, numerous as they were, they were all ſucceſsful. The French had a great army this year in Flanders, in the Low-countries, and in that part of Germany, which the elector of Cologn had put into their hands; and prodigious preparations were made under the moſt experienced commanders: but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Duſſeldorp, to meet the late emperor, then ſtiled Charles III. king of Spain, who made him a preſent of a rich ſword from his ſide, with very high compliments; and then returning to the Hague, after a very ſhort ſtay, came over

to England. He arrived on the 13th of October, 1703, and ſoon after king Charles III. whom he had accompanied to the Hague, came likewiſe over to England, and arrived at Spithead the day after Chriſtmas-day: upon which the dukes of Somerſet and Marlborough were immediately ſent down to receive and conduct him to Windſor. In the beginning of January, the ſtates general deſired leave of her majeſty for his grace of Marlborough to come to the Hague; which being granted, his grace embarked on the 15th, and paſſed over to Rotterdam. He went from thence immediately to the Hague, where he communicated to the penſionary his ſenſe of the neceſſity there was, of attempting ſomething the next campaign for the relief of the emperor; whoſe affairs at this time were in the utmoſt diſtreſs, having the Bavarians on one ſide, and the Hungarian malecontents on the other, making incurſions to the very gates of Vienna, while his whole force ſcarce enabled him to maintain a defenſive war. This ſcheme being approved of, and the plan of it being adjuſted, the duke returned to England, on the 14th of February.

When meaſures were properly ſettled at home, the duke, on the 8th of April 1704, embarked for Holland; where, ſtaying about a month to adjuſt the neceſſary ſteps, he began his march towards the heart of Germany; and, after a conference held with the prince Eugene of Savoy and Lewis of Baden, he arrived before the ſtrong entrenchments of the enemy at Schellenburg, very unexpectedly on the 21ſt of June; whom, after an obſtinate and bloody diſpute, he entirely routed. It was on this occaſion, that the emperor wrote the duke a letter with his own hand, acknowledging his great ſervices, and offering him the title of a prince of the empire, which he modeſtly declined, till the queen afterwards commanded him to accept of it. He proſecuted this ſucceſs, and the battle of Hochſtet was fought by him and prince Eugene, on the 2d of Auguſt; when the French and Bavarians were the greateſt part of them killed and taken, and their commander marſhal Tallard made a priſoner. After this glorious action, by which the empire was ſaved, and the whole electorate of Bavaria conquered, the duke continued his purſuit, till he forced the French to repaſs the Rhine. Then prince Lewis of Baden laid ſiege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour alſo to Berlin; and by a ſhort negotiation, ſuſpended the diſputes between the king

Ledlard, &c. vol. 1. p. 223.

of

of Pruſſia and the Dutch, by which he gained the good will of both parties. When the campaign was over, he returned to Holland, and on the 14th of December arrived in England. He brought over with him marſhal Tallard, and twenty ſix other officers of diſtinction, 121 ſtandards, and 179 Colours, which by her majeſty's order were put up in Weſtminſter-hall. He was received by the queen and her royal conſort, with the higheſt marks of eſteem, and had the ſolemn thanks of both houſes of parliament. Beſides this, the commons addreſſed her majeſty to perpetuate the memory of this victory, which ſhe did, by granting Woodſtock, with the hundred of Wotton to him and his heirs for ever. This was confirmed by an act of parliament, which paſſed on the 14th of March following, with this remarkable clauſe, that they ſhould be held by tendering to the queen, her heirs, and ſucceſſors, on the 2d of Auguſt every year for ever, at the caſtle of Windſor, a ſtandard with three fleurs de lys painted thereon. On the 6th of January, the duke was feaſted by the city; and on the 8th of February, the commons addreſſed the queen to teſtify their thanks for the wiſe treaty; which the duke had concluded with the court of Berlin, by which a large body of Pruſſian troops were ſent to the aſſiſtance of the duke of Savoy. Ledlard, &c. vol. i. p. 306, 310.

The next year, 1705, he went over to Holland in March, with a deſign to execute ſome great ſchemes, which he had been projecting in the winter. The campaign was attended with ſome ſucceſſes, which would have made a conſiderable figure in a campaign under any other general, but are ſcarcely worth mentioning, where the duke of Marlborough commanded. He could not carry into execution his main project, on account of the impediments he met with from the allies, and in this reſpect was greatly diſappointed. The ſeaſon for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the firſt of theſe, he acquired the entire confidence of the new emperor Joſeph, who preſented him with the principality of Mindelheim: at the ſecond, he renewed the contract for the Pruſſian forces: and at the third, he reſtored a perfect harmony, and adjuſted every thing to the elector's ſatisfaction. After this, he returned to the Hague, and towards the cloſe of the year embarked for, and arrived ſafe in England. Upon the 7th of January following, the houſe of commons came to a reſolution, to thank his grace of Marlborough, as well for his prudent negotiations, as for his great ſervices: but not-

withſtanding this, it very ſoon appeared, that there was a ſtrong party formed againſt the war, and ſteps were taken to cenſure and diſgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more ſucceſsful than the former, the duke, in the beginning of April, 1706, embarked for Holland. This year the famous battle of Ramillies was fought, and won upon the 12th of May, being Whitſunday. The duke was twice here in the utmoſt danger, once by a fall from his horſe, and a ſecond time by a cannon-ſhot, which took off the head of colonel Bingfield, as he was holding the ſtirrup for his grace to remount. The advantages gained by this victory were ſo far improved by the vigilance and wiſdom of the duke, that Louvain, Bruſſels, Mechlin, and even Ghent and Bruges, ſubmitted to king Charles III. of Spain without a ſtroke, and Oudenard ſurrendered upon the firſt ſummons. The city of Antwerp followed this example; and thus, in the ſhort ſpace of a fortnight, the duke reduced all Brabant, and the marquiſate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Oſtend, Menin, Dendermonde, and Aeth. The forces of the allies after this glorious campaign being about to ſeparate, his grace on the 16th of October went to the Hague; where the propoſals, which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the miniſters of the allies, after which his grace embarked for England, upon the 15th of November.

He arrived at London upon the 18th of November 1706; and though at this time there was a party formed againſt him at court, yet the great ſervices he had done the nation, and the perſonal eſteem the queen always had for him, procured him an univerſal good reception. The houſe of commons, in their addreſs to the queen, ſpoke of the ſucceſs of the campaign in general, and of the duke of Marlborough's ſhare in particular, in the ſtrongeſt terms poſſible, and the day after unanimouſly voted him their thanks; and the lords did the ſame. They went ſtill farther; for on the 17th of December, they addreſſed the queen for leave to bring in a bill, to ſettle the duke's honours upon the male and female iſſue of his daughters. This was granted; and Blenheim houſe, with the manor of Woodſtock, was, after the deceaſe of the ducheſs, upon whom they were ſettled in jointure, entailed in the ſame manner with the honours. Two days after this, the ſtandards and colours

taken at Ramillies being carried in ſtate through the city, in order to be hung up in Guildhall, his grace of Marlborough was invited to dine with the lord mayor, which he accordingly did. The laſt day of the year was appointed for a general thankſgiving, and her majeſty went in ſtate to St. Paul's; in which there was this ſingularity obſerved, that it was the ſecond thankſgiving within the year. On the 17th of January, the houſe of commons preſented an addreſs to the queen, in which they ſignified, that as her majeſty had built the houſe of Blenheim to perpetuate the memory of the duke of Marlborough's ſervices, and as the houſe of lords had ordered a bill for continuing his honours, ſo they were deſirous to make ſome proviſion for the more honourable ſupport of his dignity. In conſequence of this, and of the queen's anſwer, the penſion of 5000l. per anhum from the poſt office was ſettled in the manner, the queen had formerly deſired of another houſe of commons, who happened not to be in quite ſo good a temper. Lediard, &c. vol. i. p. 449.

Theſe points adjuſted, his grace made haſte to return to his charge, it being thought eſpecially neceſſary he ſhould acquaint the foreign miniſters at the Hague, that the queen of Great Britain would hearken to no propoſals for a peace, but what would firmly ſecure the general tranquillity of Europe. The campaign of the year 1707 proved the moſt barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in ſupporting the common cauſe. Nor did things go on more to his mind at home; for upon his return to England, after the campaign was over, he found that the fire, which he ſuſpected the year before, had broke out in his abſence; that the queen had a female favourite, who was in a fair way of ſupplanting the ducheſs; and that ſhe liſtened to the inſinuations of a ſtateſman, who was no friend to him. He is ſaid to have borne all this with firmneſs and patience, though he eaſily ſaw whither it tended; and went to Holland, as uſual, early in the ſpring of the year 1708, arriving at the Hague on the 19th of March. The enſuing campaign was carried on by the duke, in conjunction with prince Eugene, with ſuch prodigious ſucceſs, that the French king thought fit, in the beginning of the year 1709, to ſet on foot a negotiation for peace. The houſe of commons this year gave an uncommon teſtimony of their reſpect for the duke of Marlborough: for beſides addreſſing the queen, they, on the 22d of January 1708-9, unanimouſly voted Burnet's hiſtory of his own times, vol. ii. p. 457.

thanks to his grace, and ordered them to be tranſmitted to him abroad by the ſpeaker. His grace returned to England on the 25th of February; and on his firſt appearance in the houſe of lords, received the thanks of that auguſt aſſembly. His ſtay was ſo very ſhort, that we need not dwell upon what paſſed in the winter. It is ſufficient to ſay, that they, who feared the dangerous effects of thoſe artful propoſals France had been making for the concluſion of a general peace, were alſo of opinion, that no body was ſo capable of ſetting their danger in a true light in Holland, as his grace of Marlborough. This induced the queen to ſend him thither, in the latter end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's diſappointment, by defeating all their projects.

Marſhal Villars commanded the French army, in the campaign of the year 1709; and Lewis XIV. expreſſed no ſmall hopes of him, in ſaying a little before the opening of it, that "Villars was never beat." However the ſiege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained upon the 1ſt of Auguſt 1709, the city of London renewed the congratulatory addreſſes to the queen; and her majeſty in council, on the 3d of October following, ordered a proclamation for a general thankſgiving. The duke of Marlborough came to St. James's on the 10th of November, and ſoon after received the thanks of both houſes: and the queen, as if deſirous of any occaſion to ſhew her kindneſs to his grace, appointed him lord lieutenant, and cuſtos rotulorum of the county of Oxford. But amidſt theſe honours, preferments, and favours, the duke was really chagrined to the laſt degree. He perceived, that the French intrigues began to prevail both in England and Holland: the affair of dr. Sacheverell had thrown the nation into a ferment: and the queen was not only eſtranged from the ducheſs of Marlborough, but had taken ſuch a diſlike to her, that ſhe ſeldom appeared at court.

Lediard, &c. vol. ii, p. 817.

Burnet's hiſt. of his own times, vol. ii. p. 547.

In the beginning of the year 1710, the French ſet on foot a new negotiation for a peace, which was commonly diſtinguiſhed by the title of the treaty of Gertrudenburg. The ſtates general upon this having ſhewn an inclination to enter into conferences with the French plenipotentiaries, the houſe of commons immediately framed an addreſs to the queen, that ſhe would be pleaſed to ſend the duke of Marlborough over to the Hague. She did ſo;

and

and towards the latter end of February, his grace went to the Hague, where he met with prince Eugene, and ſoon after ſet out with him for the army, which was aſſembled in the neighbourhood of Tournay. This campaign was very ſucceſsful, many towns being taken and fortreſſes reduced: notwithſtanding which, when the duke came over to England, as he did about the middle of December, he found his intereſt declining, and his ſervices ſet at nought. The negotiations for peace were carried on during a great part of the ſummer, but ended at laſt in nothing. In the midſt of the ſummer, the queen began the great change in her miniſtry, by removing the earl of Sunderland from being ſecretary of ſtate; and on the 8th of Auguſt, the lord treaſurer Godolphin was likewiſe removed. Upon the meeting of the parliament, no notice was taken in the addreſſes of the duke of Marlborough's ſucceſs: an attempt indeed was made to procure him the thanks of the houſe of peers, but it was eagerly oppoſed by the duke of Argyle. His grace was kindly received by the queen, who ſeemed deſirous to have him live upon good terms with her new miniſtry; but this was thought impracticable, and it was every day expected, that he would lay down his commiſſion. He did not do this; but he carried the golden key, the enſign of the ducheſs of Marlborough's dignity, on the 19th of Jan. 1710-11, to the queen, and reſigned all her employments with great duty and ſubmiſſion. With the ſame firmneſs and compoſure he conſulted the neceſſary meaſures for the next campaign with thoſe, whom he knew to be no friends of his; and treated all parties with candor and reſpect. There is no doubt, that the duke felt ſome inward diſquiet, though he ſhewed no outward concern, at leaſt for himſelf: but when the earl of Galway was very indecently treated in the houſe of lords, the duke of Marlborough could not help ſaying, "it was ſomewhat ſtrange, that generals, "who had acted according to the beſt of their underſtand-"ings, and had loſt their limbs in the ſervice, ſhould be "examined like offenders about inſignificant things." Lediard, &c. vol. ii. p. 279. Ibid. p. 278.

An exterior civility, in court language ſtiled a good underſtanding, being eſtabliſhed between the duke and the new miniſtry, the duke went over to the Hague to prepare for the next campaign, which at the ſame time he knew would be his laſt. He exerted himſelf in an uncommon manner, and was attended with the ſame ſucceſs as uſual. There was in this campaign a continued trial of ſkill between the duke of Marlborough and marſhal Villars;

and as great a general as the latter was, he was obliged at length to ſubmit to the former. He embarked for England, when the campaign was over, and came to London upon the 8th of November. He ſhewed ſome caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciouſly. He was viſited by the miniſters, and viſited them; but he did not go to council, becauſe a negotiation of peace was then on the carpet, upon a baſis which he did by no means approve. He acquainted her majeſty in the audience he had at his arrival, that as he could not concur in the meaſures of thoſe, who directed her councils, ſo he would not diſtract them by a fruitleſs oppoſition. Yet finding himſelf attacked in the houſe of lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and ſpirit: and in a moſt pathetic ſpeech, appealed to the queen his miſtreſs, who was there incognito, for the falſhood of that imputation; declaring, that he was as much for a peace as any man, provided it was ſuch a peace, as might be expected from a war undertaken on ſo juſt motives, and carried on with uninterrupted ſucceſs. This had a great effect on that auguſt aſſembly, and perhaps made ſome impreſſion on the queen; but at the ſame time it gave ſuch an edge to the reſentment of his enemies, who were then in power, that they reſolved at all adventures to remove him. Thoſe, who were thus reſolved to diveſt him of his commiſſion, found themſelves under a neceſſity to engage the queen to take it from him. This neceſſity aroſe chiefly from prince Eugene's being expected to come over with a commiſſion from the emperor; and to give ſome kind of colour to it, an enquiry was promoted in the houſe of commons to fix a very high imputation upon the duke, as if he had put very large ſums of public money into his own pocket. When a queſtion to this purpoſe had been carried, the queen, by a letter conceived in very obſcure terms, acquainted him with her having no farther occaſion for his ſervice, and diſmiſſed him from all his employments.

Lediard, &c. vol. ii. p. 353, 367.

He was from this time expoſed to a moſt painful perſecution. On the one hand, he was attacked by the clamours of the populace, and by thoſe licentious ſcribblers, who are always ready to eſpouſe the quarrels of a miniſtry,

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and to inſult without mercy whatever they know may be inſulted with impunity: on the other hand, a proſecution was commenced againſt him by the attorney-general, for applying public money to his private uſe; and the workmen employed in building Blenheim houſe, though ſet at work by the crown, were encouraged to ſue his grace for the money, that was due to them. All his actions were alſo ſhamefully miſrepreſented. Theſe uneaſineſſes, joined to his grief for the death of the earl of Godolphin, induced his grace to gratify his enemies, by going into a voluntary exile. Accordingly he embarked at Dover, upon the 14th of November, 1712; and landing at Oſtend, went from thence to Antwerp, and ſo to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The ducheſs of Marlborough alſo attended her lord in all his journeys, and particularly in his viſit to the principality of Mildenheim, which was given him by the emperor, and exchanged for another at the peace, which was made while the duke was abroad. The concluſion of that peace was ſo far from reſtoring harmony among the ſeveral parties of Great Britain, that it widened their differences exceedingly: inſomuch, that the chiefs, deſpairing of ſafety in the way they were in, are ſaid to have ſecretly invited the duke of Marlborough back to England. Be that as it will, it is very certain, that the duke took a reſolution of returning, a little before the queen's death; and landing at Dover, came to London upon the 4th of Auguſt 1714. He was received with all poſſible demonſtrations of joy by thoſe, who, upon the demiſe of the queen, which had happened upon the 1ſt of that month, were entruſted with the government; and upon the arrival of king George I. was particularly diſtinguiſhed by acts of royal favour: for he was again declared captain-general, and commander in chief, of all his majeſty's land forces, colonel of the firſt regiment of footguards, and maſter of the ordnance. Lediard, &c. vol. ii. p. 443.

His advice was of great uſe in concerting thoſe meaſures, by which the rebellion in the year 1715 was cruſhed; and his advice on this occaſion was the laſt effort, he made in reſpect to publick affairs: for his infirmities increaſing with his years, he retired from buſineſs, and ſpent the greateſt part of his time, during the remainder of his life, at one or other of his country-houſes. His death happened upon the 16th of June 1722, in his ſeventy third year, at Windſor-lodge; and his corpſe, upon the 9th of Auguſt following, was interred with the higheſt ſolemnity in Weſtminſter-abbey. Ibid. p. 458.

Beſides

Beſides the marquis of Blandford, whom we have already mentioned, his grace had four daughters, which married into the beſt families of the kingdom.

Collins's peerage, vol. i. p. 320.

CIBBER, (COLLEY) eſq; poet laureat to his majeſty, and a celebrated comedian and dramatick writer, was born at London, upon the 6th of November in the year 1671. His father, Caius Gabriel Cibber, was a native of Holſtein, who came into England ſome time before the reſtoration of king Charles II. to follow his profeſſion, which was that of a ſtatuary. The baſſo relievo on the pedeſtal of the great column, or monument, in the city of London, and the two figures of the lunaticks, the raving and the melancholy, over the gates of Bethlehem hoſpital, are no bad proofs of his ſkill as an artiſt. His mother was the daughter of William Colley, eſq; of a very ancient family of Glaiſton in Rutland; and it was her brother, Edward Colley, eſq; who gave mr. Cibber his chriſtian name. In the year 1682, at a little more than ten years of age, he was ſent to the free-ſchool of Grantham in Lincolnſhire; and ſuch learning, he tells us, as that ſchool could give him, is the moſt he ever pretended to, neither utterly forgetting, nor much improving it afterwards by ſtudy. In the year 1687, he was taken from Grantham to ſtand at the election of children into Wincheſter college, upon the ſtrength and credit of being deſcended by his mother's ſide from William of Wykeham the founder; but not ſucceeding here, he prevailed with his father to haſten him to the univerſity. In the mean time the revolution in the year 1688 happened, which gave a turn to mr. Cibber's fortune: for inſtead of going to an univerſity, and qualifying himſelf for the church, for which his father had always deſigned him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonſhire at Nottingham, who was thither in his road to Chatſworth in Derbyſhire; where his father was then employed, with other artiſts of all kinds, in raiſing that ſeat from a Gothick to a Grecian magnificence.

The life of Colley Cibber, by himſelf. p. 6.

Soon after this, mr. Cibber betook himſelf to the ſtage, for which he had conceived a very early inclination; but he did not meet with much encouragement at firſt, being full three quarters of a year, before he was taken into a ſalary of ten ſhillings per week, which, with the aſſiſtance of food and raiment at his father's houſe, he then thought, he ſays, a moſt plentiful acceſſion, and himſelf the happieſt

of

of mortals. The firſt part, in which he appeared with any glimpſe of ſucceſs, was the chaplain in the Orphan, which he performed very well. Goodman, an old celebrated actor, upon ſeeing him in this part, affirmed with an oath, that he would one day make a good actor; and this commendation from ſo perfect a judge filled his boſom, as he tells us himſelf, with ſuch tranſports, that he queſtions whether Alexander himſelf, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he ſhone in, was that of lord Touchwood, in Congreve's Double dealer, acted before queen Mary; which he got perfect in one day upon the illneſs of Kynaſton, who was to have acted it. To this he was recommended by the author, and performed it ſo well, that mr. Congreve made him the compliment of ſaying, he had not only anſwered, but exceeded his expectations: and he ſaid more of him to his maſters, the patentees, upon which his ſalary was raiſed from fifteen ſhillings a week, as it then ſtood, to twenty. The part of Fondlewife in the Old bachelor, was the next he diſtinguiſhed himſelf in.

All this applauſe nevertheleſs, which mr. Cibber gained by acting, did not advance him in the manner that he had reaſon to expect; and therefore, that he might leave nothing unattempted, he reſolved to ſhew himſelf in ſome new rank of diſtinction. With this view he wrote his firſt play, called Love's laſt ſhift, which was acted in January 1695, and in which he performed the part of ſir Novelty Faſhion himſelf. This comedy met with the ſucceſs it deſerved; and the character of the fop was ſo well executed, that from thence mr. Cibber was never thought to have his equal in parts of the ſame caſt. From this time he began to write plays; and "it is obſervable, ſays he, that my muſe and my "ſpouſe (for he was married it ſeems) were equally prolifick; "that the one was ſeldom the mother of a child, but in the "ſame year the other made me the father of a play. I think "we had a dozen of each ſort between us; of both which "kinds ſome died in their infancy, and near an equal num-"ber of each were alive, when I quitted the theatre." Life, &c. p. 217.

The Careleſs huſband is reckoned his beſt play: and was acted in the year 1704, with very great and deſerved ſucceſs. Mr. Cibber himſelf ſays, that whatever favourable reception this comedy met with from the publick, it would be unjuſt in him not to place a large ſhare of it to the account of mrs. Oldfield. There is no doubt, but this lady gave great ſpirit to it, by her action in the character of lady Betty Modiſh;

Modiſh; yet not more than the author himſelf in the part of lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the publick and to himſelf, than his comedy, called the Nonjuror; which was acted in the year 1717, and dedicated to the king. Take the author's own account of it. "About "this time, jacobitiſm having lately exerted itſelf by a moſt "unprovoked rebellion, I thought, that to ſet the authors "and principles of that deſperate folly in a fair light, by "allowing the miſtaken conſciences of ſome their beſt "excuſe, and by making the artful pretenders to conſcience "as ridiculous as they were ungratefully wicked, was a "ſubject fit for the honeſt ſatire of comedy; and what "might, if it ſucceeded, do honour to the ſtage, by ſhewing "the valuable uſe of it. To give life therefore to this de-"ſign, I borrowed the Tartuffe of Moliere, and turned him "into a modern Nonjuror. Upon the hypocriſy of the "French character, I engrafted a ſtronger wickedneſs; that "of an Engliſh popiſh prieſt, lurking under the doctrine of "our own church, to raiſe his fortune upon the ruin of a "worthy gentleman, whom his diſſembled ſanctity had ſe-"duced into the treaſonable cauſe of a Roman catholick "outlaw. How this deſign in the play was executed, I "refer to the readers of it: it cannot be mended by any "critical remarks I can make in its favour: let it ſpeak for "itſelf. All the reaſon I had to think it no bad perform-"ance was, that it was acted eighteen days running; "and that the party that were hurt by it, as I have been "told, have not been the ſmalleſt number of my back "friends ever ſince. But happy was it for this play, that "the very ſubject was its protection: a few ſmiles of ſilent "contempt were the utmoſt diſgrace, that on the firſt day "of its appearance it was thought ſafe to throw upon it; "as the ſatire was chiefly employed on the enemies of the "government, they were not ſo hardy, as to own them-"ſelves ſuch, by any higher diſapprobation or reſentment. "But as it was probable I might write again, they knew "it would not be long before they might, with more ſecu-"rity, give a looſe to their ſpleen, and make up accounts "with me." And, as he foreſaw, he had never after fair play given to any thing he wrote. He was the conſtant butt of Miſt in his Weekly journal, and of all the jacobite faction. Another ill conſequence, for we ſuppoſe it will be reckoned ſuch, which attended the ſucceſs of this play, was, that it laid the foundation of a miſunderſtanding between

Life, &c. p. 427.

mr.

mr. Pope and mr. Cibber; which, growing in proceſs of time from bad to worſe, raiſed the latter to be the hero of the Dunciad. This mr. Cibber, himſelf tells us in his letter to mr. Pope, printed at London in the year 1742. However if the Nonjuror brought upon its author ſome imaginary evils, it is certain that it procured him ſome very real goods; for when he preſented it to king George I. his majeſty ordered him two hundred pounds; and the merit of it, as he himſelf confeſſes in his life, made him poet laureat in the year 1730.

The ſame year he quitted the ſtage, though he occaſionally appeared on it afterwards: in particular, when Papal tyranny in the reign of king John, a tragedy of his own, was acted in the year 1744, he performed the part of Pandolph the pope's legate with great ſpirit and vigour, though he was at that time above ſeventy years of age. He did not die till December 1757. His plays, ſuch of them as he thought worth preſerving, he collected and publiſhed in two volumes in quarto many years ago. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and conſequently are not prejudiced, ſhall readily allow him to have been a man of parts: but then he was light, and vain, and ſeemingly never ſo happy, as when he was among the great, and making ſport for people, who had more money indeed, but for the moſt part leſs wit than himſelf. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but juſtice to his memory to ſay, when we conſider the entertainment he has given the publick, both as a writer of comedy and as an actor, that the world is the better for his having lived. He did not ſucceed in writing tragedy, no more than he did in acting it: nor in his poetical capacity, his odes not partaking of that genius and ſpirit which he has ſhewn in his comedies.

CICERO (MARCUS TULLIUS) was one of the greateſt men of antiquity, whether we conſider him as an orator, a ſtateſman, or a philoſopher. He was born on the 3d of January, in the 647th year of Rome, about 107 years before Chriſt. His mother's name was Helvia, who was rich and well deſcended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the hiſtory of a man, whoſe life was ſo expoſed to envy, as Cicero's, and who fell a victim at laſt to the power of his enemies. Some derive his deſcent from kings, others from

Epiſt. ad Atic. vii. 3. et xiii. 42.

from mechanics: but the truth, as it commonly happens in ſuch caſes, lay between both: for his family, though it had never borne any of the great offices of the republick, was yet very ancient and honourable; of principal diſtinction and nobility in that part of Italy, in which it reſided; and of equeſtrian rank, from its firſt admiſſion to the freedom of Rome. The place of his birth was Arpinum: a city, anciently of the Samnites, now part of the kingdom of Naples. It had the honour alſo of producing the great C. Marius; which gave occaſion to Pompey to ſay in a publick ſpeech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preſerved it from ruin. The territory of Arpinum was rude and mountainous, to which Cicero applies Homer's deſcription of Ithaca:

Valer. Max. ii. 2.

Odyſs. ix. 27. 'Tis rough indeed, yet breeds a generous race.

The family ſeat was about three miles from the town, in a ſituation extremely pleaſant, and well adapted to the nature of the climate. It was ſurrounded with groves and ſhady walks, leading from the houſe to a river, called Fibrenus; which was divided into two equal ſtreams by a little iſland, covered with trees and a portico, contrived both for ſtudy and exerciſe, whither Cicero uſed to retire, when he had any particular work upon his hands. The clearneſs and rapidity of the ſtream, murmuring through a rocky channel; the ſhade and verdure of its banks, planted with tall poplars; the remarkable coldneſs of the water; and, above all, its falling by a caſcade into the nobler river Liris, a little below the iſland, preſents us with the idea of a moſt beautiful ſcene. This is the deſcription, which Cicero himſelf has, in ſeveral parts of his works, given of the place. But there cannot be a better proof of its delightfulneſs, than that it is now poſſeſſed by a convent of monks, and called the Villa of St. Dominick. Upon which the incomparably fine writer of his life could not forbear crying out, "ſtrange revolution! to ſee Cicero's porticos converted to monkiſh cloiſters! the ſeat of the moſt refined reaſon, wit, and learning, to a nurſery of ſuperſtition, bigotry, and enthuſiaſm! What a pleaſure, ſays he, muſt it give to theſe Dominican inquiſitors, to trample on the ruins of a man, whoſe writings, by ſpreading the light of reaſon and liberty through the world, have been one great inſtrument of obſtructing their unwearied pains to enſlave it."

Leand. Albert. deſcritt. d'Italia, p. 267.

Middleton's life, &c. vol. i. p. 5. 4to edit.

He was educated at Rome with his couſins, the young Aculeos, in a method approved and directed by L. Craſſus, and

De Orat. ii. 1.

and placed there in a public ſchool under an eminent Greek maſter; which was thought the beſt way of educating one, who was deſigned to appear on the public ſtage, and who, as Quintilian obſerves, "ought to be ſo bred, as not to fear "the ſight of men; ſince that can never be rightly learned "in ſolitude, which is to be produced before crowds." Cicero's father, encouraged by the promiſing genius of his ſon, ſpared no coſt nor pains to improve it by the help of the ableſt maſters; and among the other inſtructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years old; and who was afterwards defended by Cicero in a moſt elegant oration, which is ſtill extant. Lib. i. c. 2.

After finiſhing the courſe of theſe puerile ſtudies, he took the manly gown, or the ordinary robe of the citizens, which in his time it was uſual to do at the age of ſixteen: and being then introduced into the forum, was placed under the care of Q. Mucius Scævola the augur, the principal lawyer as well as ſtateſman of that age; and after his death applied himſelf to another of the ſame family, Scævola the high-prieſt; a perſon of equal character for probity and ſkill in the law. Under theſe maſters he acquired a complete knowledge of the laws of his country: a foundation uſeful to all, who deſign to enter into public affairs; and thought to be of ſuch conſequence at Rome, that it was the common exerciſe of boys at ſchool, to learn the laws of the twelve tables by heart, as they did their poets and claſſic authors. In the mean time he did not neglect his poetical ſtudies, which he had purſued under Archias: for he now tranſlated Aratus on the phænomena of the heavens into Latin verſe, of which many fragments are ſtill extant; and publiſhed alſo an original poem of the heroic kind in honour of his countryman C. Marius. This was much admired and often read by Atticus; and old Scævola was ſo pleaſed with it, that in the epigram, which he ſeems to have made upon it, he declares, that it would live as long as the Roman name and learning ſubſiſted. Some have been ready to think, that Cicero's poetical genius would not have been inferior to his oratorial, if it had been cultivated with the ſame diligence: but this perhaps we ſhall do well to attribute to that fondneſs for a favourite character, which will not ſuffer us to deny it any perfection or accompliſhment. Non omnes poſſumus omnia, is a truth, which may be applied to the greateſt De legibus, ii. 23. Ibid. i. 1.

greateſt genius that ever was born; and which, if it had been conſidered a little more than it has been, would have prevented many even of uncommon abilities, from making themſelves ridiculous by pretending to qualities, which they have not poſſeſſed. There ſeems to have been ſomething in Cicero too copious and exuberant, ever to have ſubmitted to that diſcipline and correctneſs which poetry requires; and, though he is ſaid to have had the honour of correcting Lucretius's poem, yet it is certain, that all his own productions in this way were entirely eclipſed by thoſe of the ſucceeding generation, and treated even with ſome degree of contempt.

The peace of Rome being now diſturbed by a domeſtic war, which writers call the Italic, Social, or Marſic, Cicero took the opportunity of making a campaign, and ſerved as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may ſuppoſe, would not be urged very powerfully by his natural inclination into ſuch ſort of ſcenes, yet even thoſe, who applied themſelves to the peaceful ſtudies, and the management of civil affairs at Rome, were obliged to acquire a competent ſhare of military ſkill, for the ſake of governing provinces and commanding armies, to which they all ſucceeded of courſe from the adminiſtration of the great offices of ſtate. Cicero's attention and pains however were chiefly employed in improving himſelf in thoſe ſtudies, which conduced to perfect him in the arts of peace. He was conſtant in his attendance upon orators and philoſophers: reſumed his oratorial ſtudies under Molo the Rhodian, who was one of the principal orators of that age; and is ſuppoſed to have written thoſe rhetorical pieces on the ſubject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgment. He became the ſcholar of Philo the academic; ſtudied logic with Diodorus the ſtoic; and declaimed daily in Latin and Greek with his fellow ſtudents M. Piſo and Q. Pompeius, who were a little older than himſelf, and with whom he had contracted an intimate friendſhip. And that he might neglect nothing, which could any ways contribute to his perfection, he ſpent the intervals of his leiſure in the company of the ladies; ſuch of them at leaſt, as were remarkable for their politeneſs and knowledge of the fine arts: in which he ſhould be imitated and followed by the learned and philoſophers of every age; ſuch ſort of converſe being indeed the beſt, I had almoſt ſaid, the only means of reforming that pedantry,

pedantry, and bruſhing off that ruſt, which men are apt to contract from a life of ſolitude and ſtudy.

Cicero had now run through all that courſe of diſcipline, which he lays down as neceſſary to form the complete orator; and perfectly accompliſhed, he offered himſelf to the bar at the age of twenty ſix. He undertakes the cauſe of P. Quinctius, and defends S. Roſcius of Ameria in a manner, which gained him the applauſe of the whole city. The ſame age this, as the learned have obſerved, in which Demoſthenes firſt began to diſtinguiſh himſelf in Athens; as if, in theſe geniuſes of the firſt magnitude, that was the proper ſeaſon of blooming towards maturity.

He was twenty eight years old, when he ſet forward upon his travels to Greece and Aſia; the faſhionable tour of all thoſe, who travelled either for curioſity or improvement. His firſt viſit was to Athens, the capital ſeat of arts and ſciences; where he met with his ſchool-fellow T. Pomponius, who, from his love to Athens, and his ſpending a great part of his days in it, obtained the ſurname of Atticus: and here they revived and confirmed that memorable friendſhip, which ſubſiſted between them through life, with ſo celebrated a conſtancy and affection. From Athens he paſſed into Aſia, and after an excurſion of two years, came back again to Italy. This voyage of Cicero ſeems to be the only ſcheme and pattern of travelling, from which any real benefit is to be expected. He did not ſtir abroad, till he had completed his education at home; for nothing can be more pernicious to a nation, than the neceſſity of a foreign one. He had acquired in his own country, whatever was proper to form a worthy citizen and magiſtrate, and therefore went confirmed by a maturity of age and reaſon, againſt the impreſſions of vice, not ſo much to learn, as to poliſh what he had learnt, by viſiting thoſe places, where arts and ſciences flouriſhed in their greateſt perfection: and he ſtaid no where any longer than his benefit, not his pleaſure, detained him. Hence at length he returned, not fraught with vice and folly, as we too often ſee it happen, (for undoubtedly he knew, that theſe were commodities which his countrymen abounded in at home, and that there was no occaſion in the leaſt to import them from abroad) but poſſeſſed of every accompliſhment, which could improve and adorn a man of ſenſe.

Cicero was now arrived at Rome, and after one year more ſpent at the bar, obtained in the next place the dignity of quæſtor. Among the cauſes which he pleaded be-

fore his quæſtorſhip was that of the famous comedian Roſcius, whom a ſingular merit in his art had recommended to the familiarity and friendſhip of the greateſt men in Rome. The quæſtors were the general receivers or treaſurers of the republic, and were ſent annually into the provinces diſtributed to them, as they always were, by lot. The iſland of Sicily happened to fall to Cicero's ſhare: and that part of it, for it was thought conſiderable enough to be divided into two provinces, which was called Lilybæum. This office he received not as a gift, but a truſt; and he acquitted himſelf ſo extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leiſure from his provincial affairs he employed himſelf very diligently, as he uſed to do at Rome, in his rhetorical ſtudies. Before he left Sicily, he made the tour of the iſland to ſee every thing in it that was curious, and eſpecially the city of Syracuſe; where he diſcovered the tomb of Archimedes to the magiſtrates, who were ſhewing him the curioſities of the place, but who to his ſurpriſe knew nothing at all of any ſuch tomb. He came away from Sicily, highly pleaſed with the ſucceſs of his adminiſtration; and flattering himſelf, that all Rome was celebrating his praiſes, and that the people would grant him whatever he ſhould deſire. In this imagination he landed at Puteoli, a conſiderable port adjoining to Baiæ, where there was a perpetual reſort of the rich and great, as well for the delights of its ſituation, as the uſe of its baths and hot waters. But here, as he himſelf pleaſantly tells the ſtory, he was not a little mortified by the firſt friend he met: who aſked him, "how long he "had left Rome, and what news there? when he anſwered, "that he came from the provinces: from Afric, I ſuppoſe, "ſays another: and upon his replying with ſome indigna-"tion, no, I come from Sicily, a third, who ſtood by, "and had a mind to be thought wiſer, ſaid preſently, how! "did not you know that Cicero was quæſtor of Syracuſe? "upon which, perceiving it in vain to be angry, he "fell into the humour of the place, and made himſelf "one of the company who came to the waters."

Pro Plancio, 26.

We have no account of the preciſe time of Cicero's marriage with Terentia, but it is ſuppoſed to have been celebrated, immediately after his return from his travels to Italy, when he was about thirty years old. He was now diſengaged from his quæſtorſhip in Sicily, by which firſt ſtep in the legal aſcent and gradation of publick honours he had gained an immediate right to the ſenate, and an actual

tual admiſſion into it during life; and ſettled again in Rome, where he employed himſelf conſtantly in defending the perſons and properties of its citizens, and was indeed a general patron. Five years were almoſt elapſed, ſince Cicero's election to the quæſtorſhip, which was the proper interval preſcribed by law, before he could hold the next office of ædile; to which he was now, in his thirty ſeventh year, elected by the unanimous ſuffrage of all the tribes, and preferably to all his competitors. After Cicero's election to the ædileſhip, but before his entrance into the office, he undertook the famed proſecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injuſtice, rapine, and cruelty, during his triennial government of that iſland. This was one of the moſt memorable tranſactions of his life; for which he was greatly and juſtly celebrated by antiquity, and for which he will in all ages be admired and eſteemed by the friends of mankind. The publick adminiſtration was at that time, in every branch of it, moſt infamouſly corrupt. The great, exhauſted by their luxury and vices, made no other uſe of their governments, than to enrich themſelves in the ſpoils of the foreign provinces. Their buſineſs was to extort money abroad, that they might purchaſe offices at home; and to plunder the allies in order to corrupt the citizens. The oppreſſed in the mean while found it in vain to ſeek relief at Rome, where there was none, who cared either to impeach or condemn a noble criminal; the deciſion of all trials being in the hands of men of the ſame condition, who were uſually involved in the ſame crimes, and openly proſtituted their judgment on theſe occaſions for favour or a bribe: ſo that the proſecution of Verres was both ſeaſonable and popular, as it was likely to give ſome check to the oppreſſions of the nobility, as well as comfort and relief to the diſtreſſed ſubjects. Cicero had no ſooner agreed to undertake it, than an unexpected rival ſtarted up, one Q. Cæcilius, a Sicilian by birth, who had been quæſtor to Verres; and by a pretence of perſonal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the taſk of accuſing him, or at leaſt to bear a joint ſhare with him. But this pretended enemy was in reality a ſecret friend, employed by Verres himſelf to get the cauſe into his hands in order to betray it: but in the firſt hearing Cicero eaſily ſhook off this weak antagoniſt, rallying his character and pretenſions with a great deal of wit and humor, as we may ſee in the oration which is yet extant, and called divi-

natio; becauſe here the judges, without the help of witneſſes, were to divine as it were, what was fit to be done.

This previous point being ſettled in favour of Cicero, a hundred and ten days were granted to him by law for preparing the evidence: in which he was obliged to make a voyage to Sicily, in order to examine witneſſes, and collect facts to ſupport the indictment. He was aware, that all Verres's art would be employed to gain time, in hopes to tire out the proſecutors, and allay the heat of the publick reſentment; ſo that for the greater diſpatch he took along with him his couſin L. Cicero, to eaſe him of a part of the trouble, and finiſhed his progreſs through the iſland, in leſs than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generoſity, and the pains he was taking in their ſervice; and all the cities concurred in the impeachment, excepting Syracuſe and Meſſana, with which, being the moſt conſiderable of the province, Verres had taken care to keep up a fair correſpondence, and which laſt continued throughout firm in its engagements to him. Cicero came back to Rome, to the ſurpriſe of his adverſaries, much ſooner than he was expected, and full charged with moſt manifeſt proofs of Verres's guilt. On his return he found, what he ſuſpected, a ſtrong cabal formed to prolong the affair by all the arts of delay, which intereſt or money could procure. This put him upon a new project, of ſhortening the method of the proceeding, ſo as to bring it to an iſſue at any rate before the preſent prætor M. Glabrio and his aſſeſſors, who were like to be fair and equal judges. Inſtead therefore of ſpending any time in ſpeaking, or employing his eloquence, as uſual, in enforcing and aggravating the ſeveral articles of the charge, he reſolved to do nothing more, than to produce his witneſſes, and offer them to be interrogated: where the novelty of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depoſitions, ſo confounded Hortenſius, though the reigning orator at the bar, and uſually ſtiled the king of the forum, that he had nothing to ſay for his client. Verres, deſpairing of all defence, ſubmitted immediately, without expecting the ſentence, to a voluntary exile; where he lived many years, forgotten and deſerted by all his friends. He is ſaid to have been relieved in this miſerable ſituation by the generoſity of Cicero; yet was proſcribed and murdered after all by Marc Antony, for the ſake of thoſe fine ſtatues and Corinthian veſſels, of which he

he had plundered the Sicilians: "happy only, as Lactantius "says, before his death, to have ſeen the more deplorable end "of his old enemy and accuſer Cicero." Lactant. l. ii. 4.

After the expiration of his ædileſhip he loſt his couſin L. Cicero, the late companion of his journey to Sicily; whoſe death was the more unlucky to him at this juncture, becauſe he wanted his help in making intereſt for the prætorſhip, for which he now offered himſelf a candidate, after the uſual interval of two years, from the time of his being choſen ædile. However ſuch was the people's affection and regard for him, that in three different aſſemblies convened for the choice of prætors, two of which were diſſolved without effect, he was declared every time the firſt prætor, by the ſuffrages of all the centuries. This year a law was propoſed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguiſhing the remains of the pyratick war, ſhould have the government of Aſia added to his commiſſion, with the command of the Mithridatick war, and of all the Roman armies in thoſe parts. Cicero ſupported this law with all his eloquence in a ſpeech ſtill extant, from the roſtra, which he had never mounted till this occaſion: where, in diſplaying the character of Pompey, he draws the picture of a conſummate general, with all the ſtrength and beauty of colours, which words can give. He was now in the career of his fortunes, and in ſight as it were of the conſulſhip, the grand object of his ambition; and therefore when his prætorſhip was at an end, he would not accept any foreign province, the uſual reward of that magiſtracy, and the chief fruit which the generality propoſed from it. He had no particular love for money, nor genius for arms, ſo that thoſe governments had no charms for him: the glory which he purſued was to ſhine in the eyes of the city, as the guardian of its laws, and to teach the magiſtrates how to execute, the citizens how to obey them. Pro lege manilia.

It is remarkable of Cicero, that amidſt all the hurry and noiſe in which ambition had engaged him, he never neglected in the leaſt thoſe arts and ſtudies, in which he had been educated, but paid a conſtant attention to every thing, which deſerved the notice of a ſcholar and a man of taſte. Even at this very juncture, though he was entirely taken up in ſuing for the conſulſhip, he could find time to write to Atticus about ſtatues and books. Atticus reſided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of ſtatues, for the ornament

nament of his ſeveral villas; eſpecially that at Tuſculum, in which he took the greateſt pleaſure, for its delightful ſituation in the neighbourhood of Rome, and the convenience of an eaſy retreat from the hurry and fatigues of the city. Here he had built ſeveral rooms and galleries, in imitation of the ſchools and porticos of Athens; which he called likewiſe by their Attick names of the academy and gymnaſium, and deſigned for the ſame uſe of philoſophical conferences with his learned friends. He had given Atticus a general commiſſion to purchaſe for him any piece of Grecian art or ſculpture, which was elegant and curious, eſpecially of the literary kind or proper for the furniture of his academy: which Atticus executed to his great ſatisfaction, and ſent him at different times ſeveral cargoes of ſtatues, which arrived ſafe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he leſs eager of making a collection of Greek books, and forming a library by the ſame opportunity of Atticus's help. This was Atticus's own paſſion, who, having free acceſs to all the libraries of Athens, was employing his ſlaves in copying the works of their beſt writers, not only for his own uſe, but for ſale alſo, and the common profit both of the ſlave and maſter. For Atticus was remarkable above all men of his rank for a family of learned ſlaves, having ſcarce a footboy in his houſe, who was not trained both to read and write for him. By this advantage he had made a very large collection of choice and curious books, and ſignified to Cicero his deſign of ſelling them; yet ſeems to have intimated withal, that he expected a larger ſum for them, than Cicero would eaſily ſpare; which gave occaſion to Cicero to beg of him in ſeveral letters to reſerve the whole number for him, till he could raiſe money enough for the purchaſe.

Epiſt. ad Attic. l. i. ep. 3.

Cicero being now in his forty third year, the proper age required by law, declared himſelf a candidate for the conſulſhip along with ſix competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Caſſius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two firſt were patricians, the two next plebeians, yet noble; the two laſt the ſons of fathers, who had firſt imported the publick honours into their families: Cicero was the only new man, as he was called, amongſt them, or one born of equeſtrian rank. Theſe were the competitors; and in this competition the practice of bribing was carried on as openly and as ſhamefully by Antonius and Catiline, as it uſually is at our elections here in England; ſo openly, in ſhort, that the

ſenate

ſenate attempted, though unſucceſsfully, to give ſome check to it by a new and more vigorous law. However as the election approached, Cicero's intereſt appeared to be ſuperior to that of all the candidates: for the nobles themſelves, though always envious and deſirous to depreſs him, yet out of regard to the dangers, which threatened the city from many quarters, and ſeemed ready to burſt out into a flame, began to think him the only man qualified to preſerve the republick, and break the cabals of the deſperate by the vigour and prudence of his adminiſtration: "for in caſes of dan-
"ger, as Salluſt obſerves, pride and envy naturally ſubſide, Bell. Cat.
"and yield the poſt of honour to virtue." The method of 24.
chooſing conſuls was not by an open vote, but by a kind of ballot, or little tickets of wood diſtributed to the citizens with the names of the ſeveral candidates ſeverally inſcribed upon each: but in Cicero's caſe the people were not content with this ſecret and ſilent way, but before they came to any ſcrutiny, loudly and univerſally proclaimed Cicero the firſt conſul; ſo that, as he himſelf ſays, "he was not
"choſen by the votes of particular citizens, but the common
"ſuffrage of the city; nor declared by the voice of the crier,
"but of the whole Roman people." This year ſeveral altera- Orat. contra
tions happened in his own family. His father died; his Rullum, ii.
daughter Tullia was given in marriage at the age of thir- 2. et in Pi-
teen to C. Piſo Frugi, a young nobleman of great hopes, ſon. i.
and one of the beſt families in Rome; and his ſon was alſo born in the ſame year. So that with the higheſt honour, which the publick could beſtow, he received the higheſt pleaſure, which private life ordinarily admits, by the birth of a ſon and heir to his family.

His firſt care, after his election to the conſulſhip, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the intereſts of the republick; being convinced, that all the ſucceſs of his adminiſtration depended upon it. He began therefore to tempt him by a kind of argument, which ſeldom fails of its effect with men of his character; the offer of power to his ambition, and money to his pleaſures. With theſe baits he caught him; and a bargain was preſently agreed upon between them, that Antonius ſhould have the choice of the beſt province, which was to be aſſigned to them at the expiration of their year. Having laid this foundation for the laudable diſcharge of his conſulſhip, he took poſſeſſion of it, as uſual, on the firſt of January; and had no ſooner entered upon this high office, than he had occaſion

to exert himſelf againſt P. Servilius Rullus, one of the new tribunes, who had been alarming the ſenate with the promulgation of an Agrarian law: the purpoſe of which was, to create a decemvirate, or ten commiſſioners, with abſolute power for five years over all the revenues of the republick, to diſtribute them at pleaſure to the citizens, &c. Theſe laws uſed to be greedily received by the populace, and were propoſed therefore by factious magiſtrates, as oft as they had any point to carry with the multitude againſt the publick good; ſo that Cicero's firſt buſineſs was to quiet the apprehenſions of the city, and to baffle, if poſſible, the intrigues of the tribune. After routing him therefore in the ſenate, he purſued him into his own dominion, the forum; where in an artful and elegant ſpeech from the roſtra, he gave ſuch a turn to the inclination of the people, that they rejected this law with as much eagerneſs, as they had ever before received one. This alarm being over, another accident broke out, occaſioned by the publication of a law of L. Otho, for the aſſignment of diſtinct ſeats in the theatres to the equeſtrian order, who uſed before to ſit promiſcuouſly with the populace. But this highly offended the people, who could not digeſt the indignity of being thruſt ſo far back from their diverſions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next tranſaction of moment, in which he was engaged was the defence of C. Rabirius, an aged ſenator, in whoſe favour there is an oration of his ſtill extant. But the grand affair of all, which conſtituted the glory of his conſulſhip, and has tranſmitted his name with ſuch luſtre to poſterity, was the ſkill he ſhewed, and the unwearied pains he took, in ſuppreſſing that horrid conſpiracy, which was formed by Catiline and his accomplices, for the ſubverſion of the commonwealth. Catiline was now renewing his efforts for the conſulſhip with greater vigour than ever, and by ſuch open methods of bribery, that Cicero publiſhed a new law againſt it, with the additional penalty of a ten years exile. Catiline, who knew the law to be leveled at himſelf, formed a deſign to kill Cicero, with ſome other chiefs of the ſenate, on the day of election, which was appointed for the twentieth of October. But Cicero gave information of it to the ſenate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of ſo great importance: and the day following, in a full houſe, he called upon Catiline to clear

himſelf of this charge; where, without denying or excuſing it, he bluntly told them, that "there were two bodies in the "republick, meaning the ſenate and the people, the one of "them infirm with a weak head, the other firm without a "head; which laſt had ſo well deſerved of him, that it "ſhould never want a head while he lived." He had made a declaration of the ſame kind and in the ſame place a few days before, when, upon Cato's threatening him with an impeachment, he fiercely replied, that "if any flame ſhould be "excited in his fortunes, he would extinguiſh it, not with "water, but a general ruin." Theſe declarations ſtartled the ſenate, and convinced them, that nothing but a deſperate conſpiracy, ripe for execution, could inſpire ſo daring an aſſurance: ſo that they proceeded immediately to that decree, which was the uſual refuge in all caſes of imminent danger, of ordering the conſuls to take care that the republick received no harm. Cicer. pro Muren. 25. 2. Sall. bell. Cat. 29.

Catiline, repulſed a ſecond time from the conſulſhip, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council therefore of all the conſpirators, to ſettle the plan of the work, and divide the parts of it among themſelves, and fix a proper day for the execution. The number of their chiefs was above thirty five; partly of the ſenatorian, partly of the equeſtrian order. The ſenators were P. Cornelius Lentulus, C. Cethegus, P. Autronius, L. Caſſius Longinus, P. Sylla, Serv. Sylla, L. Vargunteius, Q. Curius, Q. Annius, M. Porcius Lecca, L. Beſtia. At a meeting of theſe it was reſolved, that a general inſurrection ſhould be raiſed through Italy, the different parts of which were aſſigned to different leaders: that Rome ſhould be fired in many places at once, and a maſſacre begun at the ſame time of the whole ſenate and all their enemies; that in the conſternation of the fire and maſſacre, Catiline ſhould be ready with his Tuſcan army, to take the benefit of the publick confuſion, and make himſelf maſter of the city: where Lentulus in the mean time, as firſt in dignity, was to preſide in their general councils; Caſſius to manage the affair of firing it; Cethegus to direct the maſſacre. But the vigilance of Cicero, being the chief obſtacle to all their hopes, Catiline was very deſirous to ſee him taken off, before he left Rome: upon which two knights of the company undertook to kill him the next morning in his bed, in an early viſit on pretence of buſineſs. They were both of his acquaintance, and uſed to frequent his houſe; and knowing his

his cuſtom of giving free acceſs to all, made no doubt of being readily admitted, as one of the two afterwards confeſſed. But the meeting was no ſooner over, than Cicero had information of all that paſſed in it: for by the intrigues of a woman named Fulvia, he had gained over Curius her gallant, one of the conſpirators of ſenatorian rank, to ſend him a punctual account of all their deliberations. He preſently imparted his intelligence to ſome of the chiefs of the city, who were aſſembled that evening, as uſual, at his houſe; informing them not only of the deſign, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the houſe well guarded, and all admittance refuſed to them.

This was the ſtate of the conſpiracy, when Cicero delivered the firſt of thoſe four ſpeeches, which were ſpoken upon the occaſion of it, and are ſtill extant. The meeting of the conſpirators was on the 6th of November in the evening: and on the 8th he ſummoned the ſenate to the temple of Jupiter in the capitol, where it was not uſually held, but in times of publick alarm. Catiline himſelf, though his ſchemes were not only ſuſpected, but actually diſcovered, had the confidence to come to this very meeting; which ſo ſhocked the whole aſſembly, that none of his acquaintance durſt not venture to ſalute him; and the conſular ſenators quitted that part of the houſe in which he ſat, and left the whole clear to him. Cicero was ſo provoked by his impudence, that inſtead of entering upon any buſineſs, as he deſigned, addreſſing himſelf directly to Catiline, he broke out into a moſt ſevere invective againſt him: and with all the fire and force of an incenſed eloquence, laid open the whole courſe of his villainies, and the notoriety of his treaſons. Catiline, aſtoniſhed by the thunder of this ſpeech, had little to ſay for himſelf in anſwer to it: but as ſoon as he was got home, and began to reflect on what had paſſed, perceiving it in vain to diſſemble any longer, he reſolved to enter into action immediately, before the troops of the republick were increaſed, or any new levies made: ſo that after a ſhort conference with Lentulus, Cethegus, and the reſt, about what had been concerted in the laſt meeting, and promiſing a ſpeedy return at the head of a ſtrong army, he left Rome that very night with a ſmall retinue, and made the beſt of his way to Manlius's camp in Etruria;

Etruria; upon which he and Manlius were both declared publick enemies by the ſenate.

In the midſt of all this hurry, and ſoon after Catiline's flight, Cicero found leiſure, according to his cuſtom, to defend L. Murena, one of the conſuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the ſenate, that he would try the force of Cicero's late law upon one of the conſular candidates; and he was joined in the accuſation by one of the diſappointed candidates, S. Sulpicius, a perſon of diſtinguiſhed worth and character, and the moſt celebrated lawyer of the age; for whoſe ſervice, and at whoſe inſtance Cicero's law againſt bribery was chiefly provided. Murena was unanimouſly acquitted: but who can ſee without ſome ſurpriſe, perſons ſo attached to each other, engaged in the ſame cauſe on oppoſite ſides? Cicero had a ſtrict intimacy all this while with Sulpicius, whom he had ſerved with all his intereſt in this very conteſt for the conſulſhip. He had a great friendſhip alſo with Cato, and the higheſt eſteem of his integrity. Yet he not only defended this cauſe againſt them both, but to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profeſſion of Sulpicius as trifling and contemptible, the principles of Cato as abſurd and impracticable, with ſo much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "what a facetious conſul have we!" Plutarch in Caton. Ibid.

But what deſerves great attention, the oppoſition of theſe eminent men, in an affair ſo intereſting, gave no ſort of interruption to their friendſhip, which continued as firm as ever to the end of their lives: and Cicero, who lived the longeſt of them, ſhewed the real value that he had for them both after their deaths, by procuring publick honours for the one, and writing the life and praiſes of the other. This was a greatneſs of mind truly noble, and ſuitable to the dignity of the perſons: not to be ſhocked by the particular oppoſition of their friends, when their general views on both ſides were laudable and virtuous. The examples of this kind will be more or leſs frequent in ſtates, in proportion as the publick good happens to be the ruling principle; for that is a bond of union too firm to be broken by any little differences about the meaſures of purſuing it. But where private ambition and party zeal have the aſcendant, there every oppoſition muſt neceſſarily create animoſity; as it obſtructs the acquiſition of that good, which is conſidered as the chief end of life, private benefit and advantage.

But

But to return to the affair of the conſpiracy. Lentulus, and the reſt, who were left in the city, were propoſing all things for the execution of their grand deſign, and ſolliciting men of all ranks, who ſeemed likely to favour their cauſe, or be of any uſe to it. Among the reſt they agreed to make an attempt upon the ambaſſadors of the Allobroges; a warlike, mutinous, faithleſs people, inhabiting the countries now called Savoy and Dauphiny, greatly diſaffected to the Roman power, and already ripe for rebellion. Theſe ambaſſadors, who were preparing to return home, much out of humour with the ſenate, and without any redreſs of the grievances they were ſent to complain of, received the propoſal at firſt very greedily; but reflecting afterwards on the difficulty of the enterpriſe, and the danger of involving themſelves and their country in ſo deſperate a cauſe, they reſolved to diſcover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the conſul. Cicero's inſtructions upon it were, that the ambaſſadors ſhould continue to feign the ſame zeal which they had hitherto ſhewn, and promiſe every thing that was required of them, till they had got a full inſight into the intent of the plot, with diſtinct proofs againſt the particular actors in it: and that then matters ſhould be ſo contrived, that, upon their leaving Rome in the night, they ſhould be arreſted with their papers and letters about them. All this was ſucceſsfully executed, and the whole company brought priſoners to Cicero's houſe by break of day. Cicero ſummoned the ſenate to meet immediately, and ſent at the ſame time for Gabinius, Statilius, Cethegus, and Lentulus; who all came preſently to his houſe, ſuſpecting nothing of the diſcovery. With them, and the ambaſſadors in cuſtody, he ſet out to meet the ſenate in the temple of concord: and after he had given the aſſembly an account of the whole affair, Vulturcius, one of the conſpirators who was taken with the ambaſſadors, was called in to be examined ſeparately, who ſoon confeſſed, that he had letters and inſtructions from Lentulus to Catiline, to preſs him to accept the aſſiſtance of the ſlaves, and to lead his army with all expedition towards Rome, to the intent that when it ſhould be ſet on fire in different places, and the general maſſacre begun, he might be at hand to intercept thoſe who eſcaped, and join with his friends in the city. The ambaſſadors were examined next, who declared, that they had received letters to their nation from Lentulus, Cethegus, and Statilius. Theſe letters were produced and read, which

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ſo dejected and confounded the conſpirators, that they had nothing at all to ſay for themſelves. After the criminals were withdrawn and committed to cloſe cuſtody, the ſenate went into a debate upon the ſtate of the republick, and came unanimouſly to the following reſolution among others, that publick thanks ſhould be decreed to Cicero in the ampleſt manner; by whoſe virtue, council, and providence, the republick was delivered from the greateſt dangers. In Catil. iii. 5—6. Cicero however thought it prudent, in the preſent unſettled ſtate of the city, to bring this affair to a concluſion as ſoon as might be; and therefore brought the queſtion of their puniſhment, without further delay, before the ſenate, which he ſummoned for that purpoſe the next morning. The debate was of great delicacy and importance; to decide upon the lives of citizens of the firſt rank. Capital puniſhments were rare and ever odious in Rome, whoſe laws were of all others the leaſt ſanguinary; baniſhment, with confiſcation of goods, being the ordinary puniſhment for the greateſt crimes. As ſoon therefore as he had moved the queſtion, what was to be done with the conſpirators; Silanus, the conſul elect, being called upon to ſpeak the firſt, adviſed, that thoſe who were then in cuſtody, with the reſt who ſhould afterwards be taken, ſhould all be put to death. To this all who ſpoke after him readily aſſented, till it came to J. Cæſar, then prætor elect, who, in an elegant and elaborate ſpeech, "treated that opinion, not as cruel; "ſince death, he ſaid, was not a puniſhment, but relief to "the miſerable; but as new and illegal, and contrary to "the conſtitution of the republick." He therefore gave it as his opinion, that the eſtates of the conſpirators ſhould be confiſcated, and their perſons cloſely confined in the ſtrong towns of Italy. Theſe two contrary opinions being propoſed, the next queſtion was, which of them ſhould take place: Cæſar's had made a great impreſſion on the aſſembly, and Cicero's friends were going forwardly into it, when Cicero roſe up, and made his fourth ſpeech, which now remains on the ſubject of this tranſaction: which ſpeech had the deſired effect, and turned the ſcale in favour of Silanus's opinion. The vote was no ſooner paſſed, than Cicero reſolved to put it in execution, leſt the night which was coming on ſhould produce any new diſturbance. He went therefore from the ſenate, attended by a numerous guard, and taking Lentulus from his cuſtody, conveyed him through the forum to the common priſon, where he delivered him to the executioners, who preſently ſtrangled Salluſt. bell. Cat. 50.

him

him. The other conſpirators, Cethegus, Statilius, and Gabinius were conducted to their execution by the prætors, and put to death in the ſame manner. Catiline in the mean time had been in a condition to make a ſtouter reſiſtance than they imagined; having filled up his troops to the number of two legions, or about twelve thouſand fighting men; but when the fatal account came, of the death of Lentulus and the reſt, the face of his affairs began to change, and his army to dwindle apace, by the deſertion of thoſe, whom hopes of victory and plunder had invited to his camp. And after many fruitleſs attempts to eſcape into Gaul by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a ſharp and bloody action, he and all his army were entirely deſtroyed. Thus ended this famed conſpiracy; and Cicero, for the great part he acted in the ſuppreſſion of it, was honoured with the glorious title of Pater Patriæ, which he retained for a long time after: "Hail thou, "ſays Pliny, who was firſt ſaluted the parent of thy coun-"try."

Hiſt. nat. vii. 30.

Cicero's adminiſtration was now at an end, and nothing remained but to reſign the conſulſhip, according to cuſtom, in an aſſembly to the people, and to take the uſual oath, of having diſcharged it with fidelity; which alſo was generally accompanied with a ſpeech from the expiring conſul. He had mounted the roſtra, and was ready to perform this laſt act of his office, when Metellus, one of the new tribunes, would not ſuffer him to ſpeak, or to do any thing more, than barely take the oath: declaring, that he, who had put citizens to death unheard, ought not to be permitted to ſpeak for himſelf. Upon which Cicero, who was never at a loſs, inſtead of pronouncing the ordinary form of an oath, exalting the tone of his voice, ſwore out aloud, that he had ſaved the republick and city from ruin: which the multitude below confirmed with an univerſal ſhout, and with one voice cried out, that what he had ſworn was true. However, he had no ſooner quitted his office, than he began to feel the weight of that envy, which is the certain fruit of illuſtrious merit. He was now therefore the common mark, not only of all the factious, againſt whom he had declared perpetual war, but of another party not leſs dangerous, the envious too: whoſe united ſpleen never left purſuing him from this moment, till they had driven him out of that city, which he had ſo lately preſerved. The tribune Metellus, as we have ſeen, began the attack,

In Piſon. 3. ep. fam. v. 2.

and

and continued it by inſulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was ſtrenuouſly ſupported by J. Cæſar. Cicero, upon the expiration of his conſulſhip, took care to ſend a particular account of his whole adminiſtration to Pompey, who was finiſhing the Mithridatick war in Aſia; in hopes to prevent any wrong impreſſion there, from the calumnies of his enemies, and to draw from him ſome publick declaration in praiſe of what he had been doing. But Pompey being informed by Metellus and Cæſar of the ill humour, which was riſing againſt Cicero in Rome, anſwered him with great coldneſs, and, inſtead of paying him any compliment, took no notice at all of what had paſſed in the affair of Catiline: upon which Cicero expoſtulates with him in a letter which is ſtill extant. Ep. fam. v. 7.

About this time Cicero bought a houſe of M. Craſſus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now ſuppoſed to have given up to his brother Quintus. The houſe coſt him near thirty thouſand pounds, and ſeems to have been one of the nobleſt in Rome. It was built about thirty years before, by the famous tribune M. Livius Druſus; on which occaſion we are told, that when the architect promiſed to build it for him in ſuch a manner, that none of his neighbours ſhould overlook him: "but if you have any ſkill, re-"plied Druſus, contrive it rather ſo, that all the world may "ſee what I am doing." The purchaſe of ſo expenſive a houſe raiſed ſome cenſure on his vanity, and eſpecially as it was made with borrowed money. This circumſtance he himſelf does not diſſemble, but ſays merrily upon it, that "he was "now ſo plunged in debt, as to be ready for a plot, only that "the conſpirators would not truſt him." Vell. Pat. terc. ii. 14. Ep. fam. v. 6.

The moſt remarkable event that happened in this year, which was the forty-fifth of Cicero's life, was the pollution of the myſteries of the Bona dea by P. Clodius; which, by an unhappy train of conſequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæſar's wife Pompeia, who, according to annual cuſtom, was now celebrating in her houſe thoſe awful ſacrifices of the goddeſs, to which no male creature ever was admitted; and where every thing maſculine was ſo ſcrupulouſly excluded, that even pictures of that ſort were covered during the ceremony. It flattered Clodius's imagination greatly, to gain acceſs to his miſtreſs in the midſt of her holy miniſtry; and with this view he dreſſed himſelf in a woman's

woman's habit, that by the benefit of his ſmooth face, and the introduction of one of the maids, he might paſs without diſcovery: but by ſome miſtake between him and his guide, he loſt his way, when he came within the houſe, and fell in unluckily among the other female ſervants. Here he was detected by his voice; and the ſervants alarmed the whole company by their ſhrieks, to the great amazement of the matrons, who threw a veil over the ſacred myſteries, while Clodius found means to eſcape. The ſtory was preſently ſpread abroad, and raiſed a general ſcandal and horror through the city. The whole defence which Clodius made, when, by order of the ſenate, he was brought to a trial, was to prove himſelf abſent at the time of the fact; for which purpoſe he produced men to ſwear, that he was then at Interamna, about two or three days journey from the city. But Cicero, being called upon to give his teſtimony, depoſed, that Clodius had been with him that very morning at his houſe in Rome. Clodius however was abſolved by thirty one of the judges, while twenty five only condemned him: and as Cicero looked upon himſelf to be particularly affronted by a ſentence, given in flat contradiction to his teſtimony, ſo he made it his buſineſs on all occaſions to diſplay the iniquity of it, and to ſting the ſeveral actors of it with all the keenneſs of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himſelf on Cicero, began now to give an opening to the ſcheme, which he had formed for that purpoſe. His project was to get himſelf choſen tribune, and in that office to drive him out of the city, by the publication of a law, which by ſome ſtratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by its original inſtitution, ſo his firſt ſtep was to make himſelf a plebeian, by the pretence of an adoption into a plebeian houſe, which could not yet be done without the ſuffrage of the people. Cæſar was at the bottom of this ſcheme, and Pompey ſecretly favoured it: not that they intended to ruin Cicero, but to keep him only under the laſh; and if they could not draw him into their meaſures, or make him at leaſt ſit quiet, to let Clodius looſe upon him. Cicero affected to treat it with the contempt, which it ſeemed to deſerve; ſometimes rallying Clodius with much pleaſantry, ſometimes admoniſhing him with no leſs gravity. But whatever face he put outwardly upon this affair, it gave him a real uneaſineſs within, and made him unite himſelf more cloſely

cloſely with Pompey, for the benefit of his protection againſt a ſtorm, which he ſaw ready to break upon him.

The firſt triumvirate, as it has commonly been called, was now formed; which was nothing elſe in reality, but a traiterous conſpiracy of three of the moſt powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæſar in his conſulſhip, which was now coming on: Cæſar, by giving way to Pompey's glory to advance his own: and Craſſus's, to gain that aſcendancy by the authority of Pompey and Cæſar, which he could not ſuſtain alone. Cicero might have made what terms he pleaſed with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whoſe union he and all the friends of the republick abhorred. Clodius in the mean time had been puſhing on the buſineſs of his adoption, which at laſt he effected; and began ſoon after to threaten Cicero with all the terrors of his tribunate, to which he was now choſen without any oppoſition. Cæſar's whole aim in this affair was to ſubdue Cicero's ſpirit, and diſtreſs him ſo far, as to force him to a dependence upon him: for which end, while he was privately encouraging Clodius to purſue him, he was propoſing expedients to Cicero for his ſecurity. But though his fortunes ſeemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his ſafety to any man, and much more to Cæſar, whoſe deſigns he always ſuſpected, and whoſe meaſures he never approved. This ſtiffneſs in Cicero ſo exaſperated Cæſar, that he reſolved immediately to aſſiſt Clodius with all his power to oppreſs him: while Pompey all the while was giving him the ſtrongeſt aſſurances, confirmed by oaths and vows, that there was no danger, and that he would ſooner be killed himſelf, than ſuffer him to be hurt. Clodius in the mean time was obliging the people with ſeveral new laws, contrived chiefly for their advantage; the deſign of all which was only to introduce, with a better grace, the ground plot of the play, the baniſhment of Cicero: which was now directly attempted by a ſpecial law, importing, that whoever had taken the life of a citizen uncondemned and without a trial, ſhould be prohibited from fire and water. Though Cicero was not named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which, though Vell. Paterc. ii. 45.

not done by his ſingle authority, but a general vote of the ſenate, was alledged to be illegal, and contrary to the liberties of the people. Cicero, finding himſelf thus reduced to the condition of a criminal, changed his habit upon it, as was uſual in the caſe of a publick impeachment; which however was an haſty and inconſiderate ſtep, and helped to precipitate his ruin. He was not named in the law, nor perſonally affected with it: the terms of it were general and ſeemingly juſt, reaching only to thoſe, who had taken the life of a citizen illegally: whether this was his caſe, or not, was not the point in iſſue, but to be the ſubject of another trial. He was ſenſible of his error, when it was too late; and oft reproaches Atticus, that being a byſtander, and leſs heated in the game than himſelf, he ſhould ſuffer him to make ſuch blunders. The tide however bore hard againſt him. Cæſar, though he affected great moderation, was ſecretly againſt him: Pompey, who had hitherto given him the ſtrongeſt aſſurances of his friendſhip, began now, as the plot ripened towards a criſis, to grow cool and reſerved, and at laſt flatly refuſed to help him: while the Clodian faction treated his character and conſulſhip with the utmoſt deriſion, and Clodius himſelf at the head of his mob contrived to meet and inſult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and ſtones at him. This being the ſtate of affairs with him, he called a council of his friends, with intent to take his final reſolution, agreeably to their advice. The queſtion was, whether it was beſt to ſtay, and defend himſelf by force, or to ſave the effuſion of blood by retreating, till the ſtorm ſhould blow over. Some adviſed the firſt; but Cato, and above all Hortenſius, warmly urged the laſt: which, concurring alſo with Atticus's advice, as well as the fears and entreaties of all his own family, made him reſolve to quit the field to his enemies, and ſubmit to a voluntary exile.

Ep. ad Attic. iii. 15.

As ſoon as it was known that Cicero was gone, Clodius filled the forum with his band of ſlaves and incendiaries, which he called the Roman people, though there was not one honeſt citizen, or man of credit amongſt them; and publiſhed a law in form againſt him for putting citizens to death unheard and uncondemned, and confirming his baniſhment in the uſual terms employed on ſuch occaſions. This law paſſed without oppoſition: and Clodius loſt no time in putting it in execution; but fell to work immediately in plundering, burning, and demoliſhing Cicero's houſes both in the city and the country. It cannot be denied, that in this

calamity

calamity of his exile, he did not behave himſelf with that firmneſs, which might reaſonably be expected from one, who had borne ſo glorious a part in the republick; conſcious of his integrity, and ſuffering in the cauſe of his country: for his letters are generally filled with ſuch lamentable expreſſions of grief and deſpair, that his beſt friends and even his wife were forced to admoniſh him ſometimes, to rouſe his courage, and remember his former character. Atticus was conſtantly putting him in mind of it; and ſent him word of a report, that was brought to Rome by one of Craſſus's freed men, that his affliction had diſordered his ſenſes. He was now indeed attacked in his weakeſt part; the only place in which he was vulnerable. To have been as great in affliction, as he was in proſperity, would have been a perfection, not given to man: yet this very weakneſs flowed from a ſource which rendered him the more amiable in all the other parts of life; and the ſame tenderneſs of diſpoſition, which made him love his friends, his children, his country, more paſſionately than other men, made him feel the loſs of them more ſenſibly. When he had been gone a little more than two months, a motion was made in the ſenate, by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole houſe readily agreed. Many obſtructions, as may eaſily be imagined, were given to it by the Clodian faction; but this made the ſenate only the more reſolute to effect it. They paſſed a vote therefore that no other buſineſs ſhould be done, till Cicero's return was carried; which at laſt it was, and in ſo ſplendid and triumphant a manner, that he had reaſon, he ſays, to fear, leſt people ſhould imagine that he himſelf had contrived his late flight, for the ſake of ſo glorious a reſtoration.

Ep. ad Attic. iii. 15.

Pro domo, 28.

Cicero, now in his fiftieth year, was reſtored to his former dignity, and ſoon after to his former fortunes; ſatisfaction being made to him for the ruin of his eſtates and houſes, which laſt were built up again by himſelf with more magnificence than before. But he had domeſtick grievances about this time, which touched him very nearly; and which, as he ſignifies obſcurely to Atticus, were of too delicate a nature to be explained by a letter. They aroſe chiefly from the petulant humour of his wife, which began to give him frequent occaſions of chagrin; and by a ſeries of repeated provocations confirmed in him that ſettled diſguſt, which ended at laſt in a divorce. As to his publick concerns, his chief point was how to ſupport his former authority in the

city, which it was not eaſy to do, when the government of the republick was uſurped by the power and ambition of a few: and therefore, inſtead of the able ſtateſman and generous patriot, a light in which we have hitherto viewed him, we find him acting a ſubſervient part, and managing the triumvirate, which could not be controuled, in the beſt manner he could for the publick welfare. In the fifty-ſixth year of his age he was ſent into Aſia, and obliged to aſſume a new character, which he had never before ſuſtained, of the governor of a province and general of an army. Theſe preferments were, of all others, the moſt ardently deſired by the great, for the advantages they afforded both of acquiring power, and amaſſing wealth: yet they had no charms for Cicero, but were indeed diſagreeable to his temper, which was not formed for military achievements, but to ſit at the helm, and ſhine in the adminiſtration of the whole republick. However he acquitted himſelf nobly in adminiſtering the civil affairs of his province of Cilicia; where his whole care was, to eaſe the ſeveral cities and diſtricts, of that exceſſive load of debts, in which the avarice and rapaciouſneſs of former governors had involved them. Nor does he ſeem, in military affairs, to have wanted either the courage or conduct of an experienced leader. For he played the general ſo well in the few expeditions in which he was concerned, that he had the honour of a ſupplication decreed to him at Rome, and was not without ſome expectation even of a triumph.

As to the publick news of the year, the grand affair, that engaged all peoples thoughts, was the expectation of a breach between Cæſar and Pompey, which ſeemed to be now unavoidable. Craſſus had been deſtroyed with his army ſome years ago in the war with the Parthians; and Julia the daughter of Cæſar, whom Pompey married, and who, while ſhe lived, was the cement of their union, was alſo dead in childbed. Cæſar had put an end to the Gallick war, and reduced the whole province to the Roman yoke: but though his commiſſion was near expiring, he ſeemed to have no thoughts of giving it up, and returning to the condition of a private ſubject. He pretended, that he could not poſſibly be ſafe, if he parted with his army; eſpecially while Pompey held the province of Spain prolonged to him for five years. This diſpoſition to a breach, Cicero ſoon learnt from his friends, as he was returning from his province of Cilicia. But as he foreſaw the conſequences of a war more coolly and clearly than any

any of them, ſo his firſt reſolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either ſide, not that he was irreſolute which of them to chooſe, for he was determined within himſelf to follow Pompey; but the difficulty was how to act in the mean time towards Cæſar, ſo as to avoid taking part in the previous decrees, which were prepared againſt him, for abrogating his command, and obliging him to diſband his forces on pain of being declared an enemy. Here he wiſhed to ſtand neuter a while, that he might act the mediator with a better grace and effect. In this diſpoſition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a ſecond conference with him, before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the ſenate. Cicero however would not ſtill be driven from it: the more he obſerved the diſpoſition of both parties, the more he perceived the neceſſity of it. The honeſt, as they were called, were diſunited amongſt themſelves; many of them were diſſatisfied with Pompey; all fierce and violent; and denouncing nothing but ruin to their adverſaries. He clearly foreſaw, what he declared without ſcruple to his friends, that which ſide ſoever got the better, the war muſt neceſſarily end in a tyranny. The only difference, as he ſaid, was, that if their enemies conquered, they ſhould be proſcribed, if their friends, be ſlaves. Ad Attic. vii. 7.

He no ſooner arrived at the city however, than he fell, as he tells us, into the very flame of civil diſcord, and found the war in effect proclaimed: for the ſenate had juſt voted a decree, that Cæſar ſhould diſmiſs his army by a certain day, or be declared an enemy; and Cæſar's ſudden march towards Rome effectually confirmed it. In the midſt of all this hurry and confuſion, Cæſar was extremely ſolicitous about Cicero; not ſo much to gain him, for that was not to be expected, as to prevail with him to ſtand neuter. He wrote to him ſeveral times to that effect, and employed all their common friends to preſs him with letters on that head; all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time theſe letters give us a moſt ſenſible proof of the high eſteem and credit, in which Cicero flouriſhed at this time in Rome: when, in a conteſt for empire, which force alone was to decide, we ſee the chiefs on both ſides ſo ſolicitous to gain a man to their party, who had no peculiar ſkill in arms, or talents Epiſt. fam. xvi. 11.

lents for war. Purſuing however the reſult of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy ſome time before, and was then at Dyrrhachium; and arrived ſafely in his camp with his ſon, his brother, and his nephew, committing the fortunes of the whole family to the iſſue of that cauſe. His perſonal affection for the man, preference of his cauſe, the reproaches of the better ſort, who began to cenſure his tardineſs, and above all, his gratitude for favours received, made him reſolve at all adventures to run after him. But as he entered into the war with reluctance, ſo he found nothing in it, but what increaſed his diſguſt. He diſliked every thing which they had done, or deſigned to do; ſaw nothing good amongſt them but their cauſe; and that their own councils would ruin them. He was diſſatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this diſagreeable ſituation he declined all employment; and finding his counſels wholly ſlighted, reſumed his uſual way of rallery, for he was a great jeſter, and what he could not diſſuade by his authority, endeavoured to make ridiculous by his jeſts. When Pompey put him in mind of his coming ſo late to them: how can I come late, ſaid he, when I find nothing in readineſs among you? and upon Pompey's aſking him ſarcaſtically, where his ſon-in-law Dolabella was; he is with your father-in-law, replied he. To a perſon newly arrived from Italy, and informing them of a ſtrong report at Rome, that Pompey was blocked up by Cæſar: and you ſailed hither therefore, ſaid he, that you might ſee it with your own eyes. By the frequency of theſe ſplenetick jokes, he is ſaid to have provoked Pompey ſo far as to tell him, I wiſh you would go over to the other ſide, that you may begin to fear us.

Macrob. ſaturnal. 2. 3. Plutarch. in Cicer.

After the battle of Pharſalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæſar; who was now declared dictator the ſecond time, and Marc Antony his maſter of the horſe. We may eaſily imagine, what we find indeed from his letters, that he was not a little diſcompoſed at the thoughts of an interview with Cæſar, and the indignity of offering himſelf to a conqueror, againſt whom he had been in arms; for though upon many accounts he had reaſon to expect a kind reception from Cæſar, yet he hardly thought his life, he ſays, worth begging; ſince what was

given

given by a maſter, might always be taken away again at pleaſure. But at their meeting, he had no occaſion to ſay or do any thing that was below his dignity: for Cæſar no ſooner ſaw him, than he alighted, and ran to embrace him, and walked with him alone, converſing very familiarly for ſeveral furlongs. About the end of the year, Cæſar embarked for Africa, to purſue the war againſt the Pompeian generals, who, aſſiſted by king Juba, held the poſſeſſion of that province with a vaſt army: but while the general attention was employed in the expectation of ſome deciſive blow, Cicero, deſpairing of any good from either ſide, choſe to live retired, and out of ſight; and whether in the city or the country, ſhut himſelf up with his books; which, as he often ſays, had hitherto been the diverſion only, but were now become the ſupport, of his life. In this retreat he entered into a cloſe friendſhip and correſpondence with M. Terentius Varro, who is ſaid to have been the moſt learned of all the Romans; and wrote two of thoſe pieces upon orators and oratory, which are ſtill extant in his works.

Ep. ad Attic. i. 16—20.

Ep. fam. ix. 2.

He was now in his ſixty firſt year, and forced to part at laſt with his wife Terentia; whoſe humour and conduct had long been uneaſy to him. This drew upon him ſome cenſure; for putting away a wife, who had lived with him above thirty years, the faithful partner of his bed and fortunes; and the mother of two children, extremely dear to him: and what gave his enemies the greater handle to rally him was, his marrying a handſome young woman, named Publilia, of an age diſproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent ſpirit: and though he had borne her perverſeneſs in the vigour of health and flouriſhing ſtate of his fortunes; yet, in a declining life, ſoured by a continual ſucceſſion of mortifications from abroad, the want of eaſe and quiet at home was no longer tolerable to him.

Cæſar returned victorious from Africa about the end of July, by the way of Sardinia, where he ſpent ſome days: upon which Cicero ſays pleaſantly in a letter to Varro, he had never ſeen that farm of his before, which though one of the worſt that he has, he does not yet deſpiſe. Some of Cicero's jeſts upon Cæſar's adminiſtration are ſtill preſerved; which ſhew, that his friends had reaſon enough to admoniſh him to be ſtill more upon his guard. Cæſar had advanced Laberius, a celebrated mimick actor, to the order of knights; but when he ſtept from the ſtage into the the-

Ibid. ix. 7.

atre, to take his place on the equeſtrian benches, none of the knights would admit him to a ſeat amongſt them. As he was marching off therefore with diſgrace, happening to paſs near Cicero, I would make room for you here, ſays he, on our bench, if we were not already too much crouded: alluding to Cæſar's filling up the ſenate alſo with the ſcum of his creatures, and even with ſtrangers and barbarians. At another time being deſired by a friend, in a publick company, to procure for his ſon the rank of a ſenator, in one of the corporate towns of Italy, he ſhall have it, ſays he, if you pleaſe, at Rome; but it will be difficult at Pompeii. An acquaintance likewiſe from Laodicea, coming to pay his reſpects to him, and being aſked, what buſineſs had brought him to Rome, ſaid, that he was ſent upon an embaſſy to Cæſar, to intercede with him for the liberty of his country: upon which Cicero replied, if you ſucceed, you ſhall be an ambaſſador alſo for us. Cæſar, on the other hand, though he knew his temper and principles to be irreconcileable to his uſurped dominion, yet out of friendſhip to the man, and a reverence for his character, was determined to treat him with the greateſt humanity, and by all the marks of perſonal favour; which however Cicero never uſed for any purpoſes whatever, but to ſcreen himſelf from any calamity in the general miſery of the times, and to ſerve thoſe unhappy men, who were driven from their country and families, for the adherence to that cauſe, which he himſelf had eſpouſed.

Macrob. ſat. 2, 3. Suetonius 76.

Cicero was now oppreſſed by a new and moſt cruel affliction, the death of his beloved daughter Tullia; who died in childbed, ſoon after her divorce from her third huſband Dolabella. She was about two and thirty years old at the time of her death; and by the few hints, which are left of her character, appears to have been an excellent and admirable woman. She was moſt affectionately and piouſly obſervant of her father; and to the uſual graces of her ſex, having added the more ſolid accompliſhments of knowledge and polite letters, was qualified to be the companion as well as the delight of his age; and was juſtly eſteemed not only as one of the beſt, but the moſt learned of the Roman ladies. His affliction for the death of this daughter was ſo great, that the philoſophers are ſaid to have come from all parts to comfort him. But this can hardly be true, except of thoſe who lived in Rome, or in his own family: for his firſt care was, to ſhun all company as much as he could, by removing to Atticus's houſe, where

he

he lived chiefly in his library, turning over every book he could meet with, on the ſubject of moderating grief. But finding his reſidence here too publick, and a greater reſort to him, than he could bear, he retired to Aſturia, one of his ſeats near Antium; a little iſland on the Latian ſhore, at the mouth of a river of the ſame name, covered with woods and groves, cut out into ſhady walks; a ſcene of all others the fitteſt to indulge melancholy, and where he could give a free courſe to his grief. "Here," ſays he to Atticus, "I live without the ſpeech of man, every morning early "I hide myſelf in the thickeſt of the wood, and never "come out till the evening. Next to yourſelf, nothing is "ſo dear to me as this ſolitude; and my whole conver- "ſation is with my books." Indeed his whole time was employed in little elſe than reading and writing, during Cæſar's adminiſtration, which he never could chearfully ſubmit to; and it was within this period, that he drew up ſome of the graveſt of thoſe philoſophical pieces, which are ſtill extant in his works. Ep. ad Attic. xii. 15.

After the death of Cæſar, by the conſpiracy formed againſt him by Brutus and Caſſius, Cicero became once more himſelf. By this accident he was freed at once from all ſubjection to a ſuperior, and all uneaſineſs and indignity of managing a power, which every moment could oppreſs him. He was without competition the firſt citizen in Rome; the firſt in that credit and authority both with the ſenate and people, which great merit and ſervices will neceſſarily give in a free city. The conſpirators conſidered him as ſuch, and reckoned upon him as their ſure friend; for they had no ſooner killed Cæſar in the ſenate houſe, which Cicero tells us he had the pleaſure to ſee, than Brutus, lifting up his bloody dagger, called out upon him by name, to congratulate with him on the recovery of their liberty. And when they all ran out preſently after into the forum with their daggers in their hands, proclaiming liberty to the city, they proclaimed at the ſame time the name of Cicero. Hence Antony afterwards took a pretence of charging him in publick with being privy to the conſpiracy, and the principal adviſer of it. It is evident indeed from ſeveral of his letters, that he had an expectation of ſuch an attempt; for he propheſied very early, that Cæſar's reign could not laſt ſix months, but muſt neceſſarily fall, either by violence, or of itſelf; nay farther, he hoped to live to ſee it. Yet it is certain, that he was not at all acquainted with it: for though he had the ſtricteſt friendſhip with the chief actors, Ibid. x. 8.

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and they the greateſt confidence in him, yet his age, character, and dignity, rendered him wholly unfit to bear a part in an attempt of that nature; and to embark himſelf in an affair ſo deſperate, with a number of men, who, excepting a few of the leaders, were all either too young to be truſted, or, as he ſays, too obſcure even to be known by him.

Philipp. ii. 11.

But though Cæſar's reign was now indeed fallen, yet Cicero's hopes were all going to be diſappointed: and though the conſpiracy had ſucceeded againſt Cæſar, yet it drew after it a train of conſequences, which, in little more than a year, ended in the deſtruction not only of the commonwealth, but of even Cicero himſelf. The conſpirators had formed no ſcheme beyond the death of Cæſar; but ſeemed to be as much ſurpriſed and amazed at what they had done, as the reſt of the city was. Their irreſolution and delays therefore gave Antony leiſure to recollect himſelf, and to propoſe and carry many things on the pretence of publick concord, of which he afterwards made a moſt pernicious uſe; amongſt the chief of which may be reckoned a decree for the confirmation of all Cæſar's acts, and for the allowance of a publick funeral to Cæſar, from which he took the opportunity of inflaming the ſoldiers and the populace to the diſadvantage of the republican cauſe; and he ſucceeded in it ſo well, that Brutus and Caſſius had then no ſmall difficulty to defend their lives and houſes from the violence of his mob, and, with the reſt of the conſpirators, were ſoon after obliged to quit Rome. Cicero alſo left Rome ſoon after Brutus and Caſſius, not a little mortified to ſee things take ſo wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excurſion to Greece, and pay a viſit to his ſon, whom he had ſent about a year before to Athens, to ſtudy under the philoſophers of that place, and particularly under Cratippus, the chief of the peripatetick ſect. In the mean time he had frequent meetings and conferences with his old friends of the oppoſite party, the late miniſters of Cæſar's power; among whom were Hirtius, Panſa, &c. There were ſeveral reaſons, which made it neceſſary to theſe men, to court Cicero at this time as much as ever. For if the republick happened to recover itſelf, he was of all men the moſt capable to protect them on that ſide: if not, the moſt able to aſſiſt them againſt Antony, whoſe deſigns and ſucceſs they dreaded ſtill more; for if they muſt have a new maſter, they were diſpoſed, for the ſake of Cæſar, to

prefer his heir and nephew Octavius. For this new actor was now appearing upon the ſtage; and though hitherto but little conſidered, ſoon made the firſt figure upon it, and drew all people's eyes towards him. He had been ſent a few months before to Appollonia, there to wait for his uncle on his way to the Parthian war, in which he was to attend him: but the news of Cæſar's death ſoon brought him back to Italy, to try what fortunes he could carve for himſelf, by the credit of his new name, and the help of his uncle's friends. Hirtius and Panſa were with Cicero at this time; and they preſented Octavius to him, immediately upon his arrival, with the ſtrongeſt profeſſions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it neceſſary to cheriſh and encourage Octavius, if for nothing elſe, yet to keep him at a diſtance from Antony: but could not yet be perſuaded to enter heartily into his affairs. He ſuſpected his youth, and want of experience; and that he had not ſtrength enough to deal with Antony; and above all, that he had no good diſpoſition towards the conſpirators. He thought it impoſſible, he ſhould ever be a friend to them, and was perſuaded rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himſelf. And when Cicero did conſent at laſt to unite himſelf to Octavius's intereſts, it was with no other view, but to arm him with a power ſufficient to oppreſs Antony, yet ſo checked and limited, that he ſhould not be able to oppreſs the republick.

In the hurry of all theſe politicks, he was proſecuting his ſtudies ſtill with his uſual application; and beſides ſome philoſophical pieces, now finiſhed his book of offices, or the duties of man, for the uſe of his ſon. A work admired by all ſucceeding ages, as the moſt perfect ſyſtem of heathen morality, and the nobleſt effort and ſpecimen, of what reaſon could do towards guiding man through life with innocence and happineſs. However he paid a conſtant attention to publick affairs; miſſed no opportunities, but did every thing that human prudence could do for the recovery of the republick: for all that vigour, with which it was making this laſt effort for itſelf, was entirely owing to his councils and authority. This appears from thoſe memorable Philippicks, which from time to time he publiſhed againſt Antony, as well as from other monuments of antiquity. But all was in vain: for though Antony's army

was

was entirely defeated at the ſiege of Modena, which made many people imagine, that the war was at an end, and the liberty of Rome eſtabliſhed; yet the death of the conſuls Panſa and Hirtius in that action, gave the fatal blow to all Cicero's ſchemes, and was the immediate cauſe of the ruin of the republick. Octavius grew more and more intractable; being perſuaded they owed their ſafety to him, and every thing daily conſpired to bring about that dreadful union of him with Lepidus and Antony, which was formed ſo ſoon after. Cicero had applied indeed to Brutus and Caſſius over and over again, to come with their armies to Italy, as the only means of ſaving the republick: but, after all his repeated applications, neither of them ſeemed to have entertained the leaſt thought of it. Yet notwithſtanding the pains that Cicero was taking, and the glorious ſtruggle he was making in the ſupport of expiring liberty, Brutus, who was naturally peeviſh and querulous, being particularly chagrined by the unhappy turn of affairs in Italy, and judging of councils by events, was diſpoſed at laſt to throw all the blame upon him. He charged him chiefly, that by a profuſion of honours on young Cæſar, he had inſpired him with an ambition, incompatible with the ſafety of the republick, and armed him with that power, which he was now employing to oppreſs it: whereas the truth is, that by theſe honours Cicero did not intend to give Cæſar any new power, but to apply that, which he had acquired by his own vigour, to the publick ſervice and the ruin of Antony; in which he ſucceeded even beyond expectation; and would certainly have gained his end, had he not been prevented by accidents, which could not be foreſeen. For it is evident from many facts, that he was always jealous of Cæſar, and inſtead of increaſing, was contriving ſome check to his authority; till by the death of the conſuls, he ſlipt out of his hands, and became too ſtrong to be managed by him any longer.

Octavius had no ſooner ſettled the affairs of the city, and ſubdued the ſenate to his mind, than he marched back towards Gaul, to meet Antony and Lepidus; who had already paſſed the Alps, and brought their armies into Italy, in order to have a perſonal interview with him; which had been privately concerted for ſettling the terms of a triple league, and dividing the power and provinces of the empire amongſt themſelves. The place, appointed for this interview, was a ſmall iſland about two miles from Bononia, formed by the river Rhenus, which runs near to that city. Here they met,

met, and ſpent three days in a cloſe conference, to adjuſt the plan of their accommodation: the ſubſtance of which was, that the three ſhould be inveſted jointly with ſupreme power, for the term of five years, with the title of triumvirs, for ſettling the ſtate of the republick; that they ſhould act in all caſes by common conſent; nominate the magiſtrates and governours both at home and abroad; and determine all affairs relating to the publick by their ſole will and pleaſure; &c. &c. The laſt thing, which they adjuſted, was the liſt of a proſcription, which they were determined to make of their enemies. This, as the writers tell us, occaſioned much difficulty and warm conteſts among them; till each in his turn conſented to ſacrifice ſome of his beſt friends to the revenge and reſentment of his colleagues. The whole liſt is ſaid to have conſiſted of three hundred ſenators and two thouſand knights; all doomed to die for a crime the moſt unpardonable to tyrants, their adherence to the cauſe of liberty. They reſerved the publication of the general liſt to their arrival at Rome; excepting only a few of the moſt obnoxious, the heads of the republican party, about ſeventeen in all; the chief of whom was Cicero. For Cicero's death was the natural effect of their union, and a neceſſary ſacrifice to the common intereſt of the three. Thoſe, who met to deſtroy liberty, muſt come determined to deſtroy him; ſince his authority was too great to be ſuffered in an enemy, and experience had ſhewn, that nothing could make him a friend to the oppreſſors of his country.

Cicero was at his Tuſculan villa, when he firſt received the news of the proſcription, and of his being included in it. It was the deſign of the triumvirate to keep it a ſecret, if poſſible, to the moment of execution; in order to ſurpriſe thoſe, whom they had deſtined to deſtruction, before they were aware of the danger, or had time to eſcape. But ſome of Cicero's friends found means to give him early notice of it, upon which he ſet forward preſently towards Aſturia, the neareſt village, which he had upon the ſea; where he embarked in a veſſel ready for him, with intent to tranſport himſelf directly out of the reach of his enemies. But the winds being croſs and turbulent, and the ſea wholly uneaſy to him, after he had ſailed about two leagues along the coaſt, he landed at Circæum, and ſpent a night near that place in great anxiety and irreſolution. The queſtion was, what courſe he ſhould ſteer; and whether he ſhould fly to Brutus, or Caſſius, or to S. Pompeius: but

after

after all his deliberations, none of them, it is ſaid, pleaſed
In Ciceron. him ſo much, as the expedient of dying. So that, as Plutarch ſays, he had ſome thoughts of returning to the city, and killing himſelf in Cæſar's houſe; in order to leave the guilt and curſe of his blood upon Cæſar's perfidy and ingratitude: but the importunity of his ſervants prevailed with him to ſail forwards to Cajeta; where he went again on ſhore, to repoſe himſelf in his Formian villa, about a mile from the coaſt: weary of his life and the ſea; and declaring he would die in that country, which he had ſo
Senec. ſuaſor. i. often ſaved. Here he ſlept ſoundly for ſeveral hours; though, as ſome writers tell us, a great number of crows were fluttering all the while, and making a ſtrange noiſe about his windows, as if to rouſe and warn him of the approaching fate; and that one of them made its way into the chamber, and pulled away his very bed cloaths; till his ſlaves, admoniſhed by this prodigy, and aſhamed to ſee brute creatures more ſollicitous for his ſafety than themſelves, forced him into his litter or portable chair, and carried him away towards the ſhip, through the private ways and walks of his woods; having juſt heard, that ſoldiers were already come into the country in queſt of him, and not far from the villa. As ſoon as they were gone, the ſoldiers arrived at the houſe; and perceiving him to be fled, purſued immediately towards the ſea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preſerved in a capital cauſe. As ſoon as the ſoldiers appeared, the ſervants prepared themſelves to fight, being reſolved to defend their maſter's life at the hazard of their own; but Cicero commanded them to ſet him down, and to make no reſiſtance. Then looking upon his executioners with great preſence and firmneſs, and thruſting his neck, as forwardly as he could, out of the litter, he bad them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haſte and great joy towards Rome, as the moſt agreeable preſent, which they could carry to Antony. Popilius charged himſelf with the conveyance, without reflecting on the infamy of carrying that
Val. Maxim. v. 3. head, which had ſaved his own. He found Antony in the forum, ſurrounded with guards and crowds of people; but upon ſhewing, from a diſtance, the ſpoils which he brought, he was rewarded upon the ſpot with the honour of a crown, and about eight thouſand pounds ſterling. Antony ordered

ordered the head to be fixed upon the roſtra between the two hands: a ſad ſpectacle to the city; and what drew tears from every eye; to ſee thoſe mangled members, which uſed to exert themſelves ſo glorioufly from that place, in defence of the lives, the fortunes, and the liberties of the Roman people, ſo lamentably expoſed to the ſcorn of ſycophants and traitors. The deaths of the reſt, ſays an hiſtorian of that age, cauſed only a private and particular ſorrow, but Cicero's an univerſal one. It was a triumph over the republick itſelf; and ſeemed to confirm and eſtabliſh the perpetual ſlavery to Rome. Antony conſidered it as ſuch; and, ſatiated with Cicero's blood, declared proſcription at an end. Cremutius Cordus apud Senec.

He was killed on the ſeventh of December; about ten days from the ſettlement of the triumvirate; after he had lived ſixty three years, eleven months, and five days.

CICERO (MARCUS) the ſon of Marcus Tullius Cicero: of whom it is the moſt neceſſary to give ſome account, becauſe his character has been delivered down to us in a very diſadvantageous, and, as many think, in a very injurious light. For he has generally been repreſented, both by the ancients and moderns, as ſtupid and vicious, and even a proverb of degeneracy: yet when we come to enquire accurately into the fact, we ſhall not find ſufficient ground for ſo ſcandalous a tradition. Senec. de Benef. 4. 30.

He was born, as has been obſerved in the foregoing article, of Terentia, in the year that his father obtained the conſulſhip: that is, in the year of Rome 690, and about 64 years before Chriſt. In his early youth, while he continued under the eye and diſcipline of his father, he gave all imaginable proofs both of an excellent temper and genius; was modeſt, tractable, and dutiful; diligent in his ſtudies, and expert in his exerciſes: ſo that in the Pharſalick war, at the age of ſeventeen, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accompliſhments of a young ſoldier. Not long after Pompey's death, he was ſent to Athens, as we have ſaid, to ſtudy under Cratippus. Here indeed, upon his firſt ſally into the world, he was guilty of ſome irregularity of conduct and extravagance of expence, that made his father uneaſy: in which he was ſuppoſed to have been drawn by Gorgias, his maſter of rhetorick; a lover of wine and pleaſure; whom Cicero for that reaſon expoſtulated with ſeverely by letter, and diſcharged from his attendance upon him. But the young man was ſoon made Cic. de offic. ii. 13.

ſenſible

ſenſible of his folly, and recalled to his duty by the remonſtrances of his friends, and particularly of Atticus; ſo that his father readily paid his debts, and enlarged his allowance; which ſeems to have been about 700 l. per annum.

Ad Attic. xiii. 1.

From this time, all the accounts of him from the principal men of the place, as well as his Roman friends, who had occaſion to viſit Athens, are conſtant and uniform in their praiſes of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles: of which he ſent a high encomium to his father, and entruſted him, though but twenty years old, with a principal command in his army: in which he acquitted himſelf with a ſingular reputation both of courage and conduct; and in ſeveral expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he eſcaped to Pompey; who had taken poſſeſſion of Sicily with a great army, and fleet ſuperior to any in the empire. This was the laſt refuge of the poor republicans: where young Cicero was received again with particular honours; and continued fighting ſtill in the defence of his country's liberty: till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and reſtoration of all the proſcribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the reſt of his party: where he lived for ſome time in the condition of a private nobleman; remote from all publick affairs; partly through the envy of the times, averſe to his name and principles; partly through choice, and his old zeal for the republican cauſe, which he retained ſtill to the laſt. In this uneaſy ſtate, where he had nothing to rouſe his virtue, or excite his ambition, it is not ſtrange that he ſunk into a life of indolence and pleaſure, and the intemperate love of wine; which began to be the faſhionable vice of this age, from the example of Antony, who had lately publiſhed a volume on the triumphs of his drinking. Young Cicero is ſaid to have practiſed it likewiſe to great exceſs, and to have been famous for the quantity he uſed to ſwallow at a draught: as he had reſolved, ſays Pliny, to deprive Antony, the murderer of his father, of the glory of being the firſt drunkard of the empire.

Appian. p. 610, 713.

Nat. hiſt. l. 14. c. 22.

Auguſtus however paid him the compliment, in the mean while, to make him a prieſt or augur, as well as one of thoſe magiſtrates, who preſided over the coinage of the publick

Appian, p. 619.

publick money: in regard to which there is a medal ſtill extant, with the name of Cicero on the one ſide, and Appius Claudius on the other; who was one of his collegues in this office. But upon the laſt breach with Antony, Auguſtus no ſooner became the ſole maſter of Rome, than he took him for his partner in the conſulſhip: ſo that his letters, which brought the news of the victory at Actium, and conqueſt of Egypt, were addreſſed to Cicero the conſul; who had the pleaſure of publiſhing them to the ſenate and people, as well as of making and executing that decree, which ordered all the ſtatues and monuments of Antony to be demoliſhed, and that no perſon of his family ſhould ever after bear the name of Marcus. By paying this honour to the ſon, Auguſtus made ſome atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it alſo there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes ſhould, by a ſtrange revolution of affairs, be renewed for the triumph of young Cicero. Soon after Cicero's conſulſhip, he was made proconſul of Aſia, or, as Appian ſays, of Syria; one of the moſt conſiderable provinces of the empire: from which time we find no farther mention of him in hiſtory. He died probably ſoon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and diſtinguiſhing himſelf in the councils of the ſtate. But from the honours already mentioned, it is evident, that his life, though blemiſhed by ſome ſcandal, yet was not void of dignity; and amidſt all the vices, with which he is charged, he is allowed to have retained his father's wit and politeneſs.

Plutarch in Cic. Dio, p. 456.

There are two ſtories related of him, which ſhew, that his natural courage and high ſpirit were far from being ſubdued by the ruin of his party and fortunes. For being in company with ſome friends, where he had drank very hard, in the heat of wine and paſſion, he threw a cup at the head of Agrippa; who, next to Auguſtus, bore the chief ſway in Rome. He was provoked to it probably by ſome diſpute in politicks, or inſult on the late champions, and vanquiſhed cauſe of the republick.

Sen. ſuaſ. c. 6.

Plin. hiſt. nat. xiv. 22.

At another time during his government of Aſia, one Ceſtius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the aſſurance to come one day to his table, Cicero, after he had enquired his name,

and underſtood, that it was the man, who uſed to inſult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away, and publickly whipt. Upon the whole, if his life did not entirely correſpond with the ſplendor of his father's, it ſeems chargeable to his misfortune, rather than his fault; and to the miſerable ſtate of the times, which allowed no room for the attainment of his father's honours, or the imitation of his virtues: but if he had lived in better times, and a free republick, though he would not have been ſo eminent a ſcholar, or orator, or ſtateſman as his father, yet he would have excelled him probably in that character, which confered a more ſubſtantial power and dazzling glory, the fame of a brave and accompliſhed general.

M. Senec. ſuaſor. 6.

CIMABUE (GIOVANNI) a renowned painter, was born at Florence in the year 1240, and was the firſt who revived the art of painting in Italy. Being deſcended of a noble family, and a lad of ſprightly parts, he was ſent to ſchool, in order to learn the belles lettres of thoſe times; but inſtead of minding his books, he was obſerved to ſpend all his time in drawing the figures of men, or horſes, or the like, upon paper, or the backſide of his books. The fine arts having been extinct in Italy, ever ſince the eruption of the barbarians, the ſenate of Florence had ſent at that time for painters out of Greece, to reſtore painting in Tuſcany. Cimabue was their firſt diſciple: for following his natural bent, he uſed to elope from ſchool, and paſs whole days with thoſe painters to ſee them work. His father perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to buſineſs, and ſoon ſurpaſſed his maſters both in deſign and colouring. He gave ſomething of ſtrength and freedom to his works, to which they could never arrive: and though he wanted the art of managing his lights and ſhadows, was but little acquainted with the rules of perſpective, and in divers other particulars but indifferently accompliſhed, yet the foundation, which he laid for future improvement, entitled him to the name of the "father of the firſt age, or "infancy of modern painting."

De Piles, Freſnoy, &c.

Cimabue painted, according to the cuſtom of thoſe times, in freſco, and in diſtemper, painting in oil being not then found out. He painted a great many things at Florence, ſome of which are yet remaining: but, as his fame began to ſpread, he was ſent for to many remote places, and among the

the reſt to Aſceci, a city of Umbria, and the birth place of St. Francis. There in the lower church, in company with thoſe Greek painters, he painted ſome of the cieling and the ſides of the church, with the ſtories of the lives of our Saviour and St. Francis; in all which he ſo far out did the coadjutors, that, taking courage, he reſolved to paint by himſelf, and undertook the upper church in freſco. Being returned to Florence, he painted for the church of Sancta Maria Novella, where he went firſt to ſchool, a great piece of our lady, which is ſtill to be ſeen between the chapel of the Rucillai, and that of the Bardi di Vernia; and which was the biggeſt picture, that had been ſeen in thoſe days. The connoiſſeurs ſay, that one may even now diſcern in it the Greek way of his firſt maſters, though bettered, and endeavouring at the modern way of painting. It produced however ſo much wonder in the people of thoſe times, that it was carried from Cimabue's houſe to the church with trumpets before it, and in ſolemn proceſſion; and he was highly rewarded and honoured by the city for it. There is a tradition, that, while Cimabue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou king of Naples came through Florence: where being received with all poſſible demonſtrations of reſpect, the magiſtrates, among other entertainments, carried him to ſee this piece. And becauſe no body had yet ſeen it, all the gentry of Florence waited upon him thither; and with ſuch extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the merry ſuburb; which name it has retained to this day, though it has ſince been built upon, and made a part of the city.

Cimabue was alſo a great architect, as well as painter, and concerned in the fabrick of Sancta Maria del Fior in Florence: during which employment, being arrived at the age of ſixty years, he died. He left many diſciples, and among the reſt Ghiotto, who proved an excellent maſter. It is ſaid, that if he had not been followed ſo cloſe, and ſo much out done by his ſcholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is ſtill to be ſeen, done by the hand of Simon Saneſe, in the chapel houſe of Sancta Maria Novella, made in Porfil, in the hiſtory of faith. It is a figure, which has a lean face, a little red beard, in point with a capuche, or monks hood, upon his head, after the faſhion of thoſe times: and the figure next to him is Simon Saneſe himſelf, who drew his own picture by the help of two looking glaſſes.

Painting illuſtrated, &c. p. 132.

CIOFANI (HERCULES) a learned Italian of Sulmo, publiſhed annotations upon all the works of Ovid, in the year 1578, to which he prefixed the life of Ovid, and a deſcription of the country of Sulmo. It is ſaid, that the honour, which Ciofani aſſumed to himſelf upon being the countryman of Ovid, induced him to undertake his commentaries upon this poet; and that the hearty inclination, with which he purſued the agreeable taſk, contributed not a little to his having ſucceeded ſo well in it. Paul Manutius ſays, that his notes upon the Metamorphoſis are full of excellent learning, and written in pure and elegant Latin. Muretus has paſſed the ſame judgment upon him. Scaliger ſays in general, that he wrote well upon Ovid; and adds, what is ſtill more to his credit, that he was a very honeſt man. He appears indeed to have been a very modeſt as well as a very judicious and learned man; ready to commend others, but an enemy to cenſure. His annotations upon Ovid were printed at firſt in a ſeparate volume by themſelves; but they have ſince been diſperſed among others, ſome of them at leaſt, in the variorum editions of that author.

Baillet, jugemens, &c. tom. ii. p. 332.

CLAGETT (WILLIAM) an eminent and learned divine, was born in the pariſh of St. Mary in St. Edmund's Bury, Suffolk, of which his father was lecturer, upon the 14th of September 1646; and educated at the free ſchool there under dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge upon the 5th of September 1659, when he was not full thirteen years of age, and took his degrees in arts regularly, ending with that of doctor in divinity in the year 1683. His firſt appearance in the world was at his own native town of St. Edmund's Bury, where he was choſen one of the preachers, and continued ſuch for ſeven years. Then he removed to Gray's Inn in London, and was elected preacher to that honourable ſociety upon the firſt vacancy. Beſides this employment, which he held as long as he lived, he was preſented by the lord keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamſhire, into which he was inſtituted upon the 14th of May 1683. He was lecturer alſo of St. Michael Baſſiſhaw, to which he was elected by that pariſh, upon the death of dr. Benjamin Calamy; and dr. Sharp, afterwards archbiſhop of York, in his preface to dr. Clagett's ſermons,

Biogr. Brit.

mons, ſays, that "there never were two greater men ſuc-
"ceſſively lecturers of one pariſh, nor was ever any pariſh
"kinder to two lecturers." He was alſo chaplain in ordinary to the king. He died of the ſmall pox upon the 28th of March 1688, in the forty ſecond year of his age; and his wife died eighteen days after him of the ſame diſtemper, and was buried at St. Michael Baſſiſhaw in the ſame grave with him. He had many great as well as good qualities, ſo that the untimelineſs of his death made him juſtly lamented. Dr. Sharp, in the preface above-mentioned, has given him a noble character: and biſhop Burnet has ranked him among thoſe eminent and worthy men, whoſe lives and labours did, in a great meaſure, reſcue the church from the reproaches which the follies of others had drawn upon it. It muſt not be forgotten, that he was one of thoſe excellent divines, who made the noble ſtand againſt popery, in the reign of king James II. Hiſt. of his own times, vol. i. 462.

Dr. Clagett publiſhed ſeveral things; a few pieces againſt the diſſenters, many againſt the papiſts, ſome of which are to be found in "the Preſervative againſt popery," which is a collection of tracts printed in 1739 in two volumes folio. But his principal work is his Diſcourſe concerning the operations of the Holy Spirit; with a confutation of ſome part of dr. Owen's book upon that ſubject. The firſt part of this work was publiſhed in the year 1677 in 8vo; and the ſecond in 1680, in which there is An anſwer to mr. John Humphrey's animadverſions on the firſt part. There was alſo a third part deſigned: for dr. Owen having made a great ſhew in the margin of his book, of quotations from the fathers, as if antiquity had been on his ſide, dr. Clagett intended to prove, as may be ſeen in the concluſion of his ſecond part, that dr. Owen had not the fathers on his ſide. The doctor had finiſhed his collections from the ancients to this purpoſe, and made the book ready for the preſs; but it happened unfortunately, that the manuſcript copy was lodged with a friend of his, whoſe houſe was burnt, and the book periſhed in the flames, after which accident he had no time to finiſh his collections, though he began them a ſecond time. From theſe ſeveral pieces, which dr. Clagett publiſhed himſelf, the reader, as dr. Sharp obſerves, may form a judgment of his genius and abilities: "and if a friend, adds he, can ſpeak without partiality, "there doth in thoſe writings appear ſo ſtrong a judgment, "ſuch an admirable faculty of reaſoning, ſo much honeſty "and candour of temper, ſo great plainneſs and perſpicuity,

" ſo much ſpirit and quickneſs, and, in a word, all the " qualities that can recommend an author, or render his " books excellent in their kind, that I ſhould not ſcruple " to give dr. Clagett a place among the moſt eminent and " celebrated writers of this church."

After this learned author's deceaſe, his brother Nicholas Clagett publiſhed four volumes of his ſermons: the firſt in 1689, and the third and fourth not till 1720. It is remarkable, that one of theſe ſermons was greatly admired by queen Mary, namely, the ſixteenth in the firſt volume upon Job ii. 10. " Shall we receive good at the hand of God, " and ſhall not we receive evil?" This the pious queen deſired to hear read more than once, during her illneſs, a little before her deceaſe. It was compoſed by the learned author upon the death of a child of his, that happened juſt before; and it is ſaid to have been the laſt he made.

Tenifon's ſermon at the funeral of queen mary.

CLAGETT (NICHOLAS) diſtinguiſhed himſelf, not only by publiſhing the ſermons of his deceaſed elder brother, as we have juſt obſerved, but alſo by ſermons and pamphlets of his own, which ſhewed ingenuity and learning, though not equal to his brother's. He was born at St. Edmund's Bury in May 1654, and educated at the ſchool there under mr. Edward Leeds, who publiſhed Select dialogues of Lucian, a Greek grammar, &c. He was admitted of Chriſt's college in Cambridge upon the 12th of January 1671, regularly took his degrees in arts, and in 1704 commenced doctor in divinity. Upon his brother's removal to Gray's Inn, he was elected in his room, March 21, 1680, preacher at St. Mary's in Bury; in which ſtation he continued near forty ſix years. He was not in the mean time without other preferment. In February 1683, he was inſtituted to the rectory of Thurlo Parva; and in June 1693, made archdeacon of Sudbury by Moore, then biſhop of Norwich. He had alſo the rectory of Hitcham in Suffolk, to which he was inſtituted in March 1707. He died on the 27th of January 1726-7, in the ſeventy third year of his age: and among other children left Nicholas, who was afterwards lord biſhop of Exeter. His writings were, 1. A perſuaſive to peaceableneſs and obedience. An aſſize ſermon publiſhed in 1683. 2. A perſuaſive to an ingenious trial of opinions in religion. A pamphlet in 1685. 3. A viſitation ſermon in 1686. 4. Chriſtian ſimplicity. A ſermon preached before the queen, December 31, 1704. 5. Truth defended, and boldneſs in error rebuked. A conſiderable octavo volume againſt

gainſt mr. Whiſton's book, intitled, The accompliſhment of ſcripture prophecies. This was publiſhed in the year 1710.

CLARKE (SAMUEL) celebrated for his ſkill in oriental learning, was born at Brackley in Northamptonſhire, and became a ſtudent in Merton college in Oxford in the year 1638, when he was only fifteen years old. He reſided in that univerſity three years, and was then obliged to leave it, becauſe the town was about to be garriſoned for the uſe of king Charles I. but after the ſurrender of that place to the parliament, he returned to his college, ſubmitted to the viſitors appointed by the then powers in being, and the ſame year, which was 1648, took the degree of maſter of arts. The year following he was deſigned the firſt architypographus of the univerſity, and for his better encouragement in that office, had the grant of the ſuperior beadleſhip of the civil law, when it ſhould become vacant, given to him, and to his ſucceſſors in that place for ever. In 1650 he was maſter of a boarding ſchool at Iſlington near London, during his continuance at which place he lent an aſſiſting hand towards the correcting and publiſhing the Polyglott bible. In 1658 he returned a ſecond time to the univerſity; and foreſeeing the death of him, who held the ſuperior beadleſhip of law, was elected architypographus May 14, 1658, and on the 29th of the ſame month, ſuperior beadle of the civil law; both which places he held to the time of his death, which happened at his houſe in Halywell, in the ſuburbs of Oxford, upon December 27, 1669. Wood's Athenæ Oxon.

He was extremely well verſed in Greek and Latin literature, and had alſo an uncommon ſkill in the oriental languages. His works are as follows. Variæ lectiones & obſervationes in Chaldaicam paraphraſim: theſe are in the ſixth volume of the Polyglott bible beginning at page 17th. Scientia metrica & phythmica; ſeu tractatus de proſodia Arabica ex authoribus probatiſſimis eruta. And, Septimum Bibliorum Polyglottum volumen cum verſionibus antiquiſſimis, non Chaldaica tantum, ſed Syriacis, Æthiopicis, Copticis, Arabicis, Perſicis contextum. He alſo tranſlated from the original manuſcript of the publick library at Cambridge, Paraphraſtes Chaldæus in libr. Paralipomenon; which book dr. Edmund Caſtell conſulted, as he tells us in the preface to his Lexicon Heptaglotton, when he compoſed that elaborate work. Clarke alſo took great pains in the Hebrew text, Chaldee paraphraſe, and the Perſian goſpels in the Polyglott

bible, which laſt he tranſlated into Latin; and there goes alſo under his name a tranſlation out of Hebrew into Latin of another piece, intitled, The miſtna of the firſt Maſſereth or tract of the talmud, called Beracoth.

Wood's Athenæ Oxon.

CLARKE (Dr. SAMUEL) one of the greateſt divines that any age has produced, was the ſon of Edward Clarke, eſq; alderman of the city of Norwich, and one of its repreſentatives in parliament for ſeveral years; and born there upon the 11th of October 1675. He was inſtructed in claſſical learning at the free ſchool of that town; and in the year 1691, removed from thence to Caius college in Cambridge, where his uncommon genius and abilities ſoon began to diſplay themſelves. Though the philoſophy of Des Cartes was at that time the eſtabliſhed philoſophy of the univerſity, yet mr. Clarke eaſily maſtered the new ſyſtem of ſir Iſaac Newton; and in order to his firſt degree of arts, performed a publick exerciſe in the ſchools upon a queſtion taken from thence. He greatly contributed to the eſtabliſhment of the Newtonian philoſophy by an excellent tranſlation of, and notes upon, Rohault's phyſicks, which he finiſhed before he was two and twenty years of age. The ſyſtem of natural philoſophy, then generally taught in the univerſity, was that written by mr. Rohault, founded altogether upon Carteſian principles, and very ill tranſlated into Latin. Mr. Clarke gave a new tranſlation, and added to it ſuch notes, as might lead ſtudents inſenſibly, and by degrees, to other and truer notions, than could be found there. "And this certainly, ſays biſhop Hoadly, was a more prudent method of introducing truth unknown before, than "to attempt to throw aſide this treatiſe entirely, and write "a new one inſtead of it. The ſucceſs anſwered exceedingly well to his hopes; and he may juſtly be ſtiled a "great benefactor to the univerſity in this attempt. For "by this means the true philoſophy has without any noiſe "prevailed; and to this day his tranſlation of Rohault is, "generally ſpeaking, the ſtanding text for lectures, and "his notes the firſt direction to thoſe, who are willing to "receive the reality and truth of things in the place of "invention and romance." Mr. Whiſton relates, that in the year 1697, while he was chaplain to Moore biſhop of Norwich, he met young mr. Clarke, then wholly unknown to him, at a coffee houſe in that city; where they entered into a converſation about the Carteſian philoſophy, particularly Rohault's phyſicks, which mr. Clarke's tutor, as he tells

Account of the life, writings, and character of dr. Clarke, by Benjamin Hoadly, now lord biſhop of Winchester, prefixed to dr. Clarke's ſermons, p. 1. 2. London 1730, in 8vo.

Ibid. p. 3, 4,

Ibid. p. 5,

tells us, had put him upon tranſlating. "The reſult of this "converſation was, ſays mr. Whiſton, that I was greatly "ſurpriſed, that ſo young a man as mr. Clarke then was, "ſhould know ſo much of thoſe ſublime diſcoveries, which "were then almoſt a ſecret to all, but to a few particular "mathematicians. Nor did I remember, continues he, "above one or two at the moſt, whom I had then met "with, that ſeemed to know ſo much of that philoſophy, "as mr. Clarke." This tranſlation of Rohault was firſt printed in the year 1697 in 8vo. There have been four editions of it, in every one of which improvements have been made; eſpecially in the laſt in 8vo. in 1718, which has the following title: Jacobi Rohaulti phyſica. Latine vertit, recenſuit, et uberioribus jam annotationibus, ex illuſtriſſimi Iſaaci Newtoni philoſophia maximam partem hauſtis, amplificavit & ornavit S. Clarke, S. T. P. Accedunt etiam in hac quarta editione novæ aliquot tabulæ æri inciſæ, et annotationes multum ſunt auctæ. Dr. John Clarke, late dean of Sarum, and our author's brother, tranſlated this work into Engliſh, and publiſhed it in two volumes in 8vo.

Hiſtorical memoirs of the life and writings of dr. Clarke, by William Whiſton, M. A. p. 3, 4. 3d edit.

Afterwards he turned his thoughts to divinity; and, in order to fit himſelf for the ſacred function, he ſtudied the Old Teſtament in the original Hebrew, the New in the original Greek, and the primitive chriſtian writers. Having taken holy orders, he became chaplain to Moore biſhop of Norwich, who was ever after his conſtant friend and patron. Mr. Whiſton claims the merit of introducing him to the acquaintance and friendſhip of this biſhop: and tells us, that, after the converſation mentioned above, which he immediately gave the biſhop an account of, alderman Clarke and his ſon were, by the biſhop's order, invited and handſomely entertained at the palace. The next year, which was 1698, mr. Whiſton, being collated by the biſhop to the living of Loweſtoft in Suffolk, reſigned his chaplainſhip, in which he was ſucceeded by mr. Clarke; who lived for near twelve years in this ſtation, with all the freedoms of a brother and an equal, rather than as an inferior. The biſhop eſteemed him highly, while he lived; and at his death, gave him the higheſt proof of his confidence in him, by leaving ſolely in his hands all the concerns of his family: a truſt, which mr. Clarke executed very faithfully, and to the entire ſatisfaction of every perſon concerned. In the year 1699, mr. Clarke publiſhed two treatiſes: one, intitled, Three practical eſſays on baptiſm, confirmation, and repent-

Hoadly, p. 7.

Hiſtorical memoirs, &c. p. 5.

Hoadly, p. 7.

repentance; the other, Some reflections on that part of a book, called Amyntor, or a defence of Milton's life, which relates to the writings of the primitive fathers, and the canon of the New Teſtament. In a letter to a friend. The author of the Amyntor, it is well known, was the famous mr. Toland. Biſhop Hoadly ſays, that he mentions theſe pieces of mr. Clarke, not to put them upon a level with his other performances, but only as, "having upon them the "plain works of a chriſtian frame of mind, and as proofs "of his knowledge in the writings of thoſe early ages, even "at his firſt ſetting out in the world." Mr. Whiſton eſteems the Three practical eſſays, the moſt ſerious treatiſe that mr. Clarke ever wrote; and which, with a little correction, will ſtill be very uſeful in all chriſtian families. "I well re-"member, ſays he, how I once told him, after he had been "long at St. James's, and about the court, that I doubted "he was not now ſo ſerious and good a chriſtian, as he "had been in the days of Hermas:" meaning the time of his writing the three practical eſſays, in which he had frequently quoted The ſhepherd of Hermas. There have been ſeveral editions of theſe eſſays. The reflections upon Amyntor was publiſhed without a name; but has ſince been added to dr. Clarke's letter to mr. Dodwell, &c. In the year 1701, he publiſhed A paraphraſe upon the goſpel of St. Matthew; which was followed in 1702 by the paraphraſes upon the goſpels of St. Mark and St. Luke, and ſoon after by a third volume upon St. John. They were afterwards printed together in two volumes in 8vo; and have been ſo univerſally admired, as to undergo ſeveral editions. He had actually begun a paraphraſe upon the Acts of the apoſtles, immediately after the others were publiſhed, and had certainly gone through all the remaining books of the New Teſtament, but ſomething accidentally interrupted the execution; "and it is now, ſays biſhop Hoadly, only to be "lamented, that any thing firſt diverted him from it; or "that he did not afterwards prevail upon himſelf to re-"ſume and complete ſo excellent a work, which his friends "often preſſed upon him, and to which he would ſome-"times anſwer, that it was made leſs neceſſary by the la-"bours of ſeveral worthy and learned perſons, ſince the "appearance of his work upon the four goſpels."

Hiſt. mem. &c. p. 8.

Ibid. p. 6.

Account, &c. p. 10.

In the mean time biſhop Moore, his patron, gave our author the rectory of Drayton near Norwich, and procured for him a pariſh in that city; and theſe he ſerved himſelf in the ſeaſon, when the biſhop reſided at Norwich. His preach-

preaching at firſt was without notes, and ſo continued to be till he was rector of St. James's. In the year 1704, he was appointed to preach mr. Boyle's lecture; and the ſubject he choſe was, The being and attributes of God. He ſucceeded ſo well in this, and gave ſuch high ſatisfaction, that he was appointed to preach the ſame lecture the next year; when he choſe for his ſubject, The evidences of natural and revealed religion. Theſe ſermons were firſt printed in two diſtinct volumes: the former in 1705, the latter in 1706. They have ſince been printed in one volume, under the general title of A diſcourſe concerning the being and attributes of God, the obligations of natural religion, and the truth and certainty of the chriſtian revelation, in anſwer to mr. Hobbes, Spinoza, the author of the oracles of reaſon, and other deniers of natural and revealed religion. mr. Clarke, having endeavoured in the firſt part of this work to ſhew, that the being of a God may be demonſtrated by arguments a priori, is unluckily involved in the cenſure, mr. Pope has paſſed upon this method of reaſoning in the following lines. They are put into the mouth of one of his dunces, addreſſing himſelf to the goddeſs Dullneſs:

> Let others creep by timid ſteps and ſlow,
> On plain experience lay foundations low,
> By common ſenſe to common knowledge bred,
> And loſt to nature's cauſe through nature led.
> All-ſeeing in thy miſts, we want no guide,
> Mother of arrogance, and ſource of pride!
> We nobly take the high priori road,
> And reaſon downward, till we doubt of God.
>
> Dunciad, b. iv. l. 455.

upon which we have the following note: "Thoſe, who, "from the effects in this viſible world, deduce the eternal "power and Godhead of the firſt cauſe, though they cannot "attain to an adequate idea of the Deity, yet diſcover ſo "much of him, as enables them to ſee the end of their crea- "tion, and the means of their happineſs: whereas they, "who take this high priori road, as Hobbes, Spinoſa, Des "Cartes, and ſome better reaſoners, for one that goes right, "ten loſe themſelves in miſts, or ramble after viſions, which "deprive them of all ſight of their end, and miſlead them in "the choice of wrong means." Mr. Clarke, it is probable, would not have denied this; and the poet perhaps would have ſpared his better reaſoners, and not have joined them

with ſuch company, had he recollected our author's apology for uſing the argument a priori. "The argument a poſteriori, ſays mr. Clarke, is indeed by far the moſt generally "uſeful argument, moſt eaſy to be underſtood, and in ſome "degree ſuited to all capacities; and therefore it ought al-"ways to be inſiſted upon. But for as much as atheiſtical "writers have ſometimes oppoſed the being and attributes of "God by ſuch metaphyſical reaſonings, as can no otherwiſe "be obviated, than by arguing a priori; therefore this "manner of arguing alſo is uſeful and neceſſary in its "proper place." We are not quite of mr. Clarke's opinion here, ſince we cannot but think all the metaphyſical reaſonings a priori againſt the being and attributes of God, ſufficiently obviated by the reaſoner a poſteriori, who, having built his demonſtration of thoſe great points upon the ſolid foundation of matter of fact, may juſtly leave the metaphyſician to reaſon by himſelf. We are therefore better pleaſed with mr. Clarke's manner of expreſſing himſelf, in the anſwer he made to mr. Whiſton upon this occaſion. "When mr. Clarke brought me his book, ſays mr. Whiſ-"ton, it was the firſt volume I ſuppoſe, I was in my gar-"den againſt St. Peter's college in Cambridge, where I "then lived. Now I perceived, that in theſe ſermons he "had dealt a great deal in abſtract and metaphyſical reaſon-"ing. I therefore aſked him, how he ventured into ſuch "ſubtleties, which I never durſt meddle with? and ſhew-"ing him a nettle, or ſome contemptible weed in my gar-"den, I told him, that weed contained better arguments "for the being and attributes of a God, than all his meta-"phyſicks. Mr. Clarke confeſſed it to be ſo; but alledged "for himſelf, that ſince ſuch philoſophers as Hobbes and "Spinoza had made uſe of thoſe kind of ſubtleties againſt, "he thought proper to ſhew, that the like way of reaſon-"ing might be made better uſe of on the ſide of religion: "which reaſon or excuſe I allowed to be not inconſider-able." Mr. Whiſton tells us in the ſame place, that "as "he had been informed, dr. George Smalridge, afterwards "biſhop of Briſtol, declared it to be the beſt book on thoſe "ſubjects, that had been written in any language;" and biſhop Hoadly makes no ſcruple to declare, that "every chri-"ſtian in this country ought to eſteem theſe ſermons as his "treaſure, ſince they contain the true ſtrength, not only of "natural, but of revealed religion." They have paſſed through ſeveral editions. In the fourth or fifth were added ſeveral letters to dr. Clarke from a gentleman in Glouceſterſhire;

Clarke's Works, vol. ii. p. 756. folio.

Hiſt. mem. &c. p. 7.

Account, &c. p. 15.

hire; relating to the demonſtration of the being and attributes, with the doctor's anſwers. This gentleman was dr. Joſeph Butler, afterwards lord biſhop of Durham. In the ſixth edition was added, A diſcourſe concerning the connexion of the propheſies in the Old Teſtament, and the application of them to Chriſt: and an anſwer to a ſeventh letter concerning the argument a priori. It may not be amiſs to obſerve, that mr. Clarke's ſermons concerning the being and attributes of God occaſioned a controverſy to ariſe, and ſeveral pieces to be written, which had dr. Law, mr. Jackſon, and others, for their authors; but we do not find, that mr. Clarke himſelf ever appeared in their vindication.

About this time, or not much later, mr. Whiſton tells us, it was, that he diſcovered our author had been looking into the primitive writers, and began to ſuſpect, that the Athanaſian doctrine of the Trinity was not the doctrine of thoſe early ages. "Whether, ſays he, mr. Newton had "given mr. Clarke yet any intimations of that nature, for "he knew it long before his time; or whether it aroſe from "ſome enquiries of his own, I do not directly know; "though I incline to the latter. This only I remember to "have heard him ſay, that he never read the Athanaſian "creed in his pariſh, at or near Norwich but once; and "that was only by miſtake, at a time when it was not appointed by the rubrick." In the year 1706, he publiſhed a letter to dr. Dodwell; wherein all the arguments in his epiſtolary diſcourſe againſt the immortality of the ſoul are particularly anſwered, and the judgment of the fathers, to whom mr. Dodwell had appealed, concerning that matter truly repreſented. Biſhop Hoadly obſerves, that in this letter he anſwered mr. Dodwell in ſo excellent a manner, both with regard to the philoſophical part, and to the opinions of ſome of the primitive writers, upon whom theſe doctrines were fixed, that it gave univerſal ſatisfaction. But this controverſy did not ſtop here, for the celebrated mr. Anthony Collins, coming in as a ſecond to mr. Dodwell, went much farther into the philoſophy of the diſpute, and indeed ſeemed to produce all that could plauſibly be ſaid againſt the immateriality of the ſoul, as well as the liberty of human actions. This enlarged the ſcene of the diſpute; into which our author entered, and wrote with ſuch a ſpirit of clearneſs and demonſtration, as at once ſhewed him greatly ſuperior to his adverſaries in metaphyſical and phyſical knowledge; and made every intelligent reader rejoice, that ſuch an incident had happened to provoke and extort from him that plenty

Hiſt. mem. &c. p. 8.

Account, &c. p. 17.

plenty of ſtrong reaſoning and perſpicuity of expreſſion, which were indeed very much wanted upon this intricate and obſcure ſubject. "And I am perſuaded, continues the "biſhop, that as what he has writ in this controverſy, "comprehends the little that the ancients had ſaid well, and "adds ſtill more evidence than ever clearly appeared before, "and all in words that have a meaning to them, it will re- "main the ſtandard of good ſenſe on that ſide of the que- "ſtion, on which he ſpent ſo many of his thoughts, as upon "one of his favourite points." Mr. Clarke's letter to mr. Dodwell was ſoon followed by four defences of it, in four ſeveral letters to the author of A letter to the learned mr. Henry Dodwell; containing Some remarks on a pretended demonſtration of the immateriality and natural immortality of the ſoul, in mr. Clarke's anſwer to his late Epiſtolary diſcourſe, &c. Mr. Clarke's letter and his four defences were afterwards all printed together; and the anſwer to Toland's Amyntor added to them. In the midſt of all theſe labours, mr. Clarke found time to ſhew his regard to mathematical and phyſical ſtudies, and exact knowledge and ſkill in them. And his natural affection and capacity for theſe ſtudies were not a little improved by the friendſhip of the incomparable ſir Iſaac Newton; at whoſe requeſt, as biſhop Hoadly tells us, he tranſlated his opticks into Latin in 1706. With this verſion ſir Iſaac was ſo highly pleaſed, that he preſented him with the ſum of five hundred pounds, or an hundred pound for each child, mr. Clarke having then five children.

Account, &c. p. 18.

ibid. p. 30.

This ſame year alſo, biſhop Moore, his patron, who had long formed a deſign of fixing him in a more conſpicuous ſtation in the metropolis of the kingdom, procured for him the rectory of St. Bennet's, Paul's Wharf, in London: and ſoon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in conſideration of his great merit, and at the requeſt of the biſhop, preſented him to the rectory of St. James's Weſtminſter, when it became vacant in 1709. From this time he left off preaching without notes, and made it his buſineſs to compoſe and write down as accurate ſermons as he could; "not, ſays biſhop Hoadly, be- "cauſe he could not proceed in the former method, with "a copiouſneſs of good ſenſe and clear expreſſion, which "the nobleſt audience might with pleaſure have attended to, "but chiefly becauſe from that time it became his reſolution "to prepare his ſermons in ſuch a manner, that they might "hereafter

Whiſton's hiſt. mem. &c. p. 8, 9.

" hereafter be as uſeful from the preſs, as he wiſhed them to " be from the pulpit." Upon his advancement to this ſtation, he took the degree of doctor in divinity, when the publick exerciſe which he performed for it at Cambridge was prodigiouſly admired. The queſtions which he maintained were theſe: 1. Nullum fidei chriſtinæ dogma, in ſacris ſcripturis traditum, eſt rectæ rationi diſſentaneum: that is, No article of the chriſtian faith, delivered in the holy ſcriptures, is diſagreeable to right reaſon. 2. Sine actionum humanarum libertate nulla poteſt eſſe religio: that is, Without the liberty of human actions there can be no religion. The doctor's theſis was upon the firſt of theſe queſtions; which being thoroughly ſifted by that moſt learned and acute diſputant profeſſor James, the doctor made an extempore reply, in a continued diſcourſe for near half an hour, with ſo little heſitation, that many of the auditors declared themſelves aſtoniſhed; and owned, that, if they had not been within ſight of him, they ſhould have ſuppoſed him to have read every word of this reply from a paper. After this, through the courſe of the ſyllogiſtical diſputation, he guarded ſo well againſt the arts, which the profeſſor was a complete maſter of; replied ſo readily to the greateſt difficulties ſuch an objector could propoſe; and preſſed him ſo cloſe and hard with clear and intelligible anſwers, that perhaps never was ſuch a conflict heard in thoſe ſchools, never ſuch a diſputation kept up for ſo long a time and with ſo much ſpirit, nor ever any, which ended with greater, if equal honour to the reſpondent. The profeſſor, who was a man of humour as well as learning, ſaid to him at the end of the diſputation, Profecto, me probe exercuiſti, that is, On my word, you have worked me ſufficiently; and the members of the univerſity went away, admiring, as indeed they well might, that a man even of dr. Clarke's abilities, after an abſence of ſo many years, and a long courſe of buſineſs of quite another nature, ſhould acquit himſelf in ſuch a manner, as if this ſort of academical exerciſe had been his conſtant employment: and with ſuch fluency and purity of expreſſion, as if he had been accuſtomed through his whole time to no other language in converſation but Latin. The ſame year, namely 1709, dr. Clarke reviſed and corrected mr. Whiſton's tranſlation of the apoſtolical conſtitutions into Engliſh. Mr. Whiſton tells us, that his own ſtudies having been chiefly upon other things, and having rendered him incapable of being alſo a critick in words and languages, he deſired his great friend

Account, &c. p. 19.

Hoadly, p. 22, 23.

friend and great critick dr. Clarke to reviſe that tranſla-
Hiſt. mem. &c. p. 16. tion; which he was ſo kind as to agree to.

In the year 1712, dr. Clarke publiſhed a moſt beautiful and pompous edition of Cæſar's commentaries, adorned with elegant ſculptures. It is intitled, C. Julii Cæſaris quæ extant, accuratiſſime cum libris editis & mſſ. optimis collata, recognita, & correcta: acceſſerunt annotationes Samuelis Clarke, S. T. P. item indices locorum, rerumque & verborum, utiliſſimæ. It was printed in 1712, in folio; and afterwards in 1720, in octavo. It was dedicated to the great duke of Marlborough, "at a time, ſays biſhop Hoadly, when his unequalled victories "and ſucceſſes had raiſed his glory to the higheſt pitch
Account, &c. 29. "abroad, and leſſened his intereſt and favour at home." In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he ſelected what appeared the beſt and moſt judicious in former editors, with ſome corrections and emendations of his own interſperſed. Mr. Addiſon has ſpoke of dr. Clarke's folio edition of Cæſar's commentaries in the following words: "The "new edition, which is given us of Cæſar's commentaries, "has already been taken notice of in foreign gazettes, and "is a work that does honour to the Engliſh preſs. It is "no wonder, that an edition ſhould be very correct, which "has paſſed through the hands of one of the moſt accurate, "learned, and judicious writers this age has produced. "The beauty of the paper, of the character, and of the "ſeveral cuts, with which this noble work is illuſtrated, "makes it the fineſt book that I have ever ſeen; and is a "true inſtance of the Engliſh genius, which though, it does "not come the firſt into any art, generally carries it to greater
Spectator, No. 367. "heights, than any other country in the world."

In the ſame year, namely 1712, dr. Clarke publiſhed in octavo, his celebrated book intitled, The ſcripture doctrine of the Trinity, &c. which is divided into three parts. The firſt is, A collection and explication of all the texts in the New Teſtament, relating to the doctrine of the Trinity: in the ſecond part, the foregoing doctrine is ſet forth at large, and explained in particular and diſtinct propoſitions; and in the third, the principal paſſages in the liturgy of the church of England, relating to the doctrine of the Trinity, are conſidered. Biſhop Hoadly applauds our author's method of proceeding, in forming his ſentiments upon ſo important a point, "He knew, ſays he, and all men agreed, "that it was a matter of mere revelation. He did not "therefore retire into his cloſet, and ſet himſelf to invent and

"forge

" forge a plauſible hypotheſis, which might ſit eaſily upon " his mind. He had not recourſe to abſtract and metaphy- " ſical reaſonings to cover or patronize any ſyſtem, he " might have embraced before. But, as a chriſtian he laid " open the New Teſtament before him. He ſearched out eve- " ry text, in which mention was made of the three perſons, " or any one of them. He accurately examined the meaning " of the words, uſed about every one of them; and by the " beſt rules of grammar and critique, and by his ſkill in " language, he endeavoured to fix plainly what was de- " clared about every perſon, and what was not. And what " he thought to be the truth, he publiſhed under the ti- " tle of The ſcripture doctrine of the Trinity. I am far, ſays " the biſhop, from taking upon me to determine, in ſo " difficult a queſtion between him and thoſe who made " replies to him; but this I hope I may be allowed to " ſay, that every chriſtian divine and layman ought to pay " his thanks to dr. Clarke, for the method into which he " brought this diſpute; and for that collection of texts of " the New Teſtament, by which at laſt it muſt be decided, " on which ſide ſoever the truth may be ſuppoſed to lie. Account, &c. p. 25.

Mr. Whiſton informs us, that ſome time before the publi- cation of this book, there was a meſſage ſent to dr. Clarke from the lord Godolphin, and ſome others of queen Anne's miniſters, importing, " That the affairs of the publick " were with difficulty then kept in the hands of thoſe that " were for liberty; that it was therefore an unſeaſonable " time for the publication of a book that would make a " great noiſe and diſturbance; and that therefore they de- " ſired him to forbear, till a fitter opportunity ſhould offer " itſelf:" which meſſage, ſays mr. Whiſton, the doctor had no regard to, but went on according to the dictates of his own conſcience, with the publication of his book notwithſtanding. The miniſters however were very right in their con- Hiſt. mem. jectures; for the work made noiſe and diſturbance enough, p. 30. and occaſioned a great number of books and pamphlets, written by himſelf and others. We will ſubjoin a liſt of thoſe publiſhed by dr. Clarke, referring, for the reſt, to a pamphlet intitled, An account of all the conſiderable books and pamphlets that have been wrote on either ſide, in the controverſy concerning the Trinity, ſince the year 1712; in which is alſo contained an account of the pamphlets, wrote this laſt year on each ſide by the diſſenters, to the end of the year 1719. Lond. 1720, in octavo. Dr. Clarke's tracts are as follow, 1. A letter to to the reverend dr. Wells, in anſwer

to his remarks. Lond. 1714, in octavo. 2. A reply to the objections of Robert Nelſon, eſq; and of an anonymous author, againſt dr. Clarke's ſcripture doctrine of the Trinity; being a commentary on forty ſelect texts of ſcripture. This anonymous author was ſuppoſed to be dr. James Knight, vicar of St. Sepulchre's in London. 3. An anſwer to the remarks of the author of Some conſiderations concerning the Trinity, and the ways of managing that controverſy. This author was dr. Gaſtrel, biſhop of Cheſter. Theſe two laſt pieces were publiſhed together in 1714 in octavo. 4. A letter to the late reverend mr. R. M. (Richard Mayo) containing obſervations upon his book, intitled, A plain ſcripture argument againſt dr. Clarke's doctrine concerning the ever bleſſed Trinity. 5. A letter to the author of a book intitled, The true ſcripture doctrine of the moſt holy and undivided Trinity continued and vindicated: recommended firſt by mr. Nelſon, and ſince by dr. Waterland. Theſe two pieces were publiſhed together in 1719, in octavo, at the end of a tract by another author, intitled, The modeſt plea for the baptiſmal and ſcripture notion of the Trinity, &c. 6. The modeſt plea continued: or, A brief and diſtinct anſwer to dr. Waterland's queries, relating to the doctrine of the Trinity, Lond. 1720, in octavo. 7. Obſervations on dr. Waterland's ſecond defence of his queries, Lond. 1724, in octavo. 8. Dr. Clarke's replies to the author of Three letters to dr. Clarke, from a clergyman of the church of England, concerning his ſcripture doctrine of the Trinity. The letters and replies were publiſhed together by the author of the letters, in 1714, in octavo.

Books and pamphlets however were not all, which the ſcripture doctrine of the Trinity occaſioned: it made its author obnoxious to the power eccleſiaſtical, and his book to be complained of by the lower houſe of convocation. Their complaint was ſent to the upper houſe, upon the ſecond of June 1714, ſetting forth, "That a book had been lately "publiſhed, and diſperſed throughout the province, intitled, "The ſcripture doctrine of the Trinity, and ſeveral defences "thereof, by the ſame author: which book and defences "did, in their opinion, contain aſſertions contrary to the ca-"tholick faith, as received and declared by the reformed "church of England, concerning three perſons of one ſub-"ſtance, power, and eternity,, in the unity of the God-"head: and tending moreover to perplex the minds of "men in the ſolemn acts of worſhip, as directed by our "eſtabliſhed liturgy, &c." On the fourth of June the biſhops

ſhops returned for anſwer "That they approved the zeal of "the lower houſe, thought they hadjuſt cauſe of complaint, "and would take it into their conſideration:" and, on the twelfth of the ſame month, ſent a meſſage to them, directing an extract to be made of particulars out of the books complained of. On the twenty third, the ſaid extract was laid before the biſhops, diſpoſed under the following heads: "1. Aſſer- "tions contrary to the catholick faith, as received and de- "clared by this reformed church of England, concerning "three perſons of one ſubſtance, power, and eternity, in "the unity of the Godhead. 2. Paſſages tending to per- "plex the minds of men in the ſolemn acts of worſhip, as "directed by our eſtabliſhed liturgy. 3. Paſſages in the li- "turgy and thirty nine articles, wreſted by dr. Clarke in "ſuch a manner, as is complained of in the repreſentation." Dr. Clarke drew up a reply to this extract, dated June the twenty ſixth, which, it ſeems, was preſented to ſome of the biſhops, but, for reaſons unknown, not laid before the houſe. After this, there appearing in almoſt the whole upper houſe a great diſpoſition to prevent diſſentions and diviſions, by coming to a temper in this matter, dr. Clarke was prevailed upon to lay before the houſe a paper, dated July the ſecond, ſetting forth: "That his opinion was, that the "Son of God was eternally begotten by the eternal incom- "prehenſible power and will of the Father; and that the "Holy Spirit was likewiſe eternally derived from the Father "by or through the Son, according to the eternal incom- "prehenſible power and will of the Father. 2. That before "his book, intitled, The ſcripture doctrine of the Trinity, "was publiſhed, he did indeed preach two or three ſer- "mons upon this ſubject; but that, ſince the book was "publiſhed, he had never preached upon this ſubject: and, "becauſe he thought it not fair to propoſe particular opini- "ons, where there is not liberty of anſwering, he was "willing to promiſe, as indeed he intended, not to preach any "more upon this ſubject. 3. That he did not intend to "write any more concerning the doctrine of the Trinity; "but, if he ſhould fail herein, and write any thing hereafter "upon this ſubject, contrary to the doctrine of the church "of England, he did hereby willingly ſubmit himſelf to "any ſuch cenſure, as his ſuperiors ſhould think fit to paſs "on him. 4. That, whereas it had been confidently reported, "that the Athanaſian creed, and the third and fourth peti- "tions in the liturgy had been omitted in his church by his "direction, he did hereby declare, that the third and fourth

" petitions in the liturgy had never been omitted at all, " as far as he knew; and that the Athanaſian creed was " never omitted at eleven o'clock prayers, but at early " prayers only, for brevity's ſake, at the diſcretion of the " curate, and not by his appointment. 5. That, as to " his private converſation, he was not conſcious to himſelf, " that he had given any occaſion for thoſe reports, which " have been ſpread concerning him with relation to this " controverſy." His paper concludes with theſe words: "I am " ſorry, that what I ſincerely intended for the honour and " glory of God, and ſo to explain this great myſtery, as to " avoid the hereſies in both extremes, ſhould have given " offence to this ſynod, and particularly to my lords the " biſhops. I hope my behaviour for the time to come " with relation hereunto, will be ſuch as to prevent any " future complaints againſt me."

After this paper had been before the upper houſe, dr. Clarke being apprehenſive, that if it ſhould be publiſhed ſeparately, as afterwards happened, without any true account of the preceding and following circumſtances, it might be liable to be miſunderſtood in ſome particulars, cauſed an explanation, dated July the fifth, to be preſented to the biſhop of London, the next time the upper houſe met: ſetting forth, " That whereas the paper, laid before their lordſhips the " Friday before, was, through haſte and want of time, not " drawn up with ſufficient exactneſs, he thought himſelf indiſ- " penſibly obliged in conſcience to acquaint their lordſhips, " that he did not mean thereby to retract any thing he had " written, but to declare, that the opinion, ſet forth at " large in his Scripture doctrine, &c. is, that the Son " was eternally begotten by the eternal incomprehenſible " power and will of the Father, &c. and that, by declaring " he did not intend to write any more concerning the doc- " trine of the Trinity, he did not preclude himſelf from a " liberty of making any inoffenſive corrections in his former " books, if they ſhould come to another edition, or from " vindicating himſelf againſt any miſrepreſentations, or aſ- " perſions, which might poſſibly hereafter be caſt upon him, " on occaſion of this controverſy." After the delivery of this explanation, the upper houſe reſolved, July the 5th, to proceed no farther upon the extract laid before them by the lower houſe; and ordered dr. Clarke's papers to be entered in the acts of that houſe. But the lower houſe, not ſo ſatisfied, reſolved July the 7th, that the paper ſubſcribed by dr. Clarke, and communicated to them by the biſhops,

biſhops, does not contain in it any recantation of the heretical aſſertions and offenſive paſſages, complained of in their repreſentation, and afterwards produced in their extract; nor gives ſuch ſatisfaction for the great ſcandal occaſioned thereby, as ought to put a ſtop to any further examination and cenſure thereof. Thus ended this affair: the moſt authentick of which we have in a piece, intitled, An apology for dr. Clarke, containing an account of the late proceedings in convocation, upon his writings concerning the Trinity. Lond. 1714. octavo. It was written, mr. Whiſton tells us, by a worthy clergyman in the country, a common friend of his and dr. Clarke's; and contains true copies of the original papers, relating to the proceedings of the convocation and dr. Clarke, communicated by the dr. himſelf, and occaſioned by his friend's letter to him, in relation to his conduct: which letter, with dr. Clarke's anſwer, is printed in the apology. The ſcripture doctrine of the Trinity, as we have obſerved, was firſt publiſhed in 1712: afterwards there was a ſecond edition, with many alterations, in 1719; and there has been, ſince his death, a third edition with very great additions, left under the doctor's hand ready prepared for the preſs. Biſhop Hoadly aſſures us, in oppoſition to thoſe who have ſuppoſed dr. Clarke to have retracted his notions concerning the Trinity, that, "From the time of publiſhing this book, "to the day of his death, he found no reaſon, as far as he "was able to judge, to alter the notions which he there pro- "feſſed, concerning the Father, Son, and Holy Ghoſt, towards "any of thoſe ſchemes, which ſeemed to him to derogate "from the honour of the Father on one ſide, or from that "of the Son and Spirit on the other. And this, ſays the "biſhop, I thought proper juſt to mention, as what all his "friends know to be the truth." Hiſt. mem. &c. p. 54. Account, &c. p. 56.

About the year 1712, dr. Clarke had a conference with dr. Smalridge, afterwards biſhop of Briſtol, concerning the doctrine of the Trinity, at Thomas Cartwright's, eſq; at Aynho in Northamptonſhire. Mr. Whiſton has given us the following account of it: "The conference between dr. Smal- "ridge and dr. Clarke was propoſed by the former, in or- "der to the conviction of the latter, and if any perſon in "England, ſays he, was able to convince upon that head, "it muſt have been dr. Smalridge, who had fully conſider- "ed my fourth volume of primitive chriſtianity reviſed, and "was a thorough maſter of thoſe original books of chriſti- "anity, from whence the arguments were to be taken; and "who wanted no ſagacity nor good will to enforce them.

" However he failed of ſucceſs; and on the contrary, the " company were generally ſatisfied, that the evidence on dr. " Clarke's ſide was greatly ſuperior to the other: and " whether dr. Smalridge did not himſelf ſomewhat feel it, " I cannot certainly tell. So far, I think, will appear here- " after, that except his condemnation of the groſs Arians, " whom neither dr. Clarke nor I ever ſupported, he after " this choſe rather to refer to others, who had managed the " Athanaſian cauſe, than ever to enter directly into its vin- " dication. Nor did he eſcape the ſuſpicion of being him- " ſelf inclinable, to what has of late been called Arian- Hiſt. mem. " iſm; eſpecially at Oxford, as will appear hereafter." &c. p. 52.

In the years 1715 and 1716, he had a diſpute with the celebrated mr. Leibnitz, relating to the principles of natural philoſophy and religion; and a collection of the papers, which paſſed between them, was publiſhed in octavo, in 1717, under the following title: A collection of papers, which paſſed between the late learned mr. Leibnitz and dr. Clarke, relating to the principles of natural philoſophy and religion. To which are added Letters from Cambridge to dr. Clarke concerning liberty and neceſſity, with the doctor's anſwers. And, Remarks upon a book, intitled, A philoſophical enquiry concerning human liberty. The letters from Cambridge, which dr. Clarke anſwers in this volume, were written by Richard Bulkeley, eſq; author of a poem in twelve books, intitled, The laſt day. This gentleman died in September 1718, at about twenty four years of age. The philoſophical enquiry concerning human liberty was written by Anthony Collins, eſq. All the pieces contained in this volume were tranſlated into French, and publiſhed by mr. Des Maizeaux in the firſt volume of Recueil de diverſes pieces ſur la philoſophie, la religion naturelle, l'hiſtoire, les mathematiques, &c. par meſſrs. Leibnitz, Clarke, Newton, & autres autheurs celebres. Printed at Amſterdam in 1720, in two volumes in 12mo. This book of the doctor's is inſcribed to her late majeſty queen Caroline, then princeſs of Wales, who was pleaſed, biſhop Hoadly tells us, to have the controverſy paſs through her hands, and was the witneſs and judge of every ſtep of it. It related chiefly to the im- Account, &c. p. 31. portant and difficult ſubjects of liberty and neceſſity. " This " liberty or moral agency, ſays the biſhop, was a darling " point to him. He excelled always, and ſhewed a ſuperi- " ority to all, whenever it came into private diſcourſe or " publick debate. But he never more excelled, than when " he was preſſed with the ſtrength, this learned adverſary

" was

"was maſter of; which made him exert all his talents to "ſet it once again in a clear light, to guard it againſt the "evil of metaphyſical obſcurities, and to give the finiſhing "ſtroke to a ſubject, which muſt ever be the foundation of "morality in man, and is the ſole ground of the account-"ableneſs of intelligent creatures for all their actions. And "as this, continues the biſhop, was the laſt of dr. Clarke's "works relating to a ſubject, which had been, by the writ-"ings of cloudy or artful men, rendered ſo intricate, I ſhall "take the liberty to ſay, with regard to the ſame tendency, "from his firſt diſcourſe about the being of God to theſe "letters, that what he has written to clear and illuſtrate "this cauſe, does now ſtand, and will for ever remain, be-"fore the world, a laſting monument of a genius, which "would throw in light where darkneſs uſed to reign, and "force good ſenſe and plain words into what was almoſt the "privileged place of obſcurity and unintelligible ſounds." Account, Mr. Whiſton ſays, "That dr. Clarke preſſed ſo hard upon p. 32. "Leibnitz, from matter of fact, known laws of motion, "and the diſcoveries of ſir Iſaac Newton, who heartily aſſiſt-"ed the doctor, I mean, thoſe letters, that he was forced "to have recourſe to metaphyſical ſubtleties, and to a pre-"eſtabliſhed harmony of things, in his own imagination, "which he ſtiles a ſuperior reaſon; till it was ſoon ſeen, "that monſieur Leibnitz's ſuperior reaſon ſerved to little "elſe, but to confirm the great ſuperiority of experience "and mathematicks, above all ſuch metaphyſical ſubtilties "whatſoever. And, I confeſs, ſays he, I look upon theſe "letters of dr. Clarke, as among the moſt uſeful of his "performances in natural philoſophy." Mr. Whiſton has preſerved an anecdote, relating to this controverſy; which Hiſt. mem. is, that ſir Iſaac Newton once pleaſantly told dr. Clarke, p. 102. that, "he had broke Leibnitz's heart with his reply to "him." Ibid.

About the year 1718, dr. Clarke made an alteration in the forms of doxology in the ſinging pſalms, which produced no ſmall noiſe and diſturbance, and occaſioned ſome pamphlets to be written. The alteration was this:

To God, through Chriſt, his only Son,
Immortal glory be, &c.
And,
To God, through Chriſt, his Son, our Lord,
All glory be therefore, &c.

A conſiderable number of theſe ſelect pſalms and hymns having been diſperſed by the ſociety for Promoting Chriſtian Knowledge, before the alteration of the doxologies was taken notice of, dr. Clarke was charged with a deſign of impoſing upon the ſociety: whereas, in truth, the edition of them had been prepared by him for the uſe of his own pariſh only, before the ſociety had thoughts of purchaſing any of the copies: and as the uſual forms of doxology are not eſtabliſhed by any legal authority, eccleſiaſtical or civil, in this dr. Clarke had not offended. However Robinſon, biſhop of London, ſo highly diſliked this alteration, that he thought proper to publiſh a letter to the incumbents of all churches and chapels in his dioceſe, againſt their uſing any new forms of doxology. The letter is dated December the 26th 1718, and begins thus: "Reverend brethren, there is an "inſtance of your care and duty, which I conceive myſelf "at this time highly obliged to offer, and you to regard, "as neceſſary for the preſervation of the very foundations "of our faith. Some perſons, ſeduced, I fear, by the ſtrong "deluſions of pride and ſelf-conceit, have lately publiſhed "new forms of doxology, entirely agreeable to thoſe of "ſome ancient hereticks, who impiouſly denied a Trinity "of perſons in the unity of the Godhead. I do therefore "warn and charge it upon your ſouls, as you hope to ob-"tain mercy from God the Father, through the merits of "Jeſus Chriſt our Lord, and by the ſanctification of the "Holy Ghoſt, three perſons and one God bleſſed for ever, "that you employ your beſt endeavours to prevail with "your ſeveral flocks, to have a great abhorrence for the "above-mentioned new forms, and particularly that you "do not ſuffer the ſame to be uſed, either in your churches, "or in any ſchools, where you are to prevent that moſt "pernicious abuſe, &c." It is rare to meet with a man in hiſtory, who, as we have the greateſt reaſon to ſuppoſe, was leſs ſubject to "the deluſions of pride and ſelf-conceit," than dr. Clarke was: but nothing is more common, than to read of men of the greateſt abilities and learning, having been abuſed and defamed by thoſe who had neither; and who had been objects of contempt, if their being armed with authority had not made them in ſome meaſure objects of fear. In the mean time, the biſhop's letter was animadverted upon by mr. Whiſton, in "A letter of thanks "to the right reverend the lord biſhop of London, for his "late letter to his clergy againſt the uſe of new forms of "doxology, &c." dated January the 17th 1718-19: and

in

in a pamphlet, intitled, An humble apology for St. Paul and the other apoſtles; or, a vindication of them and their doxologies from the charge of hereſy. By Cornelius Paets. London 1719, in 8vo. Soon after came out an ironical piece, intitled, A defence of the biſhop of London, in anſwer to mr. Whiſton's letter of thanks, &c. addreſſed to the archbiſhop of Canterbury. To which is added, A vindication of dr. Sacheverell's late endeavour to turn mr. Whiſton out of his church. Mr. Whiſton's letter of thanks occaſioned likewiſe the two following pieces; namely, The lord biſhop of London's letter to his clergy vindicated, &c. by a believer. London, 1719: and, A ſeaſonable review of mr. Whiſton's account of primitive doxologies, &c. by a preſbyter of the dioceſe of London, 1719. This preſbyter was ſuppoſed to be dr. William Berriman. To the latter mr. Whiſton replied in a ſecond letter to the biſhop of London; and the author of The ſeaſonable review, &c. anſwered him in a ſecond review, &c. As to dr. Clarke's conduct in this affair, mr. Whiſton "eſteems it one of the "moſt chriſtian attempts towards ſomewhat of reformation, "upon the primitive foot, that he ever ventured upon: but "adds, that the biſhop of London, in the way of modern "authority, was quite too hard for dr. Clarke, in the way "of primitive chriſtianity." Hiſt. mem. &c. p. 76.

About this time he was preſented by the lord Lechmere, chancellor of the duchy of Lancaſter, to the maſterſhip of Wigſtan's hoſpital in Leiceſter. In the year 1724, he publiſhed in octavo, Seventeen ſermons preached on ſeveral occaſions, eleven of which were never before printed; and the year following a ſermon, preached at the pariſh church of St. James, April 18th 1725, upon the erecting a charity ſchool for the education of women ſervants. In the year 1727, upon the death of ſir Iſaac Newton, he was offered by the court the place of maſter of the mint, worth communibus annis 1200 or 1500l. a year. Upon this offer, mr. Whiſton tells us, the doctor adviſed with his friends, and particularly with mr. Emlyn and himſelf, about accepting or refuſing it. They adviſed him againſt accepting it, as what he wanted not; as what was entirely remote from his profeſſion, and would hinder the ſucceſs of his miniſtry. He was himſelf generally of the ſame opinion with them, could never thoroughly reconcile himſelf to this ſecular preferment, and therefore abſolutely refuſed it. Mr. Whiſton ſeems to wonder, that dr. Clarke's elogiſts ſhould lay ſo little ſtreſs upon this refuſal, as to mention it not at all, or at leaſt Account, &c. p. 27.

leaſt very negligently; while "he takes it, he ſays, to be "one of the moſt glorious actions of his life, and to afford "undeniable conviction, that he was in earneſt in his re- "ligion."

Hiſt. mem. &c. p. 107, 108.

In the year 1728, was publiſhed, A letter from dr. Clarke to mr. Benjamin Hoadly, F. R. S. occaſioned by the controverſy, relating to the proportion of velocity and force in bodies in motion; and printed in the philoſophical tranſactions, No. 401. And here, for the ſake of putting things of a ſort together, let us mention a fact, relating to natural knowledge, recorded by mr. Whiſton in the Hiſtorical memoirs, &c. and in which our author was concerned. He tells us then, that "about the year 1709, alderman Clarke and his "ſon mr. Clarke, ſaw a very curious ſight in aſtronomy, "which he does not know that any others before had "ever ſeen: and it was this. They happened to be view- "ing Saturn's ring at Norwich, with a teleſcope of ſeven- "teen feet long; when without any previous thought or ex- "pectation of ſuch a thing, as mr. Clarke aſſured him, "they both diſtinctly ſaw a fixed ſtar between the ring "and the body of that planet. A ſure evidence, ſays he, "that the ring is properly diſtinct from the planet, and at "ſome diſtance from it; which, although believed, could "hardly be demonſtrated before."

Ibid. p. 9.

In the beginning of the year 1729, he publiſhed the twelve firſt books of Homer's Iliad. This edition was printed in quarto, and dedicated to his royal highneſs the duke of Cumberland. The Latin verſion is almoſt entirely new; and annotations are added to the bottom of the pages. Homer, biſhop Hoadly tells us, was dr. Clarke's admired author, even to a degree of ſomething like enthuſiaſm, hardly natural to his temper; and that in this he went a little beyond the bounds of Horace's judgment, and was ſo unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out, and give a reaſon for every paſſage, word, and tittle, that could create any ſuſpicion. "The tranſlation, adds the biſhop, with his "corrections may now be ſtiled accurate; and his notes, "as far as they go, are indeed a treaſury of grammatical "and critical knowledge. He was called to this taſk by "royal command; and he has performed it in ſuch a man- "ner, as to be worthy of the young prince, for whom it "was laboured. The praiſes given to this excellent work "by the writers abroad in their memoirs, as well as by "the learned maſters of the three principal ſchools of "England

" England, thoſe of Weſtminſter, Eton, and St. Paul's;
" and the ſhort character, that the performance was ſupra
" omnem invidiam, beſtowed by one, whom dr. Clarke had
" long before ſtiled criticos unus omnes longe longeque
" antecellens, and whom every one will know by that title
" without my naming him; make it unneceſſary to add a
" word upon this ſubject." Mr. Whiſton informs us, that he had begun this work in his younger years; and that " the notes were rather tranſcribed than made new." The twelve laſt books of the Iliad were publiſhed, in the year 1732, in quarto, by our author's ſon, mr. Samuel Clarke; who informs us, in the preface, that his father had finiſhed the annotations to the three firſt of thoſe books, and as far as the 359th verſe of the fourth; and had reviſed the text and verſion, as far as verſe 510th of the ſame book. There has been a ſecond edition of the whole, publiſhed at London in the year 1735, in two volumes in 8vo.

Account, &c. p. 29. Hiſt. mem. &c. p. 112.

While dr. Clarke was thus employed in finiſhing the remaining books of Homer, he was interrupted with an illneſs, which ended in his death. He had all his life long enjoyed a firm ſtate of health, without any indiſpoſition bad enough to confine him, except that of the ſmall pox in his youth; till, on Sunday the 11th of May 1729, going out in the morning to preach before the judges at Serjeant's Inn, he was there ſeized with a pain in his ſide, which made it impoſſible for him to perform the office he was called to, and quickly became ſo violent, that he was obliged to be carried home. He went to bed, and thought himſelf ſo much better in the afternoon, that he would not ſuffer himſelf to be blooded; againſt which remedy, it is remarkable that he had entertained ſtrong prejudices. But the pain returning very violently about two the next morning, made the advice and aſſiſtance of a noble phyſician abſolutely neceſſary; who, after twice bleeding him and other applications, thought him, as he alſo thought himſelf, to be out of danger. He continued to think ſo, till the Saturday morning following; when, to the inexpreſſible ſurpriſe of all about him, the pain removed from his ſide to his head; and, after a very ſhort complaint, took away his ſenſes ſo, as they never returned any more. He continued breathing till between ſeven and eight of the evening of that day, which was the 17th of May 1729, and then died, in the fifty fourth year of his age. The ſame year was printed his Expoſition of the church catechiſm, and ten volumes of ſermons, in 8vo. His Expoſition is made up of

Hoadly, &c. p. 34.

thoſe

thoſe lectures, he read every Thurſday morning, for ſome months in the year, at St. James's church. In the latter part of his time, he reviſed them with great care, and left them completely prepared for the preſs. This performance was immediately animadverted upon by dr. Waterland, when dr. Sykes took up the cudgels in favour of dr. Clarke. A controverſy enſued; and three or four pamphlets were written on each ſide, with the titles of which there is no occaſion to trouble the reader.

After ſo particular account of dr. Clarke's life and writings, it may not ſeem very needful to dwell upon his character; yet as it has been drawn in a maſterly manner by two great men, it may be entertaining enough to hear what they ſay of him. Dr. Hare then, late biſhop of Chicheſter, and author of The difficulties and diſcouragements, which attend the ſtudy of the ſcripture, in the way of private judgment, ſpeaks in that pamphlet of dr. Clarke in the following terms: "dr. Clarke, ſays he, is a man, who has "all the good qualities, that can meet together to recom- "mend him. He is poſſeſſed of all the parts of learning, "that are valuable in a clergyman, in a degree that few "poſſeſs any ſingle one. He has joined to a good ſkill in "the three learned languages a great compaſs of the beſt "philoſophy and mathematicks, as appears by his Latin "works; and his Engliſh ones are ſuch a proof of his own "piety, and of his knowledge in divinity, and have done "ſo much ſervice to religion, as would make any other "man, that was not under the ſuſpicion of hereſy, ſecure "of the friendſhip and eſteem of all good churchmen, eſpe- "cially of the clergy. And to all this piety and learning, and "the good uſe that has been made of it, is added a temper "happy beyond expreſſion; a ſweet, eaſy, modeſt, inof- "fenſive, obliging behaviour adorn all his actions; and no "paſſion, vanity, inſolence, or oſtentation, appear either "in what he writes or ſays: and yet theſe faults are often "incident to the beſt men, in the freedom of converſation, "and writing againſt impertinent and unreaſonable adver- "ſaries, eſpecially ſuch as ſtrike at the foundation of vir- "tue and religion. This is the learning, this the temper "of the man, whoſe ſtudy of the ſcriptures has betrayed "him into a ſuſpicion of ſome heretical opinions."

Hoadly, &c. p. 20.

Dr. Hoadly, the preſent biſhop of Wincheſter, is the other great man I mean: when dr. Clarke's ſermons were publiſhed in ten volumes 8vo after his death, an account was given, in a preface written by that prelate, of his life, writings,

writings, and character: from which account, and from mr. Whiſton's Hiſtorical memoirs of him, we have ſelected the materials of this article. At the latter end of this account the biſhop writes thus of dr. Clarke: "He was a perſon, "ſays he, of a natural genius, excellent enough to have "placed him in the ſuperior rank of men, without the "acquirements of learning; and of learning enough to "have rendered a much leſs comprehenſive genius very "conſiderable in the ways of the world. But in him, they "were both united to ſuch a degree, that thoſe, who were "of his intimate acquaintance, knew not which to admire "moſt. The firſt ſtrokes of knowledge, in ſome of its "branches, ſeèmed to be little leſs than natural to him: "for they appeared to lie right in his mind, as ſoon as "any thing could appear; and to be the very ſame, which "afterwards grew up with him into perfection, as the "ſtrength and cultivation of his mind increaſed. He had "one happineſs very rarely known among the greateſt "men, that his memory was almoſt equal to his judgment, "which is as great a character as can well be given of it." Then, after obſerving how great the doctor was in all branches of knowledge and learning, he goes on thus: "If in any one of theſe many branches he had excelled "only ſo much, as he did in all, this alone would juſtly "have entitled him to the name of a great man. But there "is ſomething ſo very extraordinary, that the ſame perſon "ſhould excell, not only in thoſe parts of knowledge, "which require the ſtrongeſt judgment, but in thoſe which "want the help of the ſtrongeſt memory alſo; and it is "ſo ſeldom ſeen, that one, who is a great maſter in theo-"logy, is at the ſame time ſkilfully fond of all critical "and claſſical learning; or excellent in the phyſical and "mathematical ſtudies: or well framed for metaphyſical "and abſtract reaſonings; that it ought to be remarked, "in how particular a manner, and to how high a degree, "divinity and mathematicks, experimental philoſophy and "claſſical learning, metaphyſicks and critical ſkill, all of "them, various and different as they are amongſt them-"ſelves, united in dr. Clarke." Afterwards the biſhop informs us, how earneſtly his acquaintance and friendſhip was ſought after by the greateſt lovers of virtue and knowledge; what regard was paid to him by the chief perſons of the law; and, above all, what pleaſure her late majeſty queen Caroline took in his converſation and friendſhip: for "ſeldom a week paſſed, ſays he, in which ſhe did "not

Account, &c. p. 35, 36.

Ibid. p. 41, 42.

" not receive ſome proof of the greatneſs of his genius, and
Account, &c. p. 48. " of the force of his ſuperior underſtanding."
" If any one ſhould aſk, continues the biſhop, as it is
" natural to do, how it came to paſs, that this great man
" was never raiſed higher in the church? I muſt anſwer,
" that it was neither for want of merit, nor intereſt, nor
" the favour of ſome, in whoſe power it was to have raiſed
" him. But he had reaſons within his own breaſt, which
" hindered him from either ſeeking after, or accepting any
" ſuch promotion. Of theſe he was the proper, and indeed
Ibid. p. 49. " the only judge: and therefore I ſay no more of them."
The truth is, his ſcruples about ſubſcription were very great; as we are informed by dr. Sykes, who obſerves, in his elogium of dr. Clarke, printed at the end of mr. Whiſton's Hiſtorical memoirs, that " the doctor would often wiſh,
" that thoſe things, which were ſuſpected by many, and
" judged unlawful by ſome, might be ſeriouſly conſidered,
" and not made terms of communion. He thought it
" would be the greateſt happineſs to ſee the occaſions of
" good and learned mens ſcruples removed out of the pub-
" lick forms of divine ſervice, and the doctrines of chri-
" ſtianity reduced to the New Teſtament only; and that it
" would be right to have nothing required from the preachers
" of the goſpel, but what was purely primitive. This he
" thought to be the only means of making the minds of
" ſincere chriſtians eaſy and quiet. This he believed would
" make men much more charitable to one another; and
" make the governors of the church and ſtate tranſact
" their important affairs with greater eaſe and freedom
Elogium, &c. p. 2. edit. 3d. " from diſturbances." Upon the whole, biſhop Hoadly makes no ſcruple to declare, that " by dr. Clarke's death, the world
" was deprived of as bright a light, and maſterly a
" teacher of truth and virtue, as ever yet appeared amongſt
Account, &c. p. 35. " us; and, ſays he in the concluſion of his account, as
" his works muſt laſt as long as any language remains to
" convey them to future times, perhaps I may flatter myſelf
" that this faint and imperfect account of him may be
" tranſmitted down with them. And, I hope, it will be
" thought a pardonable piece of ambition and ſelf-intereſt-
" edneſs; if, being fearful leſt every thing elſe ſhould prove
" too weak to keep the remembrance of myſelf in being,
" I lay hold on his fame to prop and ſupport my own. I
" am ſure, as I have little reaſon to expect, that any thing
" of mine, without ſuch an aſſiſtance, can live, I ſhall
" think myſelf greatly recompenſed for the want of any

" other memorial, if my name may go down to poſterity, " thus cloſely joined with his; and I myſelf be thought of, " and ſpoke of, in ages to come, under the character of The " FRIEND of dr. CLARKE." Account, &c. p. 50.

We muſt not forget to obſerve, that dr. Clarke married Catharine, the only daughter of the reverend mr. Lockwood, rector of Little Miſſingham in the county of Norfolk; in whoſe good ſenſe and unblameable behaviour he was happy to his death. By her he had ſeven children, two of which died before him, and one in a few weeks after him. Ibid. p. 35.

CLAUDE, of Lorrain, a celebrated landſchape painter, was born in the year 1600, and ſent firſt to ſchool; but proving extremely dull and heavy, was ſoon taken from thence, and bound an apprentice to a paſtry cook, with whom he ſerved his time out. Afterwards he went with ſome young fellows to Rome, with a view of getting a livelihood there; but being unable to ſpeak the language, and withal very ill bred, no body cared to ſet him to work. Chance brought him at length to Auguſtino Traſſo, who hired him to pound his colours, clean his pallet and pencils, look after his houſe, dreſs his meat for him, and do all his houſhold drudgery; for Auguſtino kept no other ſervant. His maſter hoping to make him ſerviceable to him in ſome of his greateſt works, taught him by degrees the rules of perſpective, and the elements of deſign. Claude at firſt did not know what to make of thoſe principles of art; but being encouraged, and not failing in application, he came at length to underſtand them. Then his ſoul enlarged itſelf apace, and cultivated the art with wonderful eagerneſs. He removed his ſtudy to the banks of the Tiber, and into the open fields, where he would continue from morning to night, taking all his leſſons from nature herſelf; and by many years diligent imitation of that excellent miſtreſs, he climbed up to the higheſt ſtep of perfection in landſchape painting. Sandrart relates, that being in the fields with him, for the ſake of ſtudying together, Claude made him obſerve, with as much nicety, as if he had been well verſed in phyſicks, the cauſes of the diverſity of the ſame view or proſpect; and explained, why it appeared ſometimes after one faſhion, and ſometimes after another, with reſpect to colours, as the morning dew or the evening vapours more or leſs prevailed. His memory was ſo good, that he would paint with great faithfulneſs when he got home, what he had ſeen abroad. He was ſo abſorbed in his labours, that he

he never viſited any body. The ſtudy of his profeſſion was his amuſement; and by the mere dint of cultivating his talent, he drew ſome pictures, which made his name deſervedly famous throughout Europe, in that ſort of painting to which he applied himſelf. He has been univerſally admired for his pleaſant and moſt agreeable invention; for the delicacy of his colouring, and the charming variety and tenderneſs of his tints; for his artful diſtribution of the lights and ſhadows, for his wonderful conduct in the diſpoſition of his figures, and for the advantage and harmony of his compoſitions. Upon the whole, Claude may be produced as an inſtance to prove, that conſtant and aſſiduous application will even ſupply the want of genius; or, if this will not be allowed, will draw forth genius into view, where no body ſuſpected any genius was. This induſtry however he was always obliged to exert, for he never performed without difficulty: and, when his performance did not come up to his idea, he would ſometimes do and undo the ſame piece, even to ſeven or eight times over. He was much commended for ſeveral of his performances in freſco, as well as oil. He was employed by pope Urban VIII. and many of the Italian princes, in adorning their palaces; and after having lived to an extreme old age, he died in the year 1682, and was buried in the church of Trinita de Monti in Rome.

CLAUDE (JOHN) a miniſter of the church of Paris, born at Sauvetat in the province of Angenois, in the year 1619, was one of the greateſt men of the eccleſiaſtical profeſſion. He ſtudied as far as philoſophy under his father, who was alſo a miniſter; and afterwards, going through a courſe of divinity, was ordained at Montauban in the year 1645. He was made miniſter of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became miniſter of a church of St. Africk in Rovergne; and eight years after, paſtor of that of Mimes. As the proteſtants had an univerſity in the city of Mimes, mr. Claude had there an opportunity of diſplaying one of his chief talents, which was happily explaining a theological ſubject; and he uſed to read private lectures to ſuch, as were candidates for the miniſtry. He had undertaken to refute the piece, called the Method, which was written by cardinal Richlieu againſt the proteſtants; but hearing, that mr. Martel, the profeſſor of divinity at Montablau, had a ſynodical commiſſion for that purpoſe, he laid aſide that deſign.

Bayle's Dict.

ſign. Having oppoſed, in the ſynod of the Lower Languedoc, a man, whom the court had won over to attempt a re-union, he was puniſhed for it by a decree of council, which forbad him the exerciſe of the functions of a miniſter in Languedoc, after he had exerciſed them eight years at Mimes. He went to Paris to get, if poſſible, this reſolution taken off; and, after ſtaying there ſix months to no purpoſe, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him. Bayle's Dict.

During this journey, he wrote a little book, which gave riſe to the moſt famous diſpute, that ever was carried on in France between the proteſtants and Roman catholicks. The occaſion of it was this. meſſieurs de Port-Royal were at that time uſing their utmoſt endeavours to make a convert of mr. de Turenne to the Romiſh religion; and for that purpoſe preſented him with a little piece, in which they pretended to ſhew, that the proteſtant churches had always believed what is taught in that of the Romaniſts, concerning the real preſence, and that a change of belief, ſuch as the proteſtants ſuppoſe, is impoſſible. Mr. de Turenne's lady, who always dreaded what happened after her deceaſe, namely, that her huſband would turn Roman catholick, did all that lay in her power to confirm him in the proteſtant faith. For this reaſon ſhe cauſed an anſwer to be made to the piece of meſſieurs de Port-Royal; and mr. Claude was appointed to write it. He acquitted himſelf ſo admirably well upon this occaſion, that ſeveral copies were taken of his anſwer, which were ſpread every where, both in Paris and in the provinces; ſo that had it been printed, it could not have been made much more publick. Meſſieurs de Port-Royal, hearing of this, thought themſelves abſolutely obliged to anſwer it; which they did, by publiſhing, in the year 1664, the famous work, intitled, La perpetuité de la foi de l'egliſe catholique touchant l'euchariſtie, that is, The perpetuity of the catholick church in regard to its doctrine of the euchariſt. It contains the firſt piece, and a reply to mr. Claude's anſwer. This miniſter, who was then at Montauban, wrote a reply, which was printed with his firſt anſwer in the year 1666. This work is intitled, Reponſe aux traités, intitulez, La perpetuité, &c. that is, An anſwer to two treatiſes, intitled, The perpetuity, &c. There is no doubt, but the merit of mr. Claude's book contributed greatly to its fame; but nevertheleſs, the ſtate in which Janſeniſm was at that time, was one chief cauſe of the mighty

noiſe this work made. For the Janſeniſts conſidered mr. Claude's triumph as nothing, provided it could but leſſen the joy of meſſieurs de Port-Royal; and therefore, for the ſake of promoting their own cauſe, they ſpread in all places the name and merit of mr. Claude. So neceſſary is it, as mr. Bayle juſtly obſerves upon this occaſion, for ſome books to appear at certain ſeaſons, and to be wrote againſt certain perſons, rather than at other junctures. Mr. Arnauld undertook to refute mr. Claude's book, and publiſhed a large volume in the year 1669. Father Nouet, a famous jeſuit, engaged in the controverſy, and publiſhed a book againſt mr. Claude, who wrote an anſwer to it, which was printed in 1668. Some prefer this anſwer to his other pieces; and we are told, that it was his favourite piece. The author of the Journal des ſavans, diſcharged his artillery againſt mr. Claude, by inſerting an extract of that jeſuit's book: and this occaſioned mr. Claude to publiſh a very witty provinciale againſt the author of the journal. It is an anonymous letter, and intitled, Lettre d'un provincial à un de ſes amis ſur le ſujet du journal du 28 Juin 1667, that is, A letter from a provincial to a friend, occaſioned by the journal of the 28th of June 1667; which letter was anſwered by the journaliſt ſome time after. This conteſt went no farther; but with regard to mr. Arnauld, who had added two more volumes to the former, mr. Claude was forced to engage in a very laborious ſtudy, in order to examine the tenets of the Greek church, and thoſe of the eaſtern ſchiſmaticks: and he ſhewed great learning and abilities in the anſwer he made to him. The Janſeniſts only made a general reply to mr. Claude's book. They publiſhed their Prejugez legitimes contre le Calviniſme, that is, Juſt prejudices againſt Calviniſm: which mr. Claude refuted by one of the beſt works, ſays mr. Bayle, that either himſelf or any other proteſtant clergyman ever compoſed. It is intitled, Defenſe de la reformation, that is, A defence of the reformation: was firſt printed in quarto at Roan in 1673, and afterwards at the Hague in 1682, 12mo.

Bayle's Dict.

Ibid.

Mr. Claude, as we have obſerved, was elected miniſter of the church of Montauban: it was about the year 1662. Four years after, he was forbid by the court to exerciſe his functions there, which obliged him to go a ſecond time to Paris. He continued there near nine months, without being able to remove the obſtacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling

willing to loſe a perſon of mr. Claude's abilities, gave him alſo an invitation in the year 1666. From that time, to the revocation of the edict of Nantz, he did very great ſervice to that church, and to the whole body, by his excellent works; and by the detail he deſcended to, concerning the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a conſiſtory or a ſynod, or to diſpute off-hand. He diſcovered this latter talent in the laſt conference, which mademoiſelle de Duras deſired to hear. This lady, it ſeems, would not forſake her religion, till ſhe had heard mr. Claude and the biſhop of Meaux diſpute in her preſence: ſhe accordingly had her wiſh; for theſe two illuſtrious champions diſputed together at the counteſs de Roie's her ſiſter's, the firſt of March 1678. Each diſputant wrote the relation of his conference, and aſcribed the victory to himſelf. Theſe relations were at firſt only handed about in manuſcript; but at laſt the biſhop of Meaux publiſhed his relation in the year 1682, and that of mr. Claude followed ſoon after. Mr. Claude was diſtinguiſhed from the reſt of the miniſters, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it: but the Romiſh clergy found means to ſhorten even that time. For on Monday the 22d of October 1685, the day on which the revocation of the edict of Nantz was regiſtered at Paris, mr. Claude at ten in the morning was ordered to leave France in twenty four hours. He obeyed with the utmoſt ſubmiſſion; and ſet out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France; and who, though he executed his orders faithfully, yet treated mr. Claude with civility: ſo true it is, that exalted merit has a great influence even on the hearts of thoſe, who do not love the proteſtant religion. He ſet out from Paris in the Bruſſels coach; and his fame flying before him procured him ſeveral obliging offices from many perſons in his journey. He paſſed through Cambray, where he lay; and was there preſented with ſome refreſhments by the jeſuits. The father rector did mr. Claude the honour to pay him a viſit, which mr. Claude returned; and the difference of religion did not interrupt this obliging correſpondence and marks of reciprocal eſteem. Abrege de vie de mr. Claude, p. 101.

Mr. Claude made Holland his place of refuge; where he met with a very kind reception, and was honoured with a conſiderable penſion by the prince of Orange. He uſed to preach from time to time at the Hague; and his laſt ſermon

was on Chriſtmas-day 1686: where he diſplayed his excellent talent ſo admirably, that the princeſs of Orange was greatly affected and extremely pleaſed with him. The authors of the ſupplement to Moreri's dictionary have indeed ſaid, that "even the French proteſtants themſelves never "looked upon his ſermons as excellent ones;" but mr. Bayle has declared, in anſwer to ſuch miſrepreſention, that "they contained all thoſe things, which the proteſtants "could deſire; ſuch as the greateſt regularity and order, a "deep ſearch into divinity, much ſublimity and majeſty, a "nervous maſculine eloquence and a juſtneſs of argument. "All that can be ſaid on this ſubject, continues mr. Bayle, "is, that mr. Claude had not a pleaſing voice; which gave "occaſion to this ſmart ſaying of mr. Morus, that all the "voices will be for him except his own: but this did not leſſen "the great fame and eſteem, in which his ſermons were "held." To go on. On the Chriſtmas-day we have mentioned, mr. Claude was ſeized with an illneſs, of which he died upon the 13th of January 1687; and his death was juſt matter of grief to his whole party. Many judicious among them regretted it the more, as thinking, that, had he lived longer, ſo many ſcandalous quarrels would not have broke out among the proteſtants, which have ſince given ſo much pleaſure to the Roman catholicks: yet many others believed and aſſerted, that it would have been impoſſible for any man to have prevented them.

Bayle's Dict.

Mr. Claude married at Caſtres in the year 1648; and his wife brought him Iſaac Claude, who was born at St. Afrique on the 5th of March 1653. His father was very fond of him, and bred him to the miniſtry. He ſtudied in the univerſities of France; after which he returned to his father, who completed him in his ſtudies, eſpecially in thoſe relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the miniſtry. He was invited by the congregation of the church of Clermont in Beauvoiſis; and his father had the ſatisfaction to impoſe his hands on him the 9th of October 1678, and to ſee him miniſter of the Walloon church at the Hague, when he retired to Holland in 1685. He died at the Hague upon the 29th of July 1695, after having publiſhed ſeveral excellent works of his deceaſed father.

Abregé de vie de mr. Claude, p. 14, 15, 74, 75.

CLAUDIANUS (CLAUDIUS) a Latin poet, flouriſhed in the fourth century, under the emperor Theodoſius, and under his ſons Arcadius and Honorius. Many learned men

men imagine him to have been born at Alexandria in Egypt, this opinion however has not been univerſal: for others have made a Spaniard of him; others a Frenchman; and Plutarch and Politian ſuppoſe Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome, in the year of Chriſt 395, when he was about thirty years old; and there inſinuated himſelf into Stilico's favour: who, being a perſon of great abilities both for civil and military affairs, though a Goth by birth, was now become ſo conſiderable under Honorius, that he may be ſaid for many years to have governed the weſtern empire. Stilico afterwards fell into diſgrace, and was put to death: and it is more than probable, that the poet was involved in the misfortunes of his patron, and ſeverely perſecuted in his perſon and fortunes by Hadrian, an Ægyptian by birth, who was captain of the guards to Honorius, and ſeems to have ſucceeded Stilico; for we find him, in an epiſtle to that miniſter, heavily venting his ſorrows, and complaining of Hadrian's cruelty and unforgiving temper:

Audiat hoc commune ſolum, longeque carinis
Nota Pharos, flentemque attollens gurgite vultum,
Noſtra gemat Nilus numeroſis funera ripis.
Let Pharos through the world by trade renowned,
Thy rage let Egypt hear, our mother ground:
To mourn my ſorrows, from each oozy bed
Let weeping Nilus raiſe his drooping head,

Which paſſage, by the way, plainly proved Claudian to have been a native of Alexandria in Egypt. There is reaſon however to think, that he roſe afterwards to great favour, and obtained ſeveral honours both civil and military. Nay, if the antiquaries are not miſtaken, Arcadius and Honorius granted him an honour, which ſeems to exceed any that had ever been beſtowed upon a poet before. For they tell us, that theſe emperors, at the ſenate's requeſt, had ordered a ſtatue to be erected for him in Trajan's forum with a very honourable inſcription: and this they confirm by the late diſcovery of a marble, which, after it was carefully examined by Pomponius Lætus and other able antiquaries, was judged to be the pedeſtal of Claudian's ſtatue in braſs. The inſcription runs thus: "To Claudius Claudianus, tribune "and notary, and among other noble accompliſhments, "the moſt excellent of poets, though his own poems are "ſufficient to render his name immortal, yet as a teſtimony

" of their approbation, the moſt learned and happy em-
" perors Arcadius and Honorius have, at the requeſt of the
" ſenate, ordered this ſtatue to be erected and placed in the
" forum of Trajan." Under the inſcription was placed the following epigram in Greek, which was no leſs glorious to the poet.

Rome and the Cæſars here his ſtatue raiſe,
Who Virgil genius joined to Homer's lays.

The princeſs Serena had a great eſteem for Claudian, and recommended and married him to a lady of great quality and fortune in Lybia, as he acknowledges very gratefully in an epiſtle, which he addreſſes to Senera from thence, a little before his wedding day.

Non ego, &c.
No ſpreading olives bending with their fruit,
No vineyards on the hills t' adorn my ſuit;
No flocks nor herds my plenteous paſtures feed,
Nor fields of full eared corn had I to plead:
No golden root, nor lordly ſeat I own,
Nor birth nor title boaſt; your name alone
Theſe wants ſupplies: Serena beſt can find
The poor man's friends, and bid the rich be kind.
A goddeſs recommends and is obeyed;
Wealth, title, lands, your letter all conveyed.

There are a few little poems on ſacred ſubjects, which, through miſtake, have been aſcribed by ſome criticks to Claudian; and ſo have made him be thought a chriſtian. But St. Auſtin, who was contemporary with him, expreſly ſays, that he was a heathen; and Paulus Oraſius the hiſtorian, who likewiſe flouriſhed about that time, ſays the ſame, Gyraldus therefore juſtly blames the ignorant credulity of Barthius and others, who have imputed theſe poems to Claudius Claudianus; and rightly attributes them to Claudius Mamereus, a chriſtian poet of Vienna in Gaul, and contemporary with Sidonius Apollinaris, who commends him at large. The time of Claudian's death is uncertain, nor do we know any further particulars of his life, than what are to be collected from his works, and which we have already related above. Father Rapin ſays of this poet, that he has ſhewn but little judgment in his writings. " There " runs, ſays he, through all his panegyricks an air of youth-
" fulneſs

De civit. dei. l. i. c. 26.

Lib. vii. c. 35.

Lib. iv. ep. 3.

" fulneſs that has nothing ſolid in it, although there ap-
" pears ſome degree of genius. He does not want fire and
" imagination, but has none of that harmony in his num-
" bers, and nobleneſs in his manner, which is ſo much
" admired in Virgil. He falls perpetually into the ſame
" cadence; and you can hardly read him without being
" tired." The father is rather ſevere, but not without a foundation for his cenſure; yet we may ſay with Gyraldus on the other hand, that there are many flowers in Claudian, which deſerve to be gathered, and will in the hands of a man of taſte be found of great uſe. Reflections ſur la poeſie.

CLEMENS (ROMANUS) is ſaid to have been born at Rome, where he lived a companion probably, and fellow labourer of St. Paul; and was one of thoſe, as it is generally imagined, whoſe names are written in the book of life. Origen calls him a diſciple of St. Peter's, and it is not unlikely, but that he might aid and aſſiſt this apoſtle in founding the church at Rome. It is certain, that he was afterwards biſhop of that ſee; but when he was made ſo, cannot, it ſeems, be clearly determined. There are various opinions about it. Some perſuade themſelves, upon the authority of Tertullian and Euſebius, that Clemens was conſecrated by St. Peter, but admitted at firſt to preſide over that part only of the church, which compriſed the Jewiſh converts; and that he did not come into the full poſſeſſion and adminiſtration of his office, till the death of Linus, who had been ordained by St. Paul, biſhop of the gentile church, and of Anacletus, who ſucceeded him: and this has been fixed to the year 93. Others have contended, that Clemens ſucceeded to the care of the whole church in the year 64, or 65, and that he held it to the year 81, or, as others again will have it, 83: but all this, with the other circumſtances of this father's life, muſt be left uncertain as we find it. Philip. iv. 3.

We have nothing remaining of his works, of whoſe genuineſs we can be certain, excepting one epiſtle, which was written to the church of Corinth, in the name of the church of Rome, to quiet ſome diſturbances, which had been raiſed by unruly brethren in the former; and to reeſtabliſh and confirm them in that faith, which had been delivered to them by the apoſtles, but from which ſome of them had revolted. The epiſtle is a very fine one; and, next to holy writ, has uſually been eſteemed one of the moſt valuable monuments, which have come down to us

of eccleſiaſtical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another: he enjoins obedience particularly, and ſubmiſſion to their ſpiritual governors: he declares thoſe, who had formed cabals againſt their paſtors, and had troubled the church with their ſeditions, as utterly unworthy of the name of chriſtians: he points out to them the fatal conſequences of ſuch diviſions: he preſſes them to return immediately to their duty, by ſubmitting to their rightful paſtors, and practiſing all humility, kindneſs, and charity one towards another. This was very good advice undoubtedly; and as it probably wrought no ill effect formerly at Corinth, ſo if it was but followed, as we could wiſh, it might be of ſome ſervice to us now in England.

CLEMENS (TITUS FLAVIUS) an eminent father of the church, who flouriſhed at the latter end of the ſecond, and in the beginning of the third century, was by birth an Athenian, as ſome will have it, but according to others an Alexandrian; on which account he is uſually called Clemens Alexandrinus, by way of diſtinguiſhing him from Clemens Romanus. Cave goes a kind of a middle way, in order to reconcile theſe two opinions, and make them a little conſiſtent with each other; by ſuppoſing, that Clemens was born and educated at Athens, and afterwards went to Alexandria. Be this as it will, it is generally agreed, that he begun his ſtudies in Greece, continued them in Aſia, and finiſhed them, together with his life, in Egypt. His thirſt after knowledge ſeems to have been very great: for he had ſeveral maſters of different ſorts, under whom he not only perfected himſelf in polite literature and heathen learning, but acquired alſo a moſt exact and enlarged idea of the chriſtian revelation. From what we are able to collect from his own account, his maſters were ſuch, as had either been diſciples of the apoſtles themſelves, or at leaſt had converſed with thoſe diſciples: but it is reaſonable to conclude, from the interval of time there muſt needs have been between Clemens and the apoſtles, that they were of the latter kind. Of all his maſters, Pantænus, who was the laſt, was his favourite. Pantænus was a philoſopher of the ſtoick ſchool, who afterwards became a chriſtian. He inſtructed the catechumens at Alexandria; and, if ſome authors may be credited, he had been employed in that office, from the days of the evangeliſt Mark. As ſoon as Clemens arrived at Alexandria, he put himſelf under the direction of Pan-

Fabric. bibl. Græc. Cave hiſt. Literar. Dupin, &c. Le Clerc bib. univer, t. 2.

Stromat. l. i.

Pantænus; and when Pantænus was ſent by Demetrius, biſhop of Alexandria, to preach the goſpel to the Indians, at the requeſt of their ambaſſadors, as he was about the year 191, Clemens ſucceeded him in the catechetical ſchool. He acquitted himſelf admirably well in this employment; and many great men came out of it, as Origen and Alexander biſhop of Jeruſalem. Clemens's method of inſtructing the catechumens is ſaid to have been this. He pointed out to them, and explained all that was good in the pagan philoſophy; and then led them on inſenſibly to chriſtianity. For Clemens in his philoſophick character, which he ſeems ſtill to have preſerved, was an eclectick; that is, he was not attached to any particular ſect of philoſophers, but left himſelf at liberty to pick out what he thought good and ſound from them all.

Beſides the office of catechiſt, Clemens was raiſed to the dignity of the prieſthood; probably, at the beginning of the emperor Severus's reign; ſince Euſebius, in his hiſtory of the events of the year 195, gives Clemens the title of prieſt. About this time he undertook a defence of chriſtianity againſt pagans and hereticks, in a work, intitled Stromates, on account of the variety of matter which it treats: for Stromates ſignifies Variegati ſermones, or Diſcourſes abounding with miſcellaneous matter. In this work he has made a great collection of heathen learning, for the ſake of ſhewing the conformity there is between ſome opinions, which the chriſtians and the philoſophers held in common; he has cenſured the pagan philoſophers for maintaining doctrines abſurd and pernicious; he has ſupported and explained chriſtianity; and all this with ſuch prodigious learning, as ſhews him to have read almoſt every thing that had been written. When Severus began a perſecution againſt the chriſtians, which he is ſuppoſed to have been provoked to by a rebellion of the Jews; (for the pagans had not as yet learned to diſtinguiſh Jews and chriſtians,) many left Egypt to eſcape the violence of it, Clemens ſeems to have been among thoſe who fled; and upon this occaſion drew up a diſcourſe, to prove the lawfulneſs of flying, in times of perſecution: for this expedient, though explicitly allowed, and even enjoined in the goſpel, had been rejected by ſome early converts, as a baſe deſertion of the cauſe, by Tertullian in particular. Clemens went to Jeruſalem, and took up his abode for ſome time with Alexander, who was ſoon after biſhop of that ſee. During his ſtay there, he was of great ſervice to the church, as appears from a letter of Alexander to the church of Antioch,

tioch, which Clemens himſelf carried: in which Alexander ſays, that "Clemens was a man of great virtue, as the "church of Antioch knew already, and would know bet- "ter when he came among them, and that having been at "Jeruſalem, he had, by God's bleſſing, greatly confirmed
Euſeb. eccl. hiſt. l. vi. "and ſtrengthened that church."

From Antioch Clemens returned to Alexandria; but we know not how long he lived: all that can be ſaid is, that he ſurvived Pantænus at leaſt ſome years, and that he was not old, when he compoſed his Stromates; for he tells us in
Lib. i. that work, that he had made that collection, with a view of its ſerving him in his old age, when his memory ſhould come to fail him. Hiſtory ſays nothing of his death; but his memory appears to have been highly reverenced at Alexandria, as we learn from an extract of a letter of Alexander
Lib. vi. c. 14. to Origen, preſerved by Euſebius. Among ſeveral works which Clemens was the author of, there are only three conſiderable ones remaining. 1. Protrepticon ad gentes, or, An exhortation to the pagans: in which he refutes the error and falſhood of their religions, and exhorts them to embrace chriſtianity. 2. Pædagogus, or, The ſchoolmaſter: in which he lays down a regular plan of duty for the chriſtian convert. And, 3. The Stromates. Daniel Heinſius has well enough compared theſe three works of Clemens to the three different degrees which the heathen myſtagogues and philoſophers obſerved, when they introduced a candidate to the knowledge of the myſteries: the firſt of which was purgation, the ſecond initiation, and the third intuition. Now, ſays Heinſius, Clemens in his Protrepticon has laboured to purge his pupil from the filth of heathen idolatry and ſuperſtition: in his Pædagogus he has initiated him into the rites and duties of a chriſtian: and in his Stromates, he has admitted him to a ſight of thoſe tremendous myſteries, which the
Fabric. bib. Græc. lib. v. adepts only were qualified to contemplate.

Beſides theſe works, there are preſerved ſome pieces of Clemens of a ſmaller kind; as an homily intitled, Quis dives ſalvetur, What rich man can be ſaved? which was firſt printed at Paris in the year 1672, and afterwards at Oxford in 1683, with ſome other fragments, in Greek and Latin. All theſe have been printed in the latter editions of his works: the beſt of which is that publiſhed in two volumes folio by Potter, late archbiſhop of Canterbury, and printed at Oxford in the year 1715.

CLEO-

CLEOPATRA, queen of Egypt, famous for her wit, beauty, and intrigues, was the daughter of Ptolemy Auletes king of that country: who, dying in the year 51 before Chriſt, bequeathed his crown to the eldeſt of his ſons, and the eldeſt of his daughters, ordering them to be joined to each other in marriage, according to the uſage of their family, and jointly to govern the Egyptian kingdom. They were both of them very young, Cleopatra the eldeſt being only ſeventeen; and therefore he committed them to the tuition of the Roman ſenate. They could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that ſhare in the government, which was left her by Auletes's will, and drove her out of the kingdom. She raiſed an army in Syria and Paleſtine, for the obtaining of her reſtoration; and was now at war with her brother Ptolemy. Ptolæmeus in canon. aſtron. Cæſar com-ment. de bello civili. l. iii.

At this conjuncture, Julius Cæſar, in the purſuit of Pompey, ſailed into Egypt, and came to Alexandria. Here he employed his vacant hours, in hearing and determining the controverſy between Ptolemy and his ſiſter Cleopatra: which he claimed a right to do, as an arbitrator appointed by the will of Auletes, the power of the Romans being then veſted in him as their dictator. The cauſe was accordingly brought to Cæſar's hearing, and advocates on both ſides were appointed to plead the matter before him. But Cleopatra, conſidering that Cæſar was extremely poſſeſſed with the love of women, laid a plot to take hold of him by this handle; hoping to attach him firſt to her perſon, and next to her cauſe. For ſhe was a woman of that turn, that ſhe made no ſcruple of proſtituting herſelf for luſt, or for intereſt, according as ſhe was actuated by either of thoſe paſſions. Sending to Cæſar therefore, ſhe complained, that her cauſe was betrayed by thoſe that managed it for her; and prayed, that ſhe might be permitted to come to him in perſon, and plead it herſelf before him. This being granted, ſhe came ſecretly into the port of Alexandria in a ſmall ſkiff towards the duſk of the evening; and the better to get to Cæſar, without being ſtopped by her brother, or any of his party, who then commanded the place, ſhe cauſed herſelf to be tied up in her bedding, and thus to be carried to Cæſar's apartment on the back of one of her ſervants. It is ſaid, that this work of ingenuity and wit contributed much to the growth of a paſſion, which Cæſar afterwards entertained for that princeſs: at leaſt it is Plutarch's opinion. Be this as it will, Cæſar was too ſenſible of the charms of beauty, not Dion Caſſius lib. xlii. Plutarch in Cæſar.

not to be touched with thoſe of Cleopatra. She was then in the prime of her youth, about the twentieth year of her age; and one of thoſe perfect beauties, whoſe every feature has its particular charm. All which was ſeconded by an admirable wit, commanding addreſs, and withal a voice ſo harmonious and bewitching, that, it is ſaid, that ſingle perfection, without the help of her eyes, than which nothing could be finer, was enough to ſoften the moſt obdurate heart. To be ſhort, Cæſar lay with her that very night; and is ſuppoſed to have begotten on her a ſon, who was afterwards from his name called Cæſarion. The next morning he ſent for Ptolemy, and preſſed him to receive his ſiſter again upon her own terms: but Ptolemy perceiving, that, inſtead of a judge, he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced; and the matter being ſoon determined by a battle, in which Cæſar came off conqueror, Ptolemy, on his endeavouring to eſcape over the Nile in a boat, was ſunk with it, and drowned in that river. Then Cæſar ſettled the kingdom upon Cleopatra, and the ſurviving Ptolemy, her younger brother, as king and queen; which was in effect to put the whole into her hands, this Ptolemy being then no more than eleven years old, and not in a capacity to interfere in the adminiſtration of ſtate affairs, and Cleopatra was determined that he never ſhould interfere; for when he was grown up to be fifteen years old, and thereby become capable of ſharing the royal authority, as well as the name, ſhe made away with him by poiſon, and then reigned alone in Egypt. Cleopatra had alſo a ſiſter named Arſinoe, who, ſiding in the war with her elder brother Ptolemy, was taken priſoner by Cæſar, and carried to Rome, in order to grace his triumph. She was afterwards diſmiſſed by him; but not being ſuffered to return to Egypt, leſt ſhe ſhould excite new diſturbances againſt Cleopatra's government, ſhe ſettled in Aſia. There Antony found her, after the battle of Philippi; and at the requeſt of Cleopatra, cauſed her to be put to death. It was for the ſake of this lewd woman, and the laſcivious converſation he had with her, that Cæſar made this infamous and dangerous war; dangerous, becauſe he had a very inconſiderable force as yet arrived; and his wanton dalliances with her detained him longer in Egypt, than his affairs could well admit. Some authors report, Suetonius among them, that he went up the Nile with her in a magnificent galley; and that he had gone as far as Ethiopia, if his army had not refuſed to follow him.

Joſeph, antiq. l. xv. c. 4. Appian de bellis civilibus, lib. v.

Sueton in vit. Cæſ. §. 52.

Cleopatra

Cleopatra followed Cæſar to Rome, and was there when he was killed in the ſenate houſe; but being terrified by that accident, and the ſubſequent diſorders of the city, ſhe ran away preſently with great precipitation. Her authority and credit with Cæſar, in whoſe houſe ſhe was lodged, made her inſolence intolerable to the Romans; whom ſhe ſeems to have treated on the ſame foot with her own Egyptians. Cicero had a conference with her in Cæſar's gardens; where, as he tells us, the haughtineſs of her behaviour gave him no ſmall offence. But her pride being mortified by Cæſar's fate, ſhe was now forced to apply to him by her miniſters in a particular ſuit, ſhe was recommending to the ſenate, in which he refuſed to be concerned. The affair ſeems to have related to her infant ſon, whom ſhe pretended to be Cæſar's, and called by his name; and was labouring to get him acknowledged as ſuch at Rome, and declared the heir of her kingdom; as he was the year following both by Antony and Octavius, though Cæſar's friends were generally ſcandalized at it, and Oppius thought it worth while to write a book to prove, that the child could not be Cæſar's. Cleopatra had been waiting to accompany Cæſar into the eaſt, in order to preſerve her influence over him, which was very great: for, after his death, Helvius Cinna, one of the tribunes, owned, that he had a law ready prepared and delivered to him by Cæſar, with orders to publiſh it, as ſoon as he was gone, for granting to him the liberty of taking what number of wives, and of what condition he thought fit, for the ſake of propagating children. This was contrived probably to ſave Cleopatra's honour, and to legitimate his iſſue by her; ſince polygamy and the marriage of a ſtranger were prohibited by the laws of Rome.

Ad. Attic. xv. 15.

Sueton. in vit. Cæſ. §. 52.

After the battle of Philippi, Cleopatra, was ſummoned by Antony, to anſwer an accuſation againſt her, as if ſhe had favoured the intereſt of Caſſius. She had indeed done ſo in ſome meaſure; and ſhe knew well enough, that this had not been very pleaſing to the triumviri, conſidering what ſhe owed to the memory of Julius Cæſar. She depended however on her wit and beauty; and perſuaded herſelf, that thoſe charms, with which ſhe had conquered Cæſar's heart, were ſtill powerful enough to conquer Antony's; for ſhe was not yet above ſix and twenty years of age. Full of theſe aſſurancies, ſhe went to Antony; and her manner of approaching him was ſo very gallant and noble, that at firſt ſight it made a moſt pleaſing impreſſion upon his ſoul. Antony waited for her at Tarſus in Cilicia. Cleopatra arriving at the

the mouth of the river Cydnus, embarked in a veſſel whoſe ſtern was of gold, ſails of purple ſilk, oars of ſilver, and a concert of ſeveral inſtruments that kept time with the oars. She herſelf was laid under a canopy of a rich cloth of gold, dreſſed like Venus riſing out of the ſea: about her were lovely children like cupids fanning her: the handſomeſt of her women, habited like nereids and graces, were leaning negligently on the ſides and ſhrouds of the veſſel: the ſweets that were burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with ſuch earneſtneſs, that Antony, who was mounted on a throne to make a ſhow of majeſty, was left quite alone; while the multitude at the river ſhouted for joy, and cried, that "the goddeſs Venus was come to viſit the god Bacchus for the happineſs of Aſia."

Appian. lib. v.

By theſe arts and the charms of her perſon, ſhe drew Antony into thoſe ſnares, which held him enſlaved to her, as long as he lived, and finally cauſed his death. For the preſent ſhe accompanied him as far as Tyre; and, there taking leave of him, returned to Egypt, firmly perſuaded that he could not ſtay long behind her. She was very right in her perſuaſion; for Antony ſoon followed her, and ſpent the winter with her, in the enjoyment of thoſe pleaſures which ſhe every day preſented him with in ſome new and delightful ſhape. For never did any one poſſeſs, like this queen, the art of refining and heightening pleaſure by the charms of novelty. She introduced them into the moſt ſerious buſineſs; and even the moſt inconſiderable trifles, when managed by her, received ſuch an air as made them agreeable diverſions: ſo that whether they played, or treated one another, or hunted, this queen ſtill made one, and was, as it were, the ſoul, animating the whole with ſome lively piece of merriment. She was probably the moſt voluptuous, as well as the moſt profuſe woman, that any hiſtory has recorded. Afterwards, when Antony returned from the Parthian war, although he was grown a great proficient in Egyptian luxury, and carried things every day with more delicacy and expence, yet Cleopatra affected to look upon his entertainments with an air of contempt; only that he might aſk her, as he did, what ſhe could add to the magnificence of his treats? "I will," ſaid ſhe, "give you one, that ſhall coſt "fifty two thouſand pound." He judging the thing impoſſible, a wager was laid; and the next day ſhe made a feaſt, which, in the firſt courſe, had nothing in it extraordinary, Antony began to rally her, and to demand the wager. The queen

deſired

deſired him not to be ſo haſty, telling him, that this was but the firſt courſe, but that herſelf would ſup alone on that ſum. She then ordered in the ſecond courſe, and when they only brought a golden cup, filled with a ſtrong diſſolving vinegar; and having two pearls for her pendants of an inеſtimable price, ſhe took one off, and put it into the cup, and when it was diſſolved drank it off. Plancus, who was the judge, preſently laid hold on the other, which ſhe was going to take off; and condemned Antony to loſe the wager, who was extremely troubled for the loſs of ſuch a jewel. The remaining pearl, after the death of Cleopatra, came into the hands of Octavius Cæſar, who cauſed it to be cut aſunder, and made of it two pendants for the image of Venus; which he thought glorioufly adorned with half of this prodigal queen's ſupper. In this manner did this witty Egyptian charm this great Roman; till carrying him ſucceſſively from one pleaſure to another, ſhe ſerved him as Dalilah did Sampſon, that is, entirely deprived him of all his ſtrength.

The paſſion of Antony for Cleopatra, and the gifts he daily made her of Roman provinces, which he joined to her dominions, raiſed great murmurings at Rome, which Cæſar privately abetted and encouraged: for Cæſar, partly out of a deſire to reign alone, and partly to reſent the uſage of his ſiſter Octavia, whom Antony had married, wanted very much to break with him, and to renew the war. To pave the way for this, when Antony returned from his unfortunate expedition againſt the Parthians, Cæſar ſent Octavia to meet him. Antony was then at Leucopolis between Tyre and Sidon, where he waited for Cleopatra with great impatience. At length ſhe came; and almoſt at the ſame time arrived a meſſenger from Octavia, who ſtaid at Athens. This was very heavy news for Cleopatra; who had great reaſon to dread ſo powerful a rival. She betook herſelf immediately to the arts ſhe had been practiſing all her life. She feigned a deep melancholy; ſhe abſtained almoſt entirely from food; and when ſhe was near Antony, ſhe beheld him with languiſhing eyes, after a very paſſionate manner, as one quite beſide herſelf with love; ſhe let fall tears in his preſence, and turned away her face, as if ſhe deſired to hide from him thoſe marks of her grief. Half this would have been ſufficient to overcome Antony's weakneſs; who, after he had ſent word to Octavia to return to Rome, waited upon Cleopatra back to Alexandria, where he paſſed the winter in all kinds of pleaſure. Here, as if he had meant to vex the Romans, he diſpoſed of the provinces in his ſhare of the empire, in favour of

Cleopatra and her children. He did it with ſolemnity. He erected a throne of ſilver in the gymnaſium. Upon this throne were, two ſeats of gold, one for him, another for Cleopatra; and there in the preſence of all the people, he declared her queen of Egypt, Cyprus, Lydia, and Lower Syria, aſſociating with her Cæſarion, the ſon whom ſhe had, or pretended to have, for we ſee it was doubted, by Julius Cæſar. To the children which he had by her, he gave the title of king of kings; and for their dominions, to Alexander, the eldeſt, he allotted Armenia, Media, and Parthia, which he ſaid he would conquer in a very little time. Ptolemy, the younger, had Phœnicia, Upper Syria, and Cilicia. Then there appeared Alexander in a long Median veſt, with a high cidaris and tiara, which was the mark of ſovereignty among thoſe nations. Ptolemy had Grecian buſkins, a royal mantle, and a large hat adorned with a diadem, after the manner of the Macedonian kings. In theſe habits they came to thank Antony and Cleopatra, who embraced them; and immediately two companies of guards, all choſen handſome perſons, the one Armenians, and the other Macedonians, were drawn up near theſe young princes. But the moſt ſtriking ſight in this ſolemnity was Cleopatra herſelf, who was dreſſed like the goddeſs Iſis; and ever after, when ſhe appeared in publick, ſhe wore that habit; and all her edicts and decrees were received as oracles of the new Iſis.

Appian, &c.

Cæſar now thought it a convenient time to declare againſt Antony; and preparations for war began to be made on both ſides. Antony and Cleopatra went to Epheſus; where his lieutenants had got together eight hundred veſſels. Anthony was adviſed to ſend Cleopatra back to Egypt, till the war was ended, and had reſolved ſo to do; but ſhe, fearing leaſt Octavia ſhould take the oportunity of her abſence to come to her huſband and make a peace, over-ruled this project, and went on with him to Samos. Here, by way of preparation for ſo great an enterpriſe, they began with all the pleaſures, that could be invented. Their cares were very pleaſantly divided. On the one hand, all the kings, princes, and nations, from Egypt to the Euxine ſea, and from Armenia to Dalmatia, had orders to ſend arms, proviſions, and ſoldiers to Samos; on the other, all the comedians, dancers, muſicians, and buffoons were obliged to come to this iſle; ſo that a ſhip which was thought to be laden with ſoldiers, arms, and ammunition, proved to be laden with players, ſcenes, and machines for the ſtage; and while

while a great part of the world was in extreme deſolation, joy and all kinds of pleaſure ruled here, as if they had all made choice of this place to retire to. Antony, however, had loſt a great deal of the reliſh he formerly had for this ſort of doings: his temper was conſiderably ſoured; and he was out of humour with Cleopatra to that degree, that he even began to ſuſpect her of attempts againſt his life, and would eat nothing without a taſter. But as this precaution ſeemed injurious to Cleopatra, ſhe undertook to convince him, that it was in vain to guard againſt her addreſs and management, whenever ſhe pleaſed to exert it. Once, at a meal therefore, ſhe propoſed a new diverſion of drinking one another's garlands, which was to be done by dipping the flowers of them in wine. Antony applauded the frolick, and would begin it with Cleopatra's garland, as ſhe well foreſaw; but upon his offering to put the cup to his mouth, ſhe prevented him, and ſaid, "Now, know Cleopatra better, and learn by this "inſtance, that all your precautions againſt her would ſignify "nothing, if her heart were not intereſted in your preſerva-"tion." It ſeems all the outſide flowers of it were poiſoned; and to ſhew that they were, a criminal was immediately brought in by her order who drank the wine, and expired on the place.

It would not be to our purpoſe to be particular in relating the war between Antony and Cæſar; the battle of Actium, as is well known, determined the victory in favour of the latter; where Cleopatra flying firſt, Antony haſtened after. He conceived however great diſpleaſure at Cleopatra upon this occaſion, and continued three days without ſeeing her: but afterwards recovered his uſual humour, and devoted himſelf to pleaſure. In the mean time Cleopatra made trial of all ſorts of poiſons upon criminals, even to the biting of ſerpents; and finding, after many experiments, that the ſting of an aſp gave the quickeſt and the eaſieſt death, it is believed ſhe, from that very time, made choice of that kind of death if her ill fortune ſhould drive her to an extremity. After they were returned to Egypt, and found themſelves abandoned by all their allies, they ſent to make propoſals to Cæſar. Cleopatra aſked the kingdom of Egypt for her children; and Antony deſired, he might live as a private man at Athens, if Cæſar was not willing he ſhould tarry in Egypt. Cæſar abſolutely rejected Antony's propoſal, and ſent to Cleopatra, that he would refuſe her nothing that was juſt and reaſonable, if ſhe would rid herſelf of Antony, or drive him out of her kingdom. She refuſed to act openly

againſt Antony; but after this ſhe betrayed him in every effort that he made, till ſhe obliged him to put an end to his own life, for fear of falling into Cæſar's hands. When Antony was dead, Cleopatra could not forbear moſt paſſionately bemoaning the loſs of him: however, upon Cæſar's approach to Alexandria, ſhe was quite attentive to her own ſecurity. Near the temple of Iſis ſhe had raiſed a ſtately building, which ſhe deſigned for her ſepulchre. Into this ſhe now retired; and into this was carried by her order all her treaſure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled beſides with torches, faggots, tow, and other combuſtible matter: ſo that Cæſar, who had notice of it, was afraid leſt, out of deſpair, ſhe ſhould burn herſelf in it with all thoſe vaſt riches; and therefore contrived to give her hopes from time to time, that ſhe might expect all good uſage from the eſteem he had for her. The truth is, Cæſar earneſtly deſired to expoſe this queen in his triumph, to the Romans; and with this view ſent Proculus to employ all his art and addreſs to ſeize upon her. Cleopatra would not let Proculus enter, but ſpoke to him through the chinks of the door. Proculus however ſtole in with two others at a window; which one of her women perceiving, cried out, poor princeſs you are taken. At this cry Cleopatra turned her head, and drew out a dagger, with an intent to ſtab herſelf; but the Roman caught hold of her arm, and ſaid, will you madam injure both yourſelf and Cæſar, in depriving him of the moſt illuſtrious teſtimony he can give of his generoſity, and make the gentleſt of princes paſs for cruel? he then took the dagger from her, and ſearched all her cloaths with care, leſt ſhe ſhould have any poiſon concealed about her.

Cæſar was extremely joyed with the news of having in his hands that lofty queen, who had lifted the crown of Egypt above the empire of the Romans: yet commanded her to be ſerved in all reſpects like a queen. She became inconſolable for the loſs of her liberty, and fell into a fever, which gave her hopes that all her ſorrows would ſoon end with her life. She had beſides reſolved to abſtain from eating; but this being known, her children were threatened with death if ſhe perſiſted in that. Cæſar at length reſolved to ſee her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as ſoon as ſhe ſaw Cæſar, ſhe roſe up in her ſhift, and threw herſelf at his feet. Cæſar civilly lifted her up, and ſat down at her bed's head. She began to juſtify herſelf; but the proofs againſt her being too notorious,

ſhe

ſhe turned her juſtification into prayers, and put into his hand an inventory of all her treaſure and jewels. Seleucus, Cleopatra's treaſurer, had followed Cæſar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler aroſe; ſhe threw herſelf out of bed, and running to this perfidious officer, took him by the hair, and beat him ſeverely. Her anger might be real; yet the character of this woman makes one ready to ſuſpect, that it was but to ſhew Cæſar her beautiful ſhape and body, which ſhe had ſtill ſome confidence in. He did not ſeem moved by it; but only laughed at the thing, and led the queen to her bed. Having private notice ſoon after, that ſhe was to be carried to Rome within three days, to make a part in the ſhow at Cæſar's triumph, ſhe cauſed herſelf to be bitten by an aſp, which, they ſay, was brought to her concealed in a baſket of figs; and of this ſhe died, not however till ſhe had paid certain funeral rites to the memory of Antony, and ſhed abundance of tears over his tomb. Cæſar was extremely troubled at her death, as being by it deprived of the greateſt ornament of his triumph; yet he could not but admire the greatneſs of her courage, in preferring death to the loſs of liberty. He ordered her a very magnificent funeral; and her body, as ſhe deſired, was laid by that of Antony.

Thus died this princeſs, whoſe wit and beauty made ſo much noiſe in the world, after ſhe had reigned from the death of her father twenty two years, and lived thirty nine, ſhe was a woman of great parts, as well as of great vice and wickedneſs. She ſpoke ſeveral languages with the utmoſt readineſs; for being well ſkilled in Greek and Latin, ſhe could converſe with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Perſians, without an interpreter; and always gave to ſuch, as were of theſe nations, as often as they had occaſion to addreſs her, an anſwer in their own language. In her death ended the reign of the family of the Ptolemys in Egypt, after it had continued from the death of Alexander, two hundred ninety four years; for after this, Egypt was reduced into the form of a Roman province, and ſo remained ſix hundred ſeventy years, till it was taken from them by the Saracens in the year of our Lord 641.

Plutarch. in Anton.

Elmacin. Hiſt. Saracenic.

CLERC, (JOHN LE) a moſt celebrated writer and univerſal ſcholar, was born at Geneva upon the 19th of March, in the year 1657. His father Stephen Le Clerc was a learned and eminent citizen of Geneva, who firſt practiſed phyſick

Clerici vita & opera, p. 7. Amſt. 1711.

ſick, and was afterwards made Greek profeſſor in that academy, and ſenator of the republick; his mother Suſanna Gallatin was a ſenator's daughter, and of an illuſtrious family. He had two brothers younger than himſelf: Daniel, an eminent phyſician and ſenator at Geneva, who wrote in French a hiſtory of phyſick, as far as to Galen's time, which was publiſhed at Amſterdam in the year 1702, and highly valued by the profeſſors in that ſcience; and Francis, who ſettled at Leipſick in the condition of a merchant. Their father took great care of their education, and John was ſent to a grammar ſchool at eight years of age; where he ſoon diſcovered a violent inclination to books, and ſuch a genius for poetry, that, as he tells us himſelf, if he had duly cultivated it, he would probably have gained no ſmall reputation in that way. But the more ſerious ſtudies, to which he applied himſelf, made him entirely neglect poetry, ſo that he never wrote verſes, but on particular occaſions. Thus in the year 1689, having tranſlated into French two ſermons of biſhop Burnet, preached before king William, on account, he ſays, of the friendſhip, which ſubſiſted between himſelf and that prelate, he ſubjoined to the one a ſmall poem in heroick, and to the other an epigram in elegiack verſe, de Anglia libertate, that is, Upon England reſtored to liberty.

Clerici vita & opera, p. 8, 9.

Ibid. 10. 11.

When he was about ſixteen years old, he was removed from the grammar ſchool, and placed under mr. Chouet, a very learned man, to ſtudy philoſophy; and in this he ſpent two years, but did not yet enter upon the ſtudy of divinity, thinking it better to employ another year perfecting himſelf ſtill more in the belles lettres, and alſo in acquiring the principles of the Hebrew tongue. He did ſo: he read all the books that could any ways improve him in this purſuit; and it was this conſtant aſſiduity and application, to which he inured himſelf in his youth, that enabled him afterwards to go through ſo much uninterrupted fatigue of reading and writing, and to publiſh ſo many works as he has done. At nineteen years of age, he began to ſtudy divinity under Philip Meſtrezat, Francis Turretin, and Lewis Tronchin; and he attended their lectures above two years. Some time before, great diſputes had ariſen at Geneva about the univerſality of grace, and the efficacy of Chriſt's death; ſeveral eminent men both at Geneva and Saumur, favoured thoſe opinions; and Le Clerc alſo embraced them afterwards. But as no perſon could be admitted into the ſacred miniſtry without ſubſcribing the conſenſus Helveticus, which implied a con-

a contrary doctrine, few young men entered deep into this controverſy: nor could they well examine the opinions, that were contrary to thoſe eſtabliſhed by law, except perhaps in the Theſes Salmurienſes, which Le Clerc ſtudied with the utmoſt care, as well as ſome other books of divinity.

Clerici vita & opera, p. 11-20.

After he had paſſed through the uſual forms of ſtudy at Geneva, and had loſt his father in the year 1676, he reſolved to go for ſome time into France; and thither he went in the year 1678, but returned the year after to Geneva, and was ordained with the general applauſe of his examiners. Soon after he happened upon the works of Curcellæus, his great uncle by his father's ſide, which had been publiſhed by Limborch in the year 1674, but were not eaſily to be got at Geneva among the Calviniſts, who had no dealings with the Armenians; and by reading theſe he became ſo perſuaded, that the remonſtrants had the better of the argument againſt all other proteſtants, that he reſolved to leave both his own country and France, where the contrary principles were profeſſed. The end of the year 1680, he went to Saumur, a proteſtant univerſity, where he firſt read the works of Epiſcopius, with whoſe learning and eloquence he was mightily pleaſed. He alſo began to make notes and obſervations upon the Old Teſtament, which he read in the Polyglot; which notes were of great uſe to him, when he came afterwards to write his commentaries. While he was at Saumur, there came out a book with this title, Liberii de ſancto amore epiſtolæ theologicæ, in quibus varii ſcholaſticorum errores caſtigantur. This book contains three hundred and twenty pages in 8vo, and conſiſts of eleven theological epiſtles, as is ſaid, in which ſeveral errors of the ſchoolmen are corrected. It was aſcribed by ſome to mr. Le Clerc, while others thought it was too learned to be written by a young man of four and twenty. It is certain, that, though mr. Le Clerc never owned it, yet he ſpeaks of it in ſuch a manner, as muſt almoſt convince us, that he was really the author of it. "I "know, ſays he, a famous divine who ſaid, that Le Clerc "had owned himſelf the author of that book to him; but I "know too, and certainly, that that divine's memory failed "him, at leaſt that he greatly miſunderſtood Le Clerc; "who yet, if he had been the author of that book, need "not have been aſhamed of it, conſidering how young "he muſt have been, when it was written." We may obſerve further, that when father Simeon openly aſcribed this book to mr. Le Clerc, the latter, far from denying the charge

Ibid p. 20, 28.

Réponſe aux ſentimens de quelques théologiens de Hollande. c. 2.

charge, did not even attempt to evade it; for he made no anſwer to it at all.

In the year 1682, Le Clerc, intending to viſit England, took his way through Paris, and arrived at London about the latter end of May. This journey was undertaken chiefly with a view of learning the Engliſh language; for which purpoſe, that he might not, as he tells us, be altogether employed in learning words only, he procured Hammond's Practical catechiſm, and his annotations upon the New Teſtament. Hammond's Engliſh, it is true, was not the eaſieſt nor the beſt for a novice to begin with; however Le Clerc's application, and a maſter, ſoon overcame all difficulties. He preached ſeveral times in the French churches at London, and viſited ſeveral biſhops and men of learning; but the ſmoaky air of the town not agreeing with his lungs, he returned to Holland, after leſs than a year's ſtay, in company with the celebrated hiſtorian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He viſited Limborch at Amſterdam, from whom he learned the condition on the remonſtrants in the United Provinces, he did not yet join them, but he diſcovered his real ſentiments to Limborch, with whom he entered into a ſtrict friendſhip, which laſted till the death of that great man. He had not been long in Holland, before his friends and relations entreated him to return to Geneva, which accordingly he did; but not being able to diſſemble his opinions, which were contrary to thoſe eſtabliſhed by law, he thought it prudent, on his own, as well as their accounts, to leave his native country again, and arrived in Holland at the latter end of the year 1683. The year after he preached ſometimes in French in the church of remonſtrants, but was ſoon obliged to leave off preaching; for what reaſon, is not known, but conjectured to be the jealouſy of the Walloon miniſters, who finding their audiences very thin, when Le Clerc preached, prevailed upon the magiſtrates to forbid his preaching any more. In the year 1684, when the remonſtrants held a ſynod at Rotterdam, he preached once more before them; and was then admitted profeſſor of philoſophy, the Hebrew tongue, and polite literature in their ſchool at Amſterdam.

Réponſe aux ſentimens de quelques théologiens de hollande p. 30, 37.

The remainder of his life offers nothing to us, but the hiſtory of his works, and of the controverſies in which he was engaged; and this will give us a wonderful idea of the man, and of the prodigious ſervices he did in his days to the republick of letters, and to religion. The firſt thing he publiſhed, after he was ſettled at Amſterdam, was a Latin book

of

David Le Clerc his uncle, and late profeſſor of the oriental languages in the univerſity of Geneva, intitled, Theological diſſertations, in which many paſſages of holy ſcripture, and the various idioms of the ſacred language are explained. To which are ſubjoined Diſſertations of Stephen Le Clerc, his father, upon the ſame ſubjects. This was publiſhed at Amſterdam, in the beginning of the year 1685, in 8vo; and there were added to it notes of his own, in which he does not ſcruple to differ from both his uncle and his father, as oft as he thinks them miſtaken. He alſo prefixed to this volume an account of their lives. Two years after he publiſhed another volume of theſe two brothers, containing ſome ſpeeches and poems, a Computus eccleſiaſticus of David Le Clerc, and ſome philoſophical diſſertations by Stephen; to which he himſelf added a preface. He had publiſhed in the mean time a French book of his friend Charles Le Cene, a French miniſter, called Dialogues upon ſeveral theological ſubjects; to which, becauſe of itſelf it was too ſmall a volume, he added a ſecond part compoſed of five dialogues, wherein his chief point is to ſhew the miſchief, that metaphyſicks have done to religion.

Réponſe aux ſentimens de quelques théologiens de Hollande, p. 43-49.

Between the firſt and ſecond publication of his father's and uncle's pieces, commenced his famous controverſy with the acute and learned father Simon; which was the firſt work of importance, in which he was engaged. Father Simon having publiſhed his Critical hiſtory of the Old Teſtament, a book which made a great noiſe, and was forbid to be ſold at Paris, Le Clerc read it with great attention; and in the year 1685, publiſhed a criticiſm upon it, intitled, Sentimens de quelques théologiens de Hollande, ſur l'hiſtoire critique du vieux teſtament, &c. that is, The ſentiments of ſome Holland divines upon father Simon's critical hiſtory of the Old Teſtament; wherein the miſtakes of this author are pointed out, and ſome principles laid down for the right underſtanding of holy ſcripture, in 8vo. This work contains twenty letters, in which mr. Le Clerc, pretending to give the judgment of others, vented ſeveral bold opinions of his own, which he afterwards retracted or explained away. He ſurmiſed, for inſtance, that the pentateuch was not written by Moſes, but by private perſons, who extracted it from ancient Jewiſh memoirs; that the writers of the Old and New Teſtament were not inſpired by the Holy Ghoſt in the ſenſe, in which it is generally underſtood, that is by an immediate and inward inſpiration, but that they uſed only their memoirs to relate the hiſtory of our Saviour, and

the doctrines they had learned from him; &c. Mr. Bayle's judgment of this book was, that "it contained very good "things, but too bold. You should let him know, says "he, in a letter to one of his friends, that instead of pro- "moting the interest of that party which he follows, I "mean, the Armenians, he will only render them more odi- "ous; for he will confirm the world in the notion they "have already, that all the learned Arminians are Socinians "at least; I say at least, and not without reason. These "gentlemen have no prudence nor policy; for if they had "shewed themselves less prepossessed in favour of Soci- "nianism, with which they poison all their books, it would "not have been difficult to have suppressed the schism, "which the synod of Dort has occasioned. But to speak "the truth, our Calvinists think it glorious and praise- "worthy, not to join with a sect, which is the common "sink of all the atheists, deists, and Socinians in Europe."

Oeuvres de Bayle, tom. i. p. 244.

Mr. Le Clerc thought it necessary to make some answer to this; and he did it in the first volume of his Bibliotheque ancienne & moderne. There he neither owns nor denies, that he was the author of those particular letters concerning the inspiration of the writers of the holy scriptures; but says, that he thought he might publish them, because they contain the opinion of Grotius: he adds however, that he did not approve the contents of those letters, though he published them. As to the opinion, of Moses's not being the author of the pentateuch, he afterwards openly recanted it; and in a dissertation prefixed to his commentary on Genesis, he has answered the chief arguments, by which he pretended to prove it. We must not forget to observe, that father Simon published an answer to mr. Le Clerc's sentimens, &c. which mr. Le Clerc supported, in the year 1686, in seventeen letters more; intitled, Defense des sentimens, &c. or, A defence of the judgment of some Holland divines, &c. against the prior of Bolleville; for that was the name, which father Simon assumed.

Ibid. p. 208, &c.

In the same year 1686, he began to write his Bibliotheque universelle & historique, in imitation of other literary journals, which were then publishing in several parts of Europe. He wrote the eight first volumes jointly with mr. de la Crose. They were also both concerned in the ninth, but their respective articles were distinguished. The tenth is entirely mr. Le Clerc's, and the eleventh mr. de la Crose's. The rest, to the nineteenth inclusively, are mr. Le Clerc's; and the remainder to the twenty fifth, which is the last,

were written by mr. Bernard. The time they took in publiſhing was to the year 1693 inclusive. Notwithſtanding the little leiſure he might be ſuppoſed to have, while he was writing his Bibliotheque, there hardly paſſed a year, but he publiſhed ſomething or other. In the years 1687, 1688, and 1689, he publiſhed French tranſlations of biſhop Burnet's Reflections upon Varillas's hiſtory, &c. and of ſome of his ſermons: and in 1690, he tranſlated into Latin the laſt book of Stanley's lives of the philoſophers, which contains the hiſtory of the heathen philoſophy; to which he added notes and an index. The ſame year he reviſed and corrected Moreri's great Hiſtorical dictionary, the ſixth edition of which was then printing; and wrote alſo in French A letter to mr. Jurieu concerning his uſage of Epiſcopius in his picture of Socinianiſm. Mr. Jurieu had accuſed Epiſcopius of two things; firſt, of being an Socinian; ſecondly, of being an enemy to the chriſtian religion. Mr. Le Clerc was employed by his party, the Armenians or remonſtrants, to refute thoſe calumnies. He did it effectually; and withal rebuked the accuſer with ſo juſt a ſeverity, that he durſt not venture to make any reply. Bayle's dict. Epiſcopius. H.

All this while he continued to read regular lectures, as profeſſor of philoſophy and the belles lettres, to the univerſity of Amſterdam; and becauſe there were no ſingle authors, who appeared clear and full enough for his purpoſe, he projected a deſign, he tells us, of drawing up ſome treatiſes himſelf. With this view he publiſhed, in the year 1691, his logick, ontology, and pneumatology; and to complete his courſe, in 1695, he publiſhed his natural philoſophy. He had dedicated his logick to the honourable Robert Boyle, eſq; but that great philoſopher dying before it came to his hands, he addreſſed it, in the next edition, to his friend mr. Locke, as he had likewiſe done his ontology and pneumatology. Theſe philoſophical works are written in Latin, and were reprinted the fourth time at Amſterdam in 1710, in four volumes 8vo; to which was ſubjoined the Latin life of mr. Le Clerc, written by himſelf, and printed at the ſame place in 1711, which makes a fifth volume. In the firſt volume, there is a curious philoſophical diſſertation de argumento theologico ab invidia ducto, or, concerning the artifices uſed by divines, to excite a publick odium againſt one another; and in the ſecond, is reprinted his Latin tranſlation of Stanley's hiſtory of the eaſtern philoſophy. Clerici vita & opera, p. 60. &c.

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In the year 1693, he publiſhed the firſt volume of his Commentary on the Bible; a work, he had long projected, and been collecting materials for. This volume contained only the book of Geneſis; but in the year 1695, he publiſhed a Commentary upon the four following books. He calls his commentary a philoſophical commentary, becauſe his aim is rather to determine the preciſe meaning of the text, than to illuſtrate or enlarge upon it. The ſecond, which is the beſt edition of this commentary on the pentateuch, was printed at Amſterdam in the year 1710. His commentaries upon the hiſtorical books of the Old Teſtament were not publiſhed till the year 1708; and thoſe upon the Hagiographa and the prophets not till the year 1731. This laſt publication was rather for the ſake of uniformity, and of appearing to complete a work, which in reality was not completed; for the author had done but very little at it, and though he lived ſome years after, yet an almoſt total decay of his faculties rendered him incapable of doing any more. The whole is enriched with diſſertations on ſeveral points, and furniſhed with geographical and chronological tables.

In the year 1696, he publiſhed the two firſt volumes of, what is ſaid to have been his favourite work, namely, his Ars critica; to which he added, in the year 1699, his Epiſtola criticæ & eccleſiaſticæ, which make up the third volume of that work. The cenſures he paſſes upon Quintus Curtius, at the end of the ſecond volume, where he decrees how to judge in a proper manner of the ſtyle and character of an author, involved him in a controverſy with ſome criticks; and Perizonius in particular. His third volume is employed chiefly in defending himſelf againſt ſome exceptions, which had been made by the learned dr. Cave, to what he had aſſerted in the tenth volume of his Bibliotheque univerſelle, and elſewhere. Le Clerc had ſaid, and indeed juſtly, that Cave, in his Hiſtoria literaria of eccleſiaſtical writers, had concealed many things of the fathers, for the ſake of enhancing their credit, which an impartial hiſtorian ſhould have related; and that inſtead of lives of the fathers, he often wrote panegyricks upon them: Le Clerc had alſo aſſerted the Trianiſm of Euſebius. Both theſe aſſertions Cave endeavoured to refute, in a Latin diſſertation publiſhed at London in the year 1696; which, with a defence of it, has ſince been reprinted in his Hiſtoria literaria. To this Latin diſſertation Le Clerc's third volume is chiefly an anſwer; and the firſt ſix letters, containing the matters

matters of diſpute between him and Cave, are inſcribed to three Engliſh prelates, to whom Le Clerc thought fit to appeal for his equity and candid dealing: the firſt and ſecond to Teniſon archbiſhop of Canterbury, the 3d and 4th to Burnet biſhop of Saliſbury, and the 5th and 6th to Lloyd biſhop of Worceſter. The 7th, 8th, and 9th, are Critical diſſertations upon points of eccleſiaſtical antiquity: and the 10th relates to an Engliſh verſion of his Additions to Hammond's annotations on the New Teſtament, wherein the tranſlator, not having done him juſtice, expoſed him to the cenſure of Cave and other divines here. At the end of theſe epiſtles, there is addreſſed to Limborch, what he calls, An ethical Diſſertation, in which this queſtion is debated, An ſemper reſpondum ſit calumniis theologorum: that is, in plain terms, whether writers, whoſe principles may happen to be diſliked by the orthodox clergy, ſhould always think themſelves obliged to anſwer whatever calumnies they may attempt to faſten upon him? The 4th edition of the Ars critica, which had been corrected and enlarged in each ſucceſſive edition, was printed at Amſterdam in the year 1712.

In the year 1696, there appeared a ſecond edition of his Life of cardinal Richelieu in two volumes in 8vo, written in French, and publiſhed the firſt time in the year 1694. He undertook this work, he tells us, in order to try his talent in writing hiſtory; and he ſucceeded ſo well, at leaſt in the judgment of ſome readers,, that a third edition of it, corrected and enlarged, was publiſhed the year 1714, with his name prefixed to it. In the ſame year 1696, he publiſhed two other books in French; 1. Of good and bad luck in lotteries, and, 2. Of incredulity, where he enquires into the general motives and reaſons, which make men reject the chriſtian religion: at the end of which are added two letters proving the truth of it. In the year 1697, he publiſhed in Latin a compendium of univerſal hiſtory, from the beginning of the world to the times of Charles the great. It is properly nothing more, than an abridgement of Petavius's Rationarum, but for its uſe has been printed ſeveral times. In the year 1698, he publiſhed in two volumes in folio, a Latin tranſlation of Hammond's paraphraſe and notes upon the New Teſtament, conſiderably enlarged with animadverſions and illuſtrations of his own. He allowed himſelf the liberty of correcting Hammond, whenever he appeared to him to be wrong; which, though he did it civilly, and with all due deference to Hammond's great merit, expoſed him to the

Cleric. vita & opera. p. 85.

Ibid. p. 85, 90.

the ill will of several English divines, and we have already intimated, to Cave in particular. A second edition of this valuable work, corrected and enlarged, was printed at Francfort in 1714, in two volumes folio.

Clerici vita & opera, p. ii. 29.

In the year 1699, was printed his Harmonia evangelica in Greek and Latin; to which he added a paraphrase upon the whole, and at the end some dissertations on the subject, and also short notes upon the harmony itself. This work was dedicated to Sharp archbishop of York. The same year also was published the first volume of his Parrhasiana, or Thoughts upon various subjects, namely, religion, criticism, history, poetry, morals, politicks, the decay of letters, and the like. To this work, written in French, was subjoined a defence of himself and his writings; but instead of defending himself, he only exposed himself to fresh quarrels, and to enmities which were never to cease. In the first place, the professors of the belles lettres in the universities were, as he tells us, highly offended at him for some things which seemed to affect their credit and authority; and especially for what he had said upon the declining state of literature, where they thought themselves particularly leveled at: and it is to this, that he attributed the rough usage, which, as we shall find, he afterwards experienced from that order of men. In the next place, he laid the foundation of a dispute with mr. Bayle, which did not end but with the life of the latter. Mr. Bayle had maintained in his dictionary, under the article MANICHEANS, that those heretics could oppose to christian divines difficulties concerning moral and physical evil, which it was not possible to solve by the light of reason. Mr. Le Clerc on the contrary maintained in the Parrhasiana, that Origen's system, which has been abandoned by all christians, was sufficient to take away these difficulties, and refuted mr. Bayle's Manichean in the person of an Origenist: and he concluded, that since a disciple of Origen can reduce a Manichean to silence, what might not they do, who should reason infinitely better than he? Mr. Bayle answered mr. Le Clerc's argument, in note E of the article ORIGEN, when the second edition of his dictionary was published in the year 1702; to which Mr. Le Clerc replied in the seventh volume of his Bibliotheque choisée, printed in the year 1705. Mr. Bayle made a second answer in his Réponse aux questions d'un provincial; and mr. Le Clerc a second reply in the ninth volume of his Bibliotheque choisée, where however he did no longer personate an Origenist, but printed A defence of the goodness and holiness of God against mr. Bayle's

Ibid. p. 100.

Ibid. p. 99.

Parrhasiana, tom. i. p. 396.

ch. 172. &c.

Bayle's objections, as if mr. Bayle had taken the cauſe of the Manicheans upon himſelf. Mr. Bayle publiſhed a third anſwer to this, intitled An anſwer for mr. Bayle to the third and and thirteenth articles of the ninth volume of the Bibliotheque choiſée; and, at the ſame time, to put an end to the debate, offered to mr. Le Clerc, to ſubmit to the deciſion of the faculties of divinity at Leyden, Utrecht, Francker, Groningen, &c. He was willing, he ſaid, to ſubmit to penalties and puniſhment, in caſe he ſhould be found to contradict in the leaſt the confeſſions of faith of the reformed churches in France and the Low Countries. Mr. Le Clerc did not leave mr. Bayle's laſt anſwer without a reply, as may be ſeen in the tenth volume of his Bibliotheque choiſée, nor did mr. Bayle neglect to take notice of it; for he anſwered it in a book, intitled, Dialogues between Maximus and Themiſtus; or, An anſwer to what mr. Le Clerc has wrote, in his tenth volume of Bibliotheque choiſée, againſt mr. Bayle. This however mr. Bayle did not live quite long enough to finiſh, ſo that it was not publiſhed till after his death.

It is remarkable, that while this controverſy was in agitation, there was another between mr. Bayle and mr. Le Clerc begun and ended. It was a controverſy within a controverſy, which, like a government within a government, often mixed and interfered the one with the other. It was about the plaſtick natures of our learned Cudworth. Mr. Bayle had curſorily criticiſed the ſyſtem of dr. Cudworth and dr. Grew concerning plaſtick and vital natures; which ſuppoſes, that theſe are immaterial ſubſtances, endowed with a power of forming plants and animals, without knowing what they do. He obſerved, that hereby theſe gentlemen, without thinking of it, much leſs intending it, had weakened the moſt ſenſible argument we have for the being of God, taken from the admirable ſtructure of the univerſe, and gave an opportunity to the Stratonicians to elude it by retortion: "for, ſays he, if God could give to a plaſtick nature the faculty of producing the organization of animals, without its having the idea of what it doth, thoſe atheiſts will conclude from hence, that the formation of the regularity, which we obſerve in the world, is not inconſiſtent with want of knowledge, and ſo the world may be the effect of a blind cauſe." Mr. Le Clerc, having adopted the ſyſtem of Cudworth and Grew, thought himſelf obliged to defend it; and did ſo, in the fifth volume of his Bibliotheque choiſée. Mr. Bayle anſwered in The hiſtory of the works of the learned, for Auguſt 1704; and mr. Le Clerc replied, in the

Continuation des penſées diverſes, &c. §. 21.

the ſixth volume of Bibliotheque choiſée. Mr. Bayle anſwered again in the hiſtory of the works of the learned, for December 1704; and mr. Le Clerc replied again in the ſeventh volume of the Bibliotheque choiſée. Mr. Bayle then recapitulated this diſpute, and examined it more thoroughly; and mr. Le Clerc, replied once more in the ninth volume of his Bibliotheque choiſée, and ſo the diſpute ended. We have been the more particular in our account of theſe diſputes between Bayle and Le Clerc, that the curious reader, if he has a mind to examine them, may know how to purſue the ſeveral tracts as they lie ſcattered in the works of each, in a regular and connected order: and they are well worth examining, not only for the ſake of the ſubjects which are important, but becauſe they ſet forth and illuſtrate the reaſoning talents of two very eminent and uncommon men. Let us now leave mr. Bayle, and proceed in our hiſtory of mr. Le Clerc, with obſerving, that a ſecond volume of the Parrhaſiana was publiſhed in the year 1701.

In the year 1700, he publiſhed his Queſtiones Hieronymianæ, in anſwer to Martinai a Benedictine monk, who a little while before had publiſhed an edition of St. Jerom; and treated both mr. Le Clerc and his uncle with great ſeverity, becauſe they had ſaid ſomething of that father's character and writings, which did not agree with his opinion of them. Mr. Le Clerc therefore in this piece juſtifies his criticiſm upon St. Jerom; maintains him not to be ſo ſkilled in the Greek and Hebrew languages as is pretended; and ſhews further, that Martinai, though a furious advocate for him, was not in the leaſt qualified for the taſk he undertook of publiſhing him, ſince in almoſt every page he makes egregious blunders.

Clerici, vita &c. p. 106.

In the year 1701, he gave the publick an edition of Heſiod; and the year after, of Pæto Albinovanus's elogies and fragments, and of Cornelius Severus's Etna and fragments; to which laſt he added the Etna of Bembus. Theſe works were intended chiefly for the uſe of his pupils at Amſterdam. The latter was publiſhed under the name of Theodore Gorallus; and before it is a preface, ſetting forth the right method of explaining ancient authors, which drew upon him much cenſure and ill language from the verbal criticks; from Burman in particular. In the year 1703, when the bookſellers at Amſterdam undertook to print an edition of St. Auguſtine's works, after the Paris edition, they applied to Le Clerc; who not only adviſed them to add, by way of improving and adorning it, the cenſures, prefaces, notes, and diſſer-

diſſertations, which Eraſmus and other learned men had made upon that father, but alſo himſelf, at the ſame time, under the name of Johannes Phereponus, wrote critical and theological animadverſions upon St. Auguſtine, wherein he ſometimes commends and ſometimes cenſures him. This expoſed him again to the indignation of all the flaming advocates of the fathers; and dr. Jenkins, maſter of St. John's college in Cambridge, and author of The reaſonableneſs of chriſtianity, took him to taſk for it in a Latin work, printed in the year 1707.

In the year 1703, he publiſhed a French tranſlation of the New Teſtament, with explanatory notes. This work made a great noiſe, and occaſioned him to be exclaimed againſt as a Socinian. Some miniſters of Amſterdam did all they could to perſuade the magiſtrates to prohibit it, and the Walloon ſynods alſo endeavoured to have it ſuppreſſed; but neither of them ſucceeded in their attempts. The ſame year alſo, he began his Bibliotheque choiſée, by way of ſupplement to his Bibliotheque univerſelle, which had been dropped from the year 1693; and continued it to the year 1714. Then he began another work upon the ſame plan, intitled Bibliotheque ancienne & modern, and continued it to the year 1728. Theſe Bibliotheques of mr. Le Clerc may juſtly be deemed excellent ſtorehouſes of good and uſeful knowledge; and one may almoſt ſay, that there is hardly any queſtion of importance, relating to either ancient or modern, ſacred or profane learning, but the merits of it are canvaſſed in ſome of theſe Bibliotheques. Beſides critical accounts of books, many complete diſſertations are to be found in them; and not only ſo, but things of an hiſtorical nature, ſuch as memoirs, lives, and elogies of great men. The Bibliotheque univerſelle conſiſts of twenty ſix volumes, Choiſée of twenty eight, and the Ancienne and moderne of twenty nine; including the three volumes, which contain a general index to each Bibliotheque. We may juſt obſerve, that theſe literary journals of mr. Le Clerc were not written in any aſſuming or inquiſitorial manner, like the literary journals, which have for ſome years paſt governed the taſte of the people of England, but with a ſpirit of impartiality and candour; which ſhewed him ſolicitous to do the ſtricteſt juſtice to every author, and to ſet him forth in the light, in which he ought to be ſeen.

In the year 1709, he publiſhed an elegant edition, with notes of his own, of Sulpicius Severus; and alſo of Grotius de Veritate, &c. to which, beſides notes, he added a treatiſe

De

Ibid. p. 172, 175. De eligenda inter christianos dissentientes sententia. The same year he published, and dedicated to lord Shaftsbury, the celebrated author of the characteristicks, &c. a collection of the remains of Menander and Philemon; a completer collection than had been made by Grotius and others; to which he added a new Latin version and notes. It is allowed by Le Clerc's friends, that he committed several errors in this work, which proceeded from his not having carefully enough attended to the matre; and therefore it is not surprising, that the criticks and philologers, who had long been at enmity with him, should take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Philoleutherus Lipsiensis; whose censure, it is said, we know not how truly, vexed Le Clerc to such a degree, that it threw him into a fit of sickness, which lasted several days. Bentley's emendations, as they called it, of Le Clerc's edition, were published at Utrecht in the year 1710, with a preface written by Burman; in which there is so much inhumanity and rancour, vented in the most abusive language against Le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abused Le Clerc, in the preface to his Petronius, published in the year 1709; and it was the nature of the man to be foul mouthed, and to abuse every body. Le Clerc did not think proper to make any reply to what dr. Bentley and Burman had written against him; for, he says, that there is no more necessity for answering always the ca-
Ibid. p. 189. lumnies of criticks than of divines. The truth is, he plainly saw, that he had given some reason for the exceptions that were made, and therefore thought it better to be silent. However he received a defence of himself from an unknown person, who assumed the name of Philargyrius Cantabrigiensis; and published it in the year 1711, with a preface written by himself. This Philargyrius Cantabrigiensis is said to have been Cornelius de Pauw; a gentleman who has distinguished himself by philosophical and critical publications.

Some may be apt to wonder, that Le Clerc, who always expressed an high regard for the English nation, dedicated several of his principal works to the prelates and great men of it, and was so instrumental, by means of his Bibliotheques, in spreading the abilities, learning, and merits of its ablest writers throughout all Europe, as well as desirous to spread them, should yet be so frequently attacked by some or other of its scholars and divines, as to seem almost the constant

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butt of its malice and reſentment. But let it be remembered, that Le Clerc's Arminian principles were directly oppoſite to the nonjuring and high church principles, which then prevailed much in England; that though he expreſſed a zeal for chriſtianity, yet he abhorred any thing which looked like an hierarchy; and that hence he was often led to ſpeak favourably, and perhaps with ſome degree of approbation, of books publiſhed here in England, which were in the mean time, together with their authors, anathematiſed by our own divines. Tindal's Rights of the chriſtian church, which came out in the year 1706, affords a memorable inſtance. A book was never publiſhed more vexatious to the Engliſh clergy than this; yet mr. Le Clerc, in his Bibliotheque choiſée of the ſame year, not only approved, but even epitomiſed and recommended it in the ſtrongeſt terms imaginable. It may be remembered alſo, that, about the ſame time, or perhaps a little before, there was a ſcheme formed among ſome great perſonages, to bring Le Clerc over to England, and to make a better proviſion for him than he enjoyed at Amſterdam: for this ſome affirm to have been one cauſe of the jealouſy and ill will conceived againſt him, and to have drawn upon him ſome attacks, which might otherwiſe not have been made; that from Bentley in particular. Be that as it will, the following extract will throw great light upon what has been ſaid. It is the concluſion of A preliminary diſcourſe, written by dr. George Hickes, to a book printed in the year 1709, and called Spinoza revived: or, A treatiſe proving the book, intitled, The rights of the chriſtian church, to be the ſame with Spinoza's rights of the chriſtian clergy, and that both of them are grounded upon downright atheiſm. It runs thus: "As to the appendix, in which the "author of this treatiſe hath conſidered mr. Le Clerc's cha"racter of the book of the rights, I ſhall ſay no more than "to expreſs my ſatisfaction, that divine providence hath "raiſed up ſo many of late among us, to animadvert upon "the looſe and dangerous notions of that foreign writer; "and what diſſervice he hath done the chriſtian religion, "by recommending many other as pernicious books as that "in his Bibliotheque choiſée, and by taking all occaſions "in his other writings, to derogate from the authority of "catholick tradition, or the conſentient doctrine and prac"tice of the ancient univerſal church. He hath already "done much harm to the church of England, of which I "pray God to make him ſenſible: and if at ſuch a diſtance he "hath infected like the plague, how would the contagion ſpread

Tom. x. p. 305.

" round about him, ſhould he come with all his latitudes, " wit, and learning, to converſe amongſt us? But whatever " deſires or deſigns he hath had, or encouragement he may " have received, to come, I hope our almighty Guardian " will keep him from the Britiſh iſle: or, if he ſhould ſuf- " fer him to come among us, that his good providence will " not ſuffer him to be preferred, till he hath made ſatisfac- " tion to chriſtianity, to its Lord and Lawgiver, and to its " prieſts and ſacraments, by renouncing the unchriſtian " principles and doctrines of the book of rights, which, " with ſo much hearty affection, and ſo little ſenſe and " judgement, he hath recommended to the world. If the " reader thinks this ſtroke upon him to be too ſevere, I re- " fer him to the appendix for my vindication; where he will " find an excellent account of his Spinoza principles and " particularly, how he owns that atheiſt's account of the " original of mankind, and the ſtate of nature, upon which " he hath founded both civil and eccleſiaſtical ſocieties, and " by conſequence fundamentally ſubverts our conſtitution " both in church and ſtate."

In the year 1710, mr. Le Clerc publiſhed a new edition of Livy in ten volumes 12mo, with notes of his own, and all the ſupplements Freinſhemius corrected and amended: and the year after, the Three dialogues of Æſchinus Socraticus, to which he added his Sylvæ philologicæ. Limborch dying in the year 1712, mr Le Clerc made his funeral oration and printed it. In the year 1716, he publiſhed in quarto, his eccleſiaſtical hiſtory of the two firſt centuries, to which he prefixed uſeful prolegomena. This work, which is written in Latin, is very valuable; and many have wiſhed that he had carried it on. Some great men among the Arminians prevailed on Le Clerc to write in French the hiſtory of the United Provinces from the birth of the republick to the peace of Utrecht, and the concluſion of the barrier treaty in 1716: and he publiſhed three volumes of this work, the firſt in 1723, the two latter in 1724. Beſides the ſeveral works of his own, he reviſed and corrected, and frequently added prefaces and notes to the works of others, which were publiſhed under his inſpection. In this manner he publiſhed Cotelerius's edition of the Patres apoſtolici, in the year 1698; Petavius's work De theologicis dogmatibus in 1700; Martinius's Lexicon philologicum, in 1701; Petavius's Rationarium temporum, in 1703; Sanſon's Geographia ſacra, and Bontrerius's edition of the Onomaſtrion urbium & locorum ſacræ ſcripturæ, in 1704; Sanſon's Atlas

Ms antiquus, in 1705; Erasmi opera omnia, ten volumes, from 1703 to 1707; and the works of Vavaser, in 1709.

It appears by the vast number of books mr. Le Clerc published, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if the had wrote less, and taken more pains with what he wrote. See the catalogue of Le Clerc's works to the year 1711, at the end of his life.

His works however every where abound with good sense and sound learning; and the greatest part of them will be valued while liberty and literature shall maintain their ground in Europe. He always enjoyed a very good state of health, till the year 1728; when he was seized with a palsy and fever, which deprived him of his speech, and almost of his memory. The malady increased daily; and after spending the six last years of his life with little or no understanding, he died upon the 8th of January 1736, in the 79th year of his age. He had been married in the year 1691, when he was about thirty four years old; and his wife, who was the daughter of the above mentioned Leti, had brought him four children, which all died young. Le Clerc was an honest, candid, good kind of man; not ambitious of either honours or riches. He had very uncommon natural parts, and very uncommon acquirements; yet we do not find, that the love of fame or vain-glory ever tempted him to play loose with his friends or with truth. He was satisfied with a competency of fortune, if indeed he could be said to have it; and though one is ready to suspect, that he was driven to write so much for the sake of the profits attending it, yet he tells us in that life which he wrote of himself to the year 1711, and to which we have in this article constantly appealed, that he had received for all his labours little else from the booksellers, than books. Whatever projects might be yet on foot for his coming into England, they do not seem to have been begun on his side: for he always appeared happy in the studious and philosophick ease which he enjoyed at Amsterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him. Cleric. vit. p. 192.

CLEVELAND (JOHN), an eminent English poet, was born at Hinkley in the county of Leicester, of which place his father was vicar; but we do not find in what year. He received his grammatical education in the same town under one mr. Richard Vines, a zealous puritan; and was afterwards sent to Christ's college in Cambridge. He was soon distinguished for his uncommon parts and learning, Wood's fasti Oxon. vol. 1.

more eſpecially for his talents as an orator; and when he became of proper ſtanding, was elected a fellow of St. John's college in that univerſity. He continued here about nine years, the delight and ornament of that houſe, ſays mr. Wood; and during that time became as eminent in poetry, as he was in oratory. At length, upon the breaking out of the civil war, he was the firſt champion that appeared in verſe for the royal cauſe, againſt the parliamentarians: for which he was ejected from his fellowſhip as ſoon as the reins of power came into their hands. Upon this he retired to Oxford the king's head quarters, as the moſt proper place for him to exert his wit, learning, and loyalty at. Here he began a paper war with the oppoſite party; and wrote ſome ſmart ſatires againſt the rebels, eſpecially the Scots. This poem called The mixed aſſembly, and his Character of a committee man, are thought to contain the true ſpirit of ſatire, and a juſt repreſentation of the general confuſion of the times. He was ſo very active with theſe weapons, which nature and his own application had furniſhed him with, that he was highly reſpected, not only by the great men of the court, but alſo by the wits and learned of the univerſity. He addreſſed an oration, Winſtanley tells us, to king Charles I. who was ſo well pleaſed with it, that he ſent for him, and gave him his hand to kiſs with great expreſſions of kindneſs. When Oliver Cromwell was a candidate to repreſent the town of Cambridge, as mr. Cleveland engaged all his friends and intereſt to oppoſe it, ſo when it was carried but by one vote, he is ſaid to have cried out with much paſſion, that "that ſingle vote had ruined the church and kingdom:" which, if true, ſhews him to have been poſſeſſed of no ſmall ſhare of penetration.

Winſtanley's lives of the poets.

From Oxford he went to the garriſon of Newark upon Trent; where he was ſo highly reſpected by all, eſpecially ſir Richard Willis the governour of it, that he was made judge advocate, and ſo continued till the ſurrender of that place; ſhewing himſelf, ſays Wood, a prudent judge for the king, and a faithful advocate for the country. While he was at Newark, he drew up a bantering anſwer and rejoinder to a parliament officer, who had written to him on account of one Hill, who had deſerted from their ſide, and carried great ſum of money with him to Newark. We will give part of mr. Cleveland's anſwer to the officer's firſt Letter, by which a judgement may be formed of the reſt. "Sixthly beloved, is it "to that our brother and fellow labourer in the goſpel is ſtart "aſide? Then this may ſerve for an uſe of inſtruction, not to truſt

Faſti. Oxon.

" truſt in man, or in the ſon of man. Did not Demas " leave Paul? did not Oneſimus run from his maſter Phi- " lemon? alſo this ſhould teach us to employ our talents, " and not to lay them up in a napkin. Had it been done " among the Calviniſts, it had been juſt: then the Iſrael- " ite had ſpoiled the Egyptian: but for Simeon to plunder " Levi, that...that..., &c." The garriſon of Newark defended itſelf with much courage and reſolution againſt the beſiegers, and did not ſurrender but by the king's ſpecial command, after he had thrown himſelf into the hands of the Scots: which order of his majeſty, Cleveland warmly reſented, in a poem called, The king's diſguiſe. As ſoon as this event took place, he was thrown into a jail at Yarmouth; where he remained for ſome time under all the diſadvantages of poverty and wretchedneſs. At laſt being quite ſpent with the ſeverity of the confinement, he addreſſed Oliver Cromwell in a petition for liberty, in ſuch pathetick and moving terms, that his heart, though none of the ſofteſt and moſt yielding, was melted with the priſoner's expoſtulation; and he ſet him at liberty. In this our author did not in the leaſt violate his loyalty; for he made no conceſſions to Oliver, but only a repreſentation of the hardſhips he ſuffered, without acknowledging his ſovereignty, though not without flattering his power.

Having thus obtained his liberty, he retired to London, and ſettled himſelf in Gray's inn; and, as he owed his releaſement to the protector, he thought it his duty to be paſſive, at leaſt not to act againſt him. But Cleveland did not long enjoy this ſtate of eaſe and ſtudy; for, an intermitting fever ſeizing him, he died upon the 24th of April 1658. On the 1ſt of May, he was buried in the church of St. Michael in the city; and his intimate friend dr. John Pearſon, afterwards biſhop of Cheſter, preached his funeral ſermon. Dr. Pearſon declined commending the deceaſed, as is uſual on ſuch occaſions; and gave this reaſon for it, " becauſe ſuch praiſing of him would not be adequate " to the expectation of the audience, ſeeing ſome who knew " him muſt think it far below him." Dr. Fuller has beſtowed upon him a noble encomium: " He was, ſays he, a general " artiſt, a pure Latiniſt, an exquiſite orator, and, what was " his maſter-piece, an eminent poet." We cannot think, that Cleveland's remains are ſufficient to convey to poſterity ſo high an idea of his merit; and muſt therefore ſuppoſe, that the doctor was more laviſh in his praiſes, than perhaps he would otherwiſe have been, merely on account of their

Winſtanley, &c.

Ibid.

agreement in politicks. There were many who attempted to write elegies upon him; and ſeveral performances of this kind in Latin and Engliſh are prefixed to the edition of his works. Theſe conſiſt of poems, characters, orations, epiſtles, &c. and were printed in 8vo, in the year 1677, with his effigy before them.

CLUVERIUS (PHILIPPUS) a celebrated geographer, was born of an ancient and noble family at Dantzick in the year 1580. He was educated by his father with a great deal of care, and ſent to Leyden to ſtudy the civil Law. But Cluver had no inclination at all for law; his genius led him early to the love of geography; and therefore Joſeph Scaliger is ſaid to have adviſed him to make that his particular ſtudy, and not to do violence to his inclinations any longer. This advice, as we may imagine, was readily followed: upon which Cluver preſently ſet out for the Low Countries, in order to take a careful ſurvey of them: but paſſing through Brabant, for the ſake of paying a viſit to Juſtus Lipſius, he had the misfortune to be robbed, which obliged him to return immediately to Leyden. In the mean time his father was grown quite angry at him for deſerting the ſtudy of the law, and refuſed to furniſh him with money; which drove Cluver to bear arms, as he afterwards did two years in Hungary and Bohemia. It happened at that time, that the baron of Popel, who was his friend, was arreſted by an order from the emperor; and thinking himſelf extremely ill uſed, he drew up a kind of manifeſto by way of apology, which he ſent to Cluver to tranſlate into Latin. This Cluver did for him, and cauſed it to be printed at Leyden; which ſo diſpleaſed the emperor, that he complained by his ambaſſador to the ſtates, and had Cluver arreſted. Cluver however was ſoon ſet at liberty: upon which he returned to his geographical ſtudies; and that nothing might be wanting to perfect him in them, he travelled through ſeveral countries: through England, France, Germany, and Italy. He was alſo a prodigious linguiſt, being able to talk with eaſe and fluency, as we are told, no leſs than ten languages. He died at Leyden in the year 1623, at the age of only forty three years.

Cluver publiſhed in his life time, De tribus rheni alveris. Germania antiqua. Sicilia antiqua. Italia antiqua: and Voſſius publiſhed after his death another work, intitled, Introductio in univerſam geographiam tam veterem quam novam, &c. But as Cellarius with reaſon obſerved, there is

not

not that nicety and exactneſs ſhewn by Cluver in this laſt work, as there was in his former; eſpecially in his Italia Antiqua, and Sicilia Antiqua.

COCKBURN (CATHERINE) the daughter of captain David Trotter, a Scots gentleman, and ſea commander in the reign of Charles II. was born in London, Auguſt 16, 1679. She gave marks of a genius for poetry, before ſhe had paſſed her childhood: and in her 17th year produced a tragedy called Agnes de Caſtro, which was acted in 1695. This performance, and ſome verſes addreſſed to mr. Congreve upon his Mourning bride in 1697, laid the foundation of her acquaintance with that fine writer. In 1698, ſhe brought a ſecond tragedy upon the ſtage, and in 1701, a third tragedy and a comedy. She alſo joined about the ſame time with ſeveral other ladies in paying a tribute to the memory of mr. Dryden, who was lately dead; and their poems were publiſhed together under the title of The nine muſes. But poetry and dramatick writing were the leaſt of this lady's talents: ſhe had a great and philoſophick turn of mind, and began to project a defence of mr. Locke's Eſſay on the human underſtanding, againſt ſome remarks, which had been made upon it at ſeveral times, by dr. Burnet of the Charter-houſe. This defence was finiſhed as early as the beginning of December 1701, when mrs. Cockburn was but twenty two years of age; and it was drawn up in ſo maſterly a way, and ſo much to the ſatisfaction of mr. Locke, that he deſired mr. King, afterwards lord high chancellor of England, to make her a viſit and a preſent of books. It is remarkable of this lady, that though born a proteſtant, ſhe had yet, when very young, an intimacy with ſeveral conſiderable popiſh families, and was ſeduced by them into the church of Rome, in which ſhe continued ſtedfaſt for many years. But now her mind was opened, and her way of thinking enlarged; and ſhe grew weary of that communion, which ſhe is ſuppoſed to have left in about 1707. In 1708, ſhe was married to mr. Cockburn, ſon of dr. Cockburn, an eminent and learned divine of Scotland; and after her marriage entirely diverted from her ſtudies for many years, by attending upon the duties of a wife and a mother. However her zeal for mr. Locke's character and writings drew her again into publick light, when ſhe vindicated mr. Locke's principles, concerning the reſurrection of the ſame body, againſt the injurious imputation of dr.

Holdſworth. She wrote two pieces upon this occaſion, the latter of which was not publiſhed till after her death.

Her Remarks upon ſome writers in the controverſy concerning the foundation of moral duty and moral obligation were begun in 1739; and finiſhed the year following. They continued in manuſcript till 1743, when they were publiſhed in The works of the learned, and inſcribed with the utmoſt deference to Alexander Pope, eſq; by an admirer of his moral character. Dr. Rutherford's Eſſay on the nature and obligations of virtue, which was publiſhed in 1744, ſoon engaged mrs. Cockburn's attention, and appeared to her ſo very exceptionable, that ſhe reſolved to attempt a confutation of it. This ſhe drew up with great perſpicuity, ſpirit, and elegance, and tranſmitted her manuſcript to mr. Warburton, who publiſhed it with a preface of his own, in 1747. The title of it runs thus: Remarks upon the principles and reaſonings of dr. Rutherford's Eſſay on the nature and obligations of virtue, in vindication of the contrary principles and reaſons enforced in the writings of the late dr. Samuel Clarke. Mrs. Cockburn died in 1749, in her 71ſt year, and was interred at Long Horſley near her huſband, who died a year before her, with this ſhort ſentence on their tomb; Let their works praiſe them in the gates. Proverbs xxx. 31. She was indeed a moſt uncommon lady; no leſs celebrated for her beauty in her younger years, than for her genius and accompliſhments. She was ſmall of ſtature, but had a remarkable livelineſs in her eye, and delicacy of complexion, which continued to her death. The collection of her works, lately exhibited to the world in two volumes, is ſo inconteſtable a proof of the ſuperiority of her genius, as in a manner ſupercedes all that can be ſaid of it. But her abilities as a writer, and the merit of her performances, will not have full juſtice done them, without duly attending to the peculiar circumſtances in which they were produced: her early youth, for inſtance, when ſhe wrote ſome; her very advanced age, and ill ſtate of health, when ſhe drew up others; the uneaſy ſituation of her fortune, during the whole courſe of her life; and an interval of near twenty years in the vigour of it, ſpent in the cares of a family, without the leaſt leiſure for reading or contemplation; after which, with a mind ſo long diverted and encumbered, reſuming her ſtudies, ſhe inſtantly recovered its entire powers; and in the hours of relaxation from her domeſtick employments, purſued to their utmoſt limits ſome of the deepeſt inquiries, of which the human underſtanding

underſtanding is capable. The reader will eaſily conceive, that we have not enlarged too much upon this lady's merit, by only running over the titles of her works [A].

[A] Contents of the firſt volume.

1. A diſcourſe concerning a guide in controverſy: firſt publiſhed in 1707, with a preface by biſhop Burnet.

2. A defence of mr. Locke's Eſſay on the human underſtanding; in 1702.

3. A letter to dr. Holdſworth concerning the reſurrection of the ſame body; in 1726.

4. A vindication of mr. Locke's Chriſtian principles, from the injurious imputations of dr. Holdſworth: now firſt publiſhed.

5. Remarks on ſome writers in the controverſy concerning the foundation of moral obligation, with ſome thoughts concerning neceſſary exiſtence; the reality and infinity of ſpace; the extenſion and place of ſpirits; and on dr. Watts's notion of ſubſtance; in 1743.

Contents of the ſecond volume.

1. Remarks on dr. Rutherford's Eſſay on the nature and obligations of virtue; in 1747.

2. Miſcellaneous pieces, now firſt printed. A letter of advice to her ſon. Sunday's journal. On the uſefulneſs of ſchools and univerſities. On the credibility of the hiſtorical parts of ſcripture. On moral virtue. Notes on chriſtianity as old as the creation. On the infallibility of the church of Rome. Anſwer to A queſtion concerning the juriſdiction of the magiſtrate over the life of the ſubject. Remarks on mr. Seed's ſermon on moral virtue. Remarks upon an Inquiry into the origin of human appetites and affections.

3. Letters between mrs. Cockburn and ſeveral of her friends.

4. Letters between the reverend dr. Sharp, arch deacon of Northumberland, and mrs. Cockburn, concerning the foundation of moral virtue.

5. Fatal Friendſhip, a tragedy.

6. Poems on ſeveral occaſions.

CODRINGTON (CHRISTOPHER) a brave ſoldier and admirable ſcholar, was born at Barbadoes in the year 1668, and had part of his education in that iſland. He afterwards came over to England, and was admitted a gentleman commoner of Chriſt church in Oxford, in July 1685; where having taken a degree in arts, he was elected a probationer fellow of All Souls college in the year 1689. He became perfect, it is ſaid, not only in logick, hiſtory, and the ancient and modern languages, but likewiſe in poetry, phyſick, and divinity. Thus qualified, he went into the army, but without quitting his fellowſhip; and being a well bred man and accompliſhed gentleman, as well as a ſcholar, he ſoon recommended himſelf to the favour of king William. He was made captain in the firſt regiment of foot guards, and ſeems to have been inſtrumental in driving the French out of the iſland of St. Chriſtopher's, which they had ſeized at the breaking out of the war between France and England: but it is more certain, that he was at

See his funeral ſermon preached by W. Gordon, M. A. rector of St. James's in Barbadoes, printed at London in 1710.

at the ſiege of Namur in the year 1695. Upon the concluſion of the peace of Ryſwick, he was made captain-general and governor in chief of the Leeward Caribbee iſlands, in which office he met with ſome trouble: for in the year 1701, ſeveral articles were exhibited againſt him to the houſe of commons in England, but he was honourably acquitted from all imputations. In the year 1703, he was at the attack upon Guadaloupe, belonging to the French, in which he ſhewed great bravery, though that enterpriſe happened to be unſucceſsful. Some time after he reſigned his government of the Leeward iſlands, and led a ſtudious and retired life. For a few years before his death, he chiefly applied himſelf to church-hiſtory and metaphyſicks; and his elogiſt tells us, that "if he excelled in any thing, it was in "metaphyſical learning, of which he was perhaps the great-
Gordon &c. "eſt maſter in the world." He died in Barbadoes upon the 7th of April 1701, and was buried there the day following; but his body afterwards was brought over to England, and interred, on the 19th of June 1716, in the chapel of All Souls college in Oxford. Two Latin orations to his memory were ſpoken there by two fellows of that college; the one by Digby Cotes, M. A. the univerſity orator at his interment, the other the next day by Edward Young, L.L.B. at the laying the foundation ſtone of his library. Over his grave a black marble ſtone was ſoon after laid, with no other inſcription on it but, CODRINGTON.

By his laſt will, he bequeathed his two plantations in Barbadoes, and part of the iſland in Barbuda, to the ſociety for propagating the goſpel in foreign parts; and left a noble legacy to All Souls college, of which he had been fellow. This legacy conſiſted of his collection of books, which were valued at 6000l. and 10,000l. to be laid out; 6000l. in building a library, and 4000l. in furniſhing it with books. He was the author of ſome poems in the Muſæ Anglicanæ, printed at London in the year 1741; and of a copy of verſes, inſcribed to ſir Samuel Garth upon his excellent poem, the Diſpenſary. We will tranſcribe ſome of the firſt lines, as a ſpecimen of his talent that way.

Aſk me not, friend, what I approve or blame,
Perhaps I know not, why I like or damn:
I can be pleaſed, and I dare own I am.

I read thee over with a lover's eye;
Thou haſt no faults, or I no faults can ſpy;
Thou art all beauty, or all blindneſs I.

Criticks

Criticks and aged beaux of fancy chaſte,
Who ne'er had fire, or elſe whoſe fire is paſt,
Muſt judge by rules, what they want force to taſte.

I would a poet, like a miſtreſs, try,
Not by her hair, her hand, her noſe, her eye,
But by ſome nameleſs power to give me joy.

The nymph has G—n's, C—l's, C—l's charms,
If with reſiſtleſs fires my ſoul ſhe warms,
With balm upon her lips, and raptures in her arms.

Such is thy genius, and ſuch art is thine,
Some ſecret magick works in every line. &c. &c.

COKE (Sir EDWARD) lord chief juſtice of England, and one of the moſt eminent lawyers this kingdom has produced, was deſcended from an ancient family in Norfolk, and born at Mileham in that county in the year 1549. His father was Robert Coke, eſq; of Mileham; his mother Winifred, daughter and coheireſs of William Knightley, of Margrave Knightley in Norfolk. At ten years of age, he was ſent to a free ſchool at Norwich; and from thence removed to Trinity college in Cambridge. He remained in the univerſity about four years, and went from thence to Clifford's inn in London; and the year after, was entered a ſtudent of the Inner Temple. We are told, that the firſt proof he gave of the quickneſs of his penetration and the ſolidity of his judgment was his ſtating the cook's caſe of the Temple, which it ſeems had puzzled the whole houſe, ſo clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable, that this might promote his being early called to the bar, as he was at the end of ſix years, which, in thoſe ſtrict times was held very extraordinary. He himſelf has informed us, that the firſt cauſe, he moved in the King's bench, was in Trinity term 1578; when he was council for mr. Edward Denny, vicar of Northinham in the county of Norfolk, in an action of ſcandalum magnatum brought againſt him by Henry lord Cromwell. About this time he was appointed reader of Lyon's inn, when his learned lectures were much reſorted to; and ſo continued for three years. His reputation increaſed ſo faſt, and with it his practice, that when he had been at the bar but a few years, he thought himſelf in a condition to pretend to a lady of one of the beſt families, and at the ſame time of the beſt fortune in the county of Norfolk. The lady was Bridget, daughter and

Norfolk's ſtate worthies and Fuller's worthies in Norfolk.

Lloyd. p. 820.

Coke's reports, part iv.

and coheireſs of John Peſton, eſq; whom he ſoon married, and with whom he had firſt and laſt 30,000l.

Lloyd and Fuller, &c.

After this marriage, by which he became allied to ſome of the nobleſt houſes in the kingdom, preferments flowed in upon him apace. The cities of Coventry and Norwich choſe him their recorder; the county of Norfolk for one of their knights in parliament; and the houſe of commons their ſpeaker, in the 35th year of queen Elizabeth. The queen likewiſe appointed him ſolicitor general in the year 1592, and attorney general the year following. Some time after he loſt his wife, by whom he had ten children; and in 1598, he married Elizabeth, daughter of Thomas lord Burleigh, afterwards earl of Exeter, and relict of ſir William Hatton. As this marriage was the ſource of many troubles to both parties, ſo the very celebration of it occaſioned no ſmall noiſe and diſquiet, by an unfortunate circumſtance that attended it. There had been the ſame year ſo much notice taken of irregular marriages, that archbiſhop Whitgift had ſignified to the biſhops of his province, to proſecute ſtrictly all, that ſhould offend either in point of time, place, or form. Now, whether mr. Coke looked upon his own or the lady's quality, and their being married with the conſent of the family, as ſetting them above ſuch reſtrictions, or whether he did not conſider at all about it, certain it is, that they were married in a private houſe without either banns or licence: upon which he and his new married lady, the miniſter who officiated, Thomas lord Burleigh, and ſeveral other perſons, were proſecuted in the archbiſhop's court; but upon their ſubmiſſion by their proxies, abſolved from excommunication and the penalties conſequent upon it, becauſe, ſays the record, they had offended not out of contumacy, but through ignorance of the law in that point.

Regiſt. Whitgift, p. iii. fol. 108. A. D. 1598.

The affair of greateſt moment, in which as attorney general he had a ſhare in this reign, was the proſecution of the earls of Eſſex and Southampton; who were brought to the bar in Weſtminſter hall, before the lords commiſſioned for their trial, upon the 19th of February 1600. After mr. Coke had laid open the nature of the treaſon, and the many obligations the earl of Eſſex was under to the queen, he is ſaid to have cloſed with theſe words, that "by the juſt judgment of God, he of his earldom ſhould be Robert the laſt, that of a kingdom thought to be Robert the firſt."

State Trials, vol. 1. p. 199.

In May 1603, he was knighted by king James; and in November the ſame year, he managed the trial of the great ſir Walter Raleigh at Wincheſter, whither the term was adjourned

adjourned on account of the plague being at London. He leſſened himſelf greatly in the opinion of the world, by his treatment of that unfortunate gentleman; for he exerted a fury and ſcurrility of language againſt him hardly to be paralleled. The reſentment of the publick was ſo great upon this occaſion, that, as has been generally believed, Shakeſpear, in his comedy of the Twelfth night, hints at this ſtrange behaviour of ſir Edward Coke at Raleigh's trial. See Theobald's Shakeſpear. He was likewiſe reproached with this kind of behaviour, in a letter which ſir Francis Bacon wrote to him after his own fall; wherein we have the following paſſage. "As your "pleadings were wont to inſult our miſery, and inveigh "literally againſt the perſon, ſo are you ſtill careleſs in "this point, to praiſe and diſgrace upon ſlight grounds, "and that ſuddenly: ſo that your reproofs or commenda-"tions are for the moſt part neglected and contemned, "when the cenſure of a judge coming ſlow, but ſure, "ſhould be a brand to the guilty, and a crown to the "virtuous. You will jeſt at any man in publick, without "any reſpect to the perſon's dignity or your own. This "diſgraces your gravity more, than it can advance the "opinion of your wit; and ſo do all actions, which we ſee "you do directly with a touch of vain-glory. You make "the laws too much lean to your opinion; whereby you "ſhew yourſelf to be a legal tyrant," &c. On the 27th of January 1605-6, at the trial of the gunpowder conſpirators, and on the 28th of March following, at the trial of the jeſuit Garnet, he made two very elaborate ſpeeches, which were ſoon after publiſhed in a book, intitled, A true and perfect relation of the whole proceedings againſt the late moſt barbarous traitors, Garnet a jeſuit, and his confederates, &c. printed at London in 1606, quarto. Cecil, earl of Saliſbury, obſerved, in his ſpeech upon the latter trial, "that the evidence had been ſo well diſtributed and "opened by the attorney general, that he had never heard "ſuch a maſs of matter better contracted, nor made more "intelligible to the jury." This appears to have been really true; ſo true, that many eſteem this laſt ſpeech eſpecially, ſir Edward Coke's maſter-piece to this day. Cabbala, p. 219. edit. 1663.

It was probably in reward for his ſervice on this occaſion, that he was appointed lord chief juſtice of the common pleas; as he was on the 27th of June the ſame year. The motto he gave upon his rings, when he was called to the degree of ſerjeant, in order to qualify him for this promotion, was, Lex eſt tutiſſima caſſis; that is, The law is the

ſafeſt helmet. Upon the 25th of October 1613, he was made lord chief juſtice of the king's bench; and, on the 4th of November, was ſworn of his majeſty's privy council. In the year 1615, the king deliberating upon the choice of a lord chancellor, when that poſt ſhould become vacant by the death or reſignation of Egerton lord Ellesmere, ſir Francis Bacon wrote to his majeſty a letter upon that ſubject, wherein he has the following paſſage, relating to the lord chief juſtice. "If you take my lord Coke, this "will follow. Firſt, your majeſty ſhall put an over-ruling "nature into an over-ruling place, which may breed an ex-"treme. Next, you ſhall blunt his induſtries in matter of "finances, which ſeemeth to aim at another place. And, laſtly, "popular men are no ſure mounters for your majeſty's "ſaddle." The diſputes and animoſities between theſe two great men are well known. They ſeem, as a certain writer obſerves, to have been perſonal; and they laſted to the end of their lives. Coke was jealous of Bacon's reputation in many parts of knowledge; by whom again he was envied for the high reputation, he had acquired in one: each aiming to be admired particularly in that, in which the other excelled. Coke was the greateſt lawyer of his time, but could be nothing more. If Bacon was not ſo, we can aſcribe it only to his aiming at a more exalted character: not being able, or at leaſt not willing, to confine the univerſality of his genius within one inferior province of learning. But to go on with ſir Edward Coke.

Cabbala. p. 29.

Mallet's life of Bacon.

The firſt diſcovery of ſir Thomas Overbury's murder in the tower now broke out, at the diſtance of two years after the fact happened: for Overbury died on the 16th of September 1613, and the judicial proceedings againſt his murderers did not commence till about September 1615. In this affair ſir Edward acted with great vigour, and, as ſome think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a deſign to humble his pride and inſolence, took occaſion from ſome circumſtances to repreſent him in a bad light both to the king and to the people. Many circumſtances concurred at this time to haſten his fall. He was led to oppoſe king James, in a diſpute relating to his power of granting commendams; and king James did not like to have his prerogative diſputed, even in caſes where it might well be queſtioned. He had a conteſt with the lord chancellor Egerton; in which it is univerſally allowed, that he was much to be blamed. Sir Edward, as a certain hiſto-

rian informs us, had heard and determined a caſe at common law; after which it was reported, that there had been juggling. The defendant, it ſeems, had prevailed among the plaintiff's principal witneſs not to attend, or to give any evidence in the cauſe, provided he could be excuſed. One of the defendant's agents undertakes to excuſe him; and carrying the man to a tavern, called for a gallon of ſack in a veſſel, and bid him drink. As ſoon as he had laid his lips to the flaggon, the defendant's agent quitted the room. When this witneſs was called, the court was informed, that he was unable to come; to prove which, this agent was produced, who depoſed, "that he left him "in ſuch a condition, that if he continued in it but a quar- "ter of an hour, he was a dead man." For want of this perſon's teſtimony the cauſe was loſt, and a verdict given for the defendant. The plaintiffs finding themſelves injured, carried the buſineſs into chancery for relief; but the defendants, having had judgment at common law, refuſed to obey the orders of that court. Upon this, the lord chancellor commits them to priſon for contempt of the court: they petition againſt him in the ſtar chamber: the lord chief juſtice Coke joins with them, foments the difference, and threatens the lord chancellor with a præmunire. The chancellor makes the king acquainted with the buſineſs, who, after conſulting ſir Francis Bacon, then his attorney and ſome other lawyers upon the affair, juſtified the lord chancellor, and gave a proper rebuke to Coke.

History of Great Britain, being the life and reign of king James I. &c. by Arthur Wilſon, eſq; Wilſon, p. 94, 95.

Roger Coke gives us a different account of the occaſion of the chief juſtice's being in diſgrace; and informs us, that he was one of the firſt, who felt the effects of the power of the riſing favourite, ſir George Villiers, afterwards duke of Buckingham. The author of the notes on Wilſon's Life of king James, publiſhed in the ſecond volume of Kennet's Complete hiſtory of England, tells us, "that ſir Edward loſt the "king's favour, and ſome time after his place, for letting "fall ſome words upon one of the trials, importing his "ſuſpicion, that Overbury had been poiſoned to pre- "vent the diſcovery of another crime of the ſame nature, "committed upon one of the higheſt rank, whom he term- "ed a ſweet prince; which was taken to be meant of prince "Henry." Whatever were the cauſes of his diſgrace, which it is probable were many jointly concurring, he was brought upon his knees before the council at Whitehall, upon the 26th of June 1616; and offences were charged upon him by Yelverton, the ſolicitor general, implying, amongſt other

Detection of the court and ſtate of England, vol. 2. p. 92. p. 689.

other things, "ſpeeches of high contempt uttered in the ſeat "of juſtice, and uncomely and undutiful carriage in the "preſence of his majeſty, the privy council, and judges." On the 20th of June following, he preſented himſelf again at the council table upon his knees, when ſecretary Winwood informed him, that report had been made to his majeſty of what had paſſed there before, together with the anſwer that he had given, and that too in the moſt favourable manner; that his majeſty was no ways ſatisfied with reſpect to any of the heads; but that notwithſtanding, as well out of his own clemency, as in regard to the former ſervices of his lordſhip, the king was pleaſed not to deal heavily with him: and therefore had decreed, 1. That he be ſequeſtred from the council table, until his majeſty's pleaſure be further known. 2. That he forbear to ride his ſummer circuit as juſtice of aſſize. 3. That during this vacation, while he had time to live privately and diſpoſe himſelf at home, he take into his conſideration and review his books of reports; wherein, as his majeſty is informed, be many extravagant and exorbitant opinions ſet down and publiſhed for poſitive and good law. And if in reviewing and reading thereof, he find any thing fit to be altered or amended, the correction is left to his diſcretion. Among other things, the king was not well pleaſed with the title of thoſe books, wherein he ſtiled himſelf lord chief juſtice of England; whereas he could challenge no more, but lord chief juſtice of the king's bench. And having corrected what in his diſcretion he found meet, in theſe reports, his majeſty's pleaſure was, he ſhould bring the ſame privately to himſelf, that he might conſider thereof, as in his princely judgment ſhould be found expedient. Hereunto mr. ſecretary adviſed him to conform himſelf in all duty and obedience, as he ought; whereby he might hope, that his majeſty in time would receive him again to his gracious and princely favour. To this the lord chief juſtice made anſwer, that he did in all humility proſtrate himſelf to his majeſty's good pleaſure; that he acknowledged that decree to be juſt, and proceeded rather from his majeſty's exceeding mercy than his juſtice; gave humble thanks to their lordſhips for their favours and goodneſs towards him; and hoped that his behaviour for the future would be ſuch, as would deſerve their lordſhip's favours. From which anſwer of ſir Edward's we may learn, that he was, as ſuch men always are, as dejected and fawning in adverſity, as he was inſolent and overbearing in proſperity; the ſame meanneſs

Peck's Deſiderata curioſa, p. 18.

Peck, ibid.

and

and poorneſs of ſpirit influencing his behaviour in both conditions.

Upon the third of October, he was called before the chancellor, and forbid Weſtminſter-hall; and alſo ordered to anſwer ſeveral exceptions againſt his reports. In the beginning of November, the king removed him from the office of lord chief juſtice. Upon his diſgrace, ſir Francis Bacon wrote him an admonitory letter, in which he remonſtrates to him ſeveral errors in his former behaviour and conduct. We have made a citation from this letter already; we will here give the remaining ſubſtance of it: for though perhaps it was not very generous in Bacon to write ſuch a letter at ſuch a ſeaſon, even to a profeſſed adverſary, yet it will ſerve our purpoſe well enough, in illuſtrating the character and manners of Coke. In this letter then, he adviſed ſir Edward to be humbled for this viſitation; and obſerves that "affliction only levels the molehills of pride in us, ploughs up "the heart, and makes it fit for wiſdom to ſow her ſeed, "and grace to bring forth her increaſe." He afterwards points out to him ſome errors in his conduct. "In diſcourſe, "ſays he, you delight to ſpeak too much, not to hear other "men. This, ſome ſay, becomes a pleader, not a judge. "For by this ſometimes your affections are entangled with "a love of your own arguments, though they be the weaker; and with rejecting of thoſe, which, when your affections were ſettled, your own judgment would allow for "ſtrongeſt. Thus, while you ſpeak in your element, the law, no man ordinarily equals you; but when you wander, as you often delight to do, you then wander indeed, "and never give ſuch ſatisfaction, as the curious time requires. This is not cauſed by any natural defect, but "firſt for want of election; when you, having a large "and fruitful mind, ſhould not ſo much labour what to "ſpeak, as to find what to leave unſpoken. Rich ſoils are "often to be weeded. Secondly, you cloy your auditory. "When you would be obſerved, ſpeech muſt be either ſweet "or ſhort. Thirdly, you converſe with books, not men, "and books ſpecially humane; and have no excellent choice "with men, who are the beſt books. For a man of action and employment you ſeldom converſe with, and then "but with underlings; not freely, but as a ſchoolmaſter, "ever to teach, never to learn. But if ſometimes you "would in your familiar diſcourſe hear others, and make "election of ſuch as know what they ſpeak, you ſhould know "many of thoſe tales, which you tell, to be but ordinary;

" and many other things, which you delight to repeat and " ſerve in for novelties, to be but ſtale. As in your plead- " ings you were wont to inſult even miſery, and inveigh " bitterly againſt the perſon; ſo are you ſtill careleſs in this " point, &c. Your too much love of the world is too much " ſeen, when having the living of 10000 pound, you relieve " few or none. The hand that hath taken ſo much, can " it give ſo little? herein you ſhew no bowels of com- " paſſion, as if you thought all too little for yourſelf, or that " God had given you all that you have, only to that end " you ſhould ſtill gather more, and never be ſatisfied, but " try how much you could gather, to account for all at the " great and general audit-day. We deſire you to amend " this, and let your poor tenants in Norfolk find ſome com- " fort, where nothing of your eſtate is ſpent towards their re- " lief, but all brought up hither to the impoveriſhing your " country." He then tells him, " that in the caſe of " Overbury he uſed too many delays, till the delinquents " hands were looſe, and his own bound; and that he was " too open in his proceedings, and ſo taught them how to " defend themſelves. But that, continues he, which we " commend you for, are thoſe excellent parts of nature and " knowledge in the law, which you are endued withal. " But theſe are only good in their good uſe. Wherefore " we thank you heartily for ſtanding ſtoutly in the com- " monwealth's behalf; hoping, it proceedeth not from a " diſpoſition to oppoſe greatneſs, as your enemies ſay, but " to do juſtice, and deliver truth indifferently without re- " ſpect of perſons."

Cabbala, p. 219.

Low as ſir Edward was fallen, he was afterwards reſtored to credit and favour; the firſt ſtep to which was, his propoſing a match between the earl of Buckingham's elder brother, ſir John Villiers, and his younger daughter by the lady Hatton: for he knew no other way of gaining that favourite. This however occaſioned a prodigious diſpute and quarrel between ſir Edward, and his wife lady Hatton; who, reſenting her huſband's attempt to diſpoſe of her daughter without aſking her leave, carried away the young lady, and lodged her at ſir Edmund Withipole's houſe near Oatlands. Upon this, ſir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy council to reſtore his daughter to him; but before he received an anſwer, diſcovering where ſhe was, he went with his ſons, and took her by force, which occaſioned lady Hatton to complain in her turn to the privy council. Much con-

fuſion followed; and this private match became at length an affair of ſtate. The differences were at length made up, in appearance at leaſt, on the 15th of September 1617; ſir Edward was reſtored to favour; and reinſtated in his place as privy counſellor; and on Michaelmas day following, ſir John Villiers was married to mrs. Frances Coke at Hampton court, with all the ſplendour imaginable. This wedding however coſt ſir Edward dear. For beſides 10000 pound paid in money at two payments, he and his ſon ſir Robert did, upon the ſecond of November, purſuant to articles and directions to the lords of the council, aſſure to ſir John Villiers a rent charge of 2000 marks per annum, during ſir Edward's life; and of 900 pound a year, during the lady Hatton's life, if ſhe ſurvived her huſband; and after both their deaths, the manour of Stoke in Buckinghamſhire of the value of 900 pound per annum, to ſir John Villiers and his lady, and to the heirs of her body. The ſame were ſettled by good conveyances carefully drawn upon the 27th of January 1617, and certified to his majeſty under the hands of two ſerjeants and the attorney general. All this time the quarrel ſubſiſted between him and his wife lady Hatton; and many letters are ſtill extant, which ſhew a great deal of heat and reſentment in both parties. At the time of the marriage, lady Hatton was confined at the complaint of her huſband. For ſince her marriage with ſir Edward Coke, ſhe had purchaſed the iſland and caſtle of Purbeck, and ſeveral other eſtates in different counties; which made her greatly independent of her huſband. However their reconciliation was afterwards effected, but not till July 1621, and then by no leſs a mediator than the king.

A parliament was ſummoned, and met on the 20th of January 1620-1; and on the ſixth of February, there was a great debate in the houſe of commons upon ſeveral points of importance, ſuch as liberty of ſpeech, the increaſe of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity, gave him great weight there: but it very ſoon appeared, that he reſolved to act a different part from what the court, and more eſpecially the great favourite Buckingham, expected. He ſpoke very warmly; and alſo took occaſion to ſhew, that proclamations againſt the tenor of acts of parliament were void: for which he is highly commended by Camden. The houſes being adjourned by the king's command on the 4th of June, met again in November; and fell into great heats about the commitment of ſir Edwin Sands, ſoon after their adjourn-

Annal. Jac. p. 67.

ment, which had ſuch unfortunate conſequences, that the commons proteſted, upon the 18th of December, againſt the invaſion of their privileges. The king prorogued the parliament upon the 21ſt; and on the 27th, ſir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to ſir Robert Cotton and mr. Wilſon to examine. On the 6th of January 1621-2, the parliament was diſſolved: and the ſame day ſir Edward Coke was charged before the council with having concealed ſome true examinations, in the great cauſe of the earl of Somerſet, and obtruding falſe ones; nevertheleſs, he was ſoon after releaſed, but not without receiving ſome very high marks of the king's reſentment: for he was a ſecond time turned out of the privy council, the king giving him this character, that "he was the fitteſt inſtrument for a tyrant, "that ever was in England." And yet, ſays Wilſon, in the houſe he called the king's prerogative an overgrown monſter.

Wilſon, &c. p. 191.

Towards the cloſe of the year 1623, he was nominated with ſeveral others, to whom large powers were given, to go over to Ireland; which nomination, though accompanied with high expreſſions of kindneſs and confidence, was made with no other view, but to get him out of the way, for fear he ſhould be troubleſome: but he did not go. He remained firm in his opinions, nor does it appear that he ever ſought to be reconciled to the court; ſo that he was abſolutely out of favour at the death of king James.

In the beginning of the next reign, when it was found neceſſary to call a ſecond parliament, he was pricked for ſheriff of the county of Buckingham in the year 1625, to prevent his being choſe. He laboured all he could to avoid it, but in vain; ſo that he was obliged to ſerve the office, and to attend the judges at the aſſizes, where he had often preſided as lord chief juſtice. This did not hinder his being elected knight of the ſhire for the county of Bucks, in the parliament of 1628, in which he diſtinguiſhed himſelf more than any man in the houſe of commons, ſpoke warmly for the redreſs of grievances, argued boldly in defence of the liberty of the ſubject, and ſtrenuouſly ſupported the privileges of the houſe of commons. It was he that propoſed and framed the petition of rights; and on the 5th of June 1628, he made a ſpeech, in which he named the duke of Buckingham, as the cauſe of all our miſeries, though Lord Clarendon tells us, he had before blaſphemouſly ſtiled him the ſaviour of the nation; but this was perfectly conſiſtent with the character of

Kennet's compl. hiſt. of England, Vol. iii. p. 12.

Ruſhworth's collections, vol. i. p. 505, &c.

Hiſt. of rebell. b. 1.

of the man; who could flatter or abuſe, juſt as his intereſt or his paſſion directed. Nor is there any reaſon to conclude, that all this oppoſition in ſir Edward to the arbitrary meaſures of the court flowed from any principles of patriotiſm, for he was too great a tyrant in his nature to be capable of any ſuch, but from a diſpoſition to oppoſe greatneſs, as lord Bacon told him, from a deſire to diſtreſs thoſe, who had done ſo much to humble him. After the diſſolution of this parliament, which happened on the 28th of March 1628-9, he retired to his houſe at Stoke Pogey's in Buckinghamſhire, where he ſpent the remainder of his days in retirement; and there, upon the 3d of September 1634, he breathed his laſt in the 86th year of his age, expiring with theſe words in his mouth, as his monument informs us, "Thy kingdom come, thy will be done." While he lay upon his death bed, ſir Francis Windebank, by an order of council, came to ſearch for ſeditious and dangerous papers; by virtue whereof he took his Commentary upon Littleton, and the hiſtory of his life before it, written with his own hand, his Commentary upon magna charta, &c. the Pleas of the crown, and the Juriſdiction of courts, his eleventh and twelfth Reports in manuſcript, and fifty one other manuſcripts, with the laſt will of ſir Edward, wherein he had been for ſeveral years making proviſion for his younger grandchildren. The books and papers were kept till ſeven years after, when one of ſir Edward's ſons in 1641 moved the houſe of commons, that the books and papers taken by ſir Francis Windebank might be delivered to ſir Robert Coke, heir of ſir Edward, which the king was pleaſed to grant. Such of them as could be found were accordingly delivered up, but ſir Edward's will was never heard of more.

Hiſt. of rebell. b. 1.

Roger Coke's detection, &c. ad ann. 1634.

Sir Edward Coke was in his perſon well proportioned, and his features regular. He was neat, but not nice, in his dreſs; and he is reported to have ſaid, "that the cleanneſs of "a man's cloaths ought to put him in mind of keeping all "clean within." He had great quickneſs of parts, deep penetration, a faithful memory, and a ſolid judgment. He was wont to ſay, that "matter lay in a little room;" and in his pleadings he was conciſe, though in ſet ſpeeches and in his writings too diffuſe. He was certainly a great maſter of his profeſſion, as even his enemies allow; had ſtudied it regularly, and was perfectly acquainted with every thing relating to it. Hence he gained ſo high an eſteem in Weſtminſter-hall, and came to enjoy ſo large a ſhare in the favour of the great lord Burleigh. He valued himſelf, and

Lloyd, p. 823.

indeed not without reaſon; upon this, that he obtained all his preferments without employing either prayers or pence; and that he became the queen's ſolicitor, ſpeaker of the houſe of commons, attorney general, chief juſtice of both benches, high ſteward of Cambridge, and a member of the privy council, without either begging or bribing. As he derived his fortune, his credit, and his greatneſs from the law, ſo he loved it to a degree of intemperance. He committed every thing to writing with an induſtry beyond example, and, as we ſhall relate juſt now, publiſhed a great deal. He met with many changes of fortune; was ſometimes in power, and ſometimes in diſgrace. He was however ſo excellent at making the beſt of a diſgrace, that king James uſed to compare him to a cat, who always fell upon her legs. He was upon occaſion a friend to the church and to the clergy: and thus, when he had loſt his publick employments, and a great peer was inclined to queſtion the rights of the church of Norwich he hindered it, by telling him plainly, that "if he "proceeded, he would put on his cap and gown again, and "follow the cauſe through Weſtminſter hall." He had many benefices in his own patronage, which he is ſaid to have given freely to men of merit; declaring in his law language, that "he would have law livings paſs by livery "and ſeiſin, and not by bargain and ſale."

Lloyd, p. 823.

Ibid. p. 825.

Ibid. p. 822.

We will now conclude theſe memoirs of ſir Edward Coke with an account of his writings. "His learned and labo-"rious works on the laws, ſays a certain author, will be ad-"mired by judicious poſterity, while fame has a trumpet "left her, or any breath to blow therein." This is indiſputably a juſt character of his writings in general: the particulars of which are as follow. About the year 1600, were publiſhed in folio, the firſt part of the Reports of ſir Edward Coke, knt. her majeſty's attorney general, of divers reſolutions and judgments given with great deliberation by by the reverend judges and ſages of the law, of caſes and matters in law, which were never reſolved or adjudged before; and the reaſons and cauſes of the ſaid reſolutions and judgements during the moſt happy reign of the moſt illuſtrious and renowned queen Elizabeth, the fountain of all juſtice and the life of the law. The ſecond, third, and ſo on to the eleventh part of the Reports were all publiſhed by himſelf in the reign of king James I. The twelfth part of his reports hath a certificate printed before it, dated February 2, 1655, and ſubſcribed E. Bulſtrod; ſignifying, that he conceives it to be the genuine work of ſir Edward Coke. The title of

Fuller's worthies, p. 251.

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the thirteenth part is, Select caſes in law, reported by ſir Edward Coke; and theſe are aſſerted to be his in a preface, ſigned with the initial letters J. G. In the year 1614, there was publiſhed, A ſpeech and charge at Norwich aſſizes, intended to paſs for ſir Edward Coke's; but he clearly diſclaims it, in the preface to the ſeventh part of his reports. He did indeed make a ſpeech at that time, and in ſome meaſure to this purpoſe; but theſe notes of it were gathered and publiſhed without his knowledge in a very incorrect and miſerable manner, and publiſhed with a deſign to prejudice and expoſe him. In the year 1614, was publiſhed in folio, A book of entries, containing perfect and approved precedents of courts, declarations, informations, plaints, indictments, bars, duplications, rejoinders, pleadings, proceſſes, continuances, eſſoigns, iſſues, defaults, departure in deſpight of the court, demurrers, tryals, judgments, executions, and all other matters and proceedings, in effect, concerning the practick part of the laws of England, in actions real, perſonal, mixt, and in appeals: being very neceſſary to be known, and of excellent uſe for the modern practice of the law, many of them containing matters in law, and points of great learning; collected and publiſhed for the common good and benefit of all the ſtudious and learned profeſſors of the laws of England.

We come now to ſpeak of his Inſtitutes, which are divided into four parts. The firſt is the tranſlation and comment upon the tenures of ſir Thomas Littleton, one of the judges of the common pleas, in the reign of Edward IV. It was publiſhed in ſir Edward Coke's life-time, in the year 1628; but that edition was very incorrect. There was a ſecond publiſhed in 1629, ſaid to be reviſed by the author, and in which this work is much amended; yet ſeveral miſtakes remained even in that. The ſecond part of the Inſtitutes gives us magna charta, and ſeveral other ſelect ſtatutes in the languages, in which they were firſt enacted, and much more correct than they were to be had any where elſe. He adds to theſe a contrived commentary full of excellent learning, wherein he ſhews how the common law ſtood before thoſe ſtatutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the cauſes of making them, to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the Inſtitutes contains the criminal law or pleas of the crown: where, among other things, he ſhews, in regard to pardons and re-

ſtitutions, how far the king may proceed by his prerogative, and where the aſſiſtance of parliament is neceſſary. The fourth part of the Inſtitutes comprehends the juriſdiction of all the courts in this kingdom, from the high court of parliament down to the court-baron. This part not being publiſhed till after his deceaſe, there are many inaccuracies and ſome greater faults in it, which were animadverted upon and amended in a book written by William Prynne, eſq; and publiſhed at London in 1669.

We have beſides of ſir Edward Coke's writing, 1. A treatiſe of bail and mainprize, printed in 1637 in 4to. 2. Reading on the ſtate of fines 27 Ed. I. French in 1662, 4to. 3 Complete copyholder, in 1640, 4to. There was added in another edition of this book in 1650, 4to Calthorpe's reading between a lord of a manour and a copyholder his tenant, &c. And in the editions in 12mo, 1668 and 1673, there is a ſupplement.

COKE (Sir JOHN) a ſecretary of ſtate in the reign of Charles I. had his education in the univerſity of Cambridge, where he acquired a conſiderable ſtock of Latin learning: for Greek, in thoſe days, as well as in theſe, was not attempted by every body. He led the life of a country gentleman, till he was fifty years of age; when, upon ſome reputation he had for induſtry and application to buſineſs, he was called to a painful employment in the office of the navy, which he is ſaid to have diſcharged very well. Afterwards he was made maſter of the requeſts, and then ſecretary of ſtate, which he held till he was near fourſcore years of age; and was then turned out by the contrivance of the marquis of Hamilton, to make room for ſir Harry Vane, who ſucceeded him. He was, as lord Clarendon deſcribes him, "a man "rather unadorned with any parts of vigour and quick-"neſs, and unendued with any notable virtues, than no-"torious for any weakneſs or defect of underſtanding, or "tranſported with any vitious inclinations, appetite to money "only excepted. His cardinal perfection was induſtry, and "his moſt eminent infirmity covetouſneſs. His long ex-"perience had informed him well of the ſtate and affairs of "England: but of foreign tranſactions, or the common in-"tereſt of chriſtian princes, he was entirely undiſcerning "and ignorant."

Clarendon's hiſt. v. 1. p. 64.

COLBERT (JOHN BAPTIST) marquis of Segnelai, one of the greateſt ſtateſmen that France ever had, was born at Paris

Paris upon the 31ſt of Auguſt in the year 1619; and deſcended from a family, that lived at Rheims in Champaigne, no ways conſiderable for its ſplendor and antiquity. His grandfather is ſaid to have been a wine-merchant, and his father at firſt followed the ſame occupation; but afterwards traded in cloth, and at laſt in ſilk. Our Colbert was inſtructed in the arts of merchandize; and afterwards became clerk to a notary. In the year 1648, his relation John Baptiſt Colbert, lord of S. Pouange, preferred him to the ſervice of Michael Le Tellier, ſecretary of ſtate, whoſe ſiſter he had married; and here he diſcovered ſuch diligence, and exactneſs in executing all the commiſſions that were entruſted to his care, that he quickly grew diſtinguiſhed. One day his maſter ſent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother; and ordered him to bring it back, after that miniſter had ſeen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, uſed ſeveral arts to deceive him, and obliged him to wait for it ſeveral days. Some time after the cardinal, returning to court, and wanting one to write his agenda or memorandums, deſired Le Tellier to furniſh him with a fit perſon for that employment: and Colbert being preſented to him, the cardinal had ſome remembrance of him, and deſired to know where he had ſeen him. Colbert was afraid of putting him in mind of Sedan, leſt the remembrance of his importunacy, in demanding the queen's letter, ſhould renew the cardinal's anger. But his eminency was ſo far from hating him for his faithfulneſs to his late maſter, that he received him on condition, that he ſhould ſerve him with the like zeal and fidelity.

Colbert applied himſelf wholly to the advancement of his maſter's intereſts, and gave him ſo many marks of his diligence and ſkill, that afterwards he made him his intendant. He accommodated himſelf ſo dextrouſly to the inclinations of that miniſter, by retrenching his ſuperfluous expences, that he was entruſted with the management of that gainful trade of ſelling benefices and governments. It was by Colbert's counſel, that the cardinal obliged the governors of frontier places, to maintain their garriſons with the contributions they exacted; with which advice his eminency was extremely pleaſed. He was ſent to Rome, to negotiate the reconciliation of cardinal de Rets, for which the pope had ſhewed ſome concern; and to perſuade his holineſs to conſent to the diſincamerating of Caſtro, according to the treaty concluded with his predeceſſor Urban VIII. Upon the whole, cardinal Mazarine

Mazarine had ſo high an opinion of Colbert's abilities, and withal ſuch a regard for his faithful ſervices, that at his death, which happened in the year 1661, he earneſtly recommended him to Lewis XIV. as the propereſt perſon to regulate the finances, which at that time ſtood in much need of reformation. Lewis accepted the recommendation, and made Colbert intendant of the finances. He applied himſelf to their regulation, and ſucceeded: though it procured him many enemies, and ſome affront. France is alſo obliged to this miniſter, for eſtabliſhing at that time her trade with the Eaſt and Weſt Indies: a great deſign, and from which ſhe has reaped innumerable advantages.

In the year 1664, Colbert became ſuperintendant of the buildings; and from that time applied himſelf ſo earneſtly to the enlarging and adorning of the royal edifices, that they are at preſent ſo many maſterpieces of architecture: witneſs the palace of the Fuilliries, the Louvre, St. Germain, Fontainbleau, and Chombord. As for Verſailles, it may be ſaid, that he raiſed it from the ground. It was formerly a dog-kennel, where Lewis XIII. kept his hunting furniture: it is now a palace fit for the greateſt monarch. But royal palaces were not Colbert's only care: he formed ſeveral deſigns for increaſing the beauty and conveniency of the capital city; and he did it with great magnificence and grandeur. The publick was obliged to this ſame miniſter, for the eſtabliſhment of the academy for painting and ſculpture in the year 1664. The king's painters and ſculptors, with other ſkilful profeſſors of thoſe arts, being proſecuted at law by the maſter-painters at Paris, joined together; and began to form a ſociety, under the name of the royal academy for ſculpture and painting. Their deſign was to keep publick exerciſes, for the ſake of improving thoſe fine arts, and advancing them to the higheſt degree of perfection. They put themſelves under the protection of cardinal Mazarine, and choſe chancellor Sequier for their vice-protector; and after Mazarine's death, choſe Sequier for their protector, and made Colbert their vice-protector. It was at his ſollicitation, that they were finally eſtabliſhed by a patent, containing new privileges, in the year 1664. Colbert, being made protector after the death of Sequier, thought fit, that an hiſtoriographer ſhould be appointed, whoſe buſineſs it ſhould be to collect all curious and uſeful obſervations, that ſhould be made at their conferences. This was accordingly done; and his majeſty was pleaſed to ſettle on him a ſalary of three hundred livres. To Colbert alſo the lovers of naval knowledge

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are obliged, for the erection of the academy of ſciences: for the making of which the more uſeful, he cauſed to be erected, in the year 1667, the royal obſervatory at Paris, which was firſt inhabited by the celebrated aſtronomer Caſſini. But theſe are not the only obligations France has to that miniſter: ſhe owes to him all the advantages ſhe receives by the union of the two ſeas; a prodigious work, begun in 1666, and finiſhed in 1680. Colbert was alſo very intent upon matters of a more private nature, ſuch as regarded the order, decency, and well-being of ſociety. He undertook to reform the courts of juſtice, and to put a ſtop to the uſurpation of noble titles; which, it ſeems, was then very common in France. In the former of thoſe attempts he failed, in the latter he ſucceeded.

In the year 1669, he was made ſecretary of ſtate, and entruſted with the management of affairs relating to the ſea: and his performances in this province were anſwerable to the confidence his majeſty repoſed in him. He ſuppreſſed ſeveral offices, which were chargeable, but uſeleſs: and in the mean time, perceiving the king's zeal for the extirpation of hereſy, he ſhut up the chamber, inſtituted by the edicts of Paris and Roan. He propoſed ſeveral new regulations concerning criminal courts; and was extremely ſevere with the parliament of Tholouſe, for obſtructing the meaſures he took to carry the ſame into execution. His main deſign in reforming the tedious methods of proceeding at law, was to give the people more leiſure to apply themſelves to trading: for the advancement of which he procured an edict, to erect a general inſurance-office at Paris, for merchants, &c. In the year 1672, he was made miniſter of ſtate: for how buſied ſoever he was in the regulation of publick affairs, yet he never neglected his own or his family's intereſt and grandeur, or miſſed any opportunity of advancing either. He had been married many years, had ſons and daughters grown up; all of which, as occaſion ſerved, he took care to marry to great perſons. For though he had no reaſon to doubt of his maſter's favour, yet he wiſely ſecured his fortune by powerful alliances. However buſineſs was certainly Colbert's natural turn; and he not only loved it, but was very impatient to be interrupted in it, as the following anecdote may ſerve to ſhew. A lady of great quality was one day urging him, when he was in the height of his power, to do her ſome piece of ſervice; and perceiving him inattentive and inflexible, threw herſelf at his feet, in the preſence of above an hundred perſons, crying, "I beg your greatneſs, in the name of God,

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"to grant me this favour." Upon which, Colbert, kneeling down over againſt her, replied, in the ſame mournful tone, "I conjure you, madam, in the name of God, not to diſturb me."

Vie de Jean Bapt. Colbert, Cologn, 1695.

This great miniſter died of the ſtone, upon the 6th of September 1683, in the 65th year of his age: leaving behind him ſix ſons, and three daughters. He was of a middle ſtature, rather lean than fat. His hair was black, and ſo thin, that he was obliged to begin very ſoon to make uſe of a cap. His mien was low and dejected, his air gloomy, and his aſpect ſtern. He ſlept little, and was very ſober. Though naturally ſour and moroſe, he knew how to act the lover; and he had miſtreſſes. He was of a ſlow conception, but ſpoke judiciouſly of every thing, after he had once comprehended it. He underſtood buſineſs perfectly well, and he purſued it with unwearied application. Thus he filled the moſt important places with high reputation and credit; and his influence diffuſed itſelf through every part of the government. He reſtored the finances, the navy, the commerce: and he erected thoſe various works of art, which have ever ſince been monuments of his taſte and magnificence. He was a lover of learning, though he never applied to it himſelf; and therefore conferred donations and penſions upon ſcholars in other countries, while he eſtabliſhed and protected academies in his own. He invited into France painters, ſtatuaries, mathematicians, and artiſts of all kinds, who were any ways eminent: thus giving new life to the ſciences, and making them flouriſh, as they did, exceedingly. Upon the whole, he was a wiſe, active, generous-ſpirited miniſter; ever attentive to the intereſts of his maſter, the happineſs of the people, the progreſs of arts and manufactures, and in ſhort, to every thing, that could advance the credit and intereſt of his country. He was a pattern for all miniſters of ſtate; and every nation may with themſelves bleſſed with a Colbert.

COLE (WILLIAM) was the ſon of a clergyman, and born at Adderbury in Oxfordſhire about the year 1626. After he had been well inſtructed in grammar learning and the claſſicks, he was entered, in 1642, of Merton college in the univerſity of Oxford. In the latter end of 1650, he took a degree in arts; after which he left the univerſity, and retired to Putney near London; where he lived ſeveral years, and became the moſt famous ſimpler or botaniſt of his time. In the year 1656, he publiſhed at London, The art of ſimpling,

Wood's Athenæ Oxon.

or

or An introduction to the knowledge of gathering plants, wherein the definitions, diviſions, places, deſcriptions, and the like, are compendiouſly diſcourſed of; with which was alſo printed Perſpicillum microcoſmologicum, or A proſpective for the diſcovery of the leſſer world, wherein man is a compendium, &c. and in 1657, he publiſhed Adam in Eden, or Nature's paradiſe: wherein is contained the hiſtory of plants, herbs, flowers, with their ſeveral original names. At length, upon the reſtoration of king Charles II. in 1660, he was made ſecretary to dr. Duppa, biſhop of Wincheſter: in whoſe ſervice he died in 1662, being no more than thirty ſix or thirty ſeven years of age.

COLES (ELISHA) author of a well-known dictionary, was born in Northamptonſhire about the year 1640; and towards the end of the year 1658, was entered of Magdalene college in Oxford. He left it without taking a degree; and going to London, taught Latin there to young people, and Engliſh to foreigners, about the year 1663. Afterwards he became one of the uſhers of Merchant-Taylors ſchool; but being there guilty of a very great fault, which is not any where expreſsly mentioned, he was forced to withdraw into Ireland, from whence he never returned. He was a curious and critical perſon in the Engliſh and Latin tongues, did much good in his profeſſion, and wrote ſeveral uſeful and neceſſary books for the inſtruction of beginners; the titles of which are theſe. I. The complete Engliſh ſchoolmaſter, printed at London in 1674. II. The neweſt, plaineſt, and ſhorteſt ſhort-hand, the ſame year. III. Nolens volens: or, you ſhall make Latin whether you will or no, containing the plaineſt directions for that purpoſe, in 1675; to which is added, IV. The youth's viſible Bible, being an alphabetical collection from the whole Bible of ſuch general heads, as were judged moſt capable of hieroglyphicks; illuſtrated with twenty four copper-plates, &c. V. An Engliſh dictionary explaining all the hard words and terms uſed in arts and ſciences; with an etymological derivation of ſuch terms from their proper fountains, whether Hebrew, Greek, Latin, or French, or any other language, in 1676. VI. An Engliſh-Latin, and Latin-Engliſh, Dictionary, containing all things neceſſary for the tranſlating of either language into the other. To which end many things that were erroneous are rectified, many ſuperfluities retrenched, and very many defects ſupplied, eſpecially in the Engliſh-Latin part, in 1677, 4to. It was reprinted in 8vo, and has undergone more than twelve editions. Wood's Athenæ Oxon.

tions. Mr Ainſworth, in the preface to his Theſaurus linguæ Latinæ compendiarius, gives the following character of it; and ſays, that the author hath indeed conſiderably enlarged the Engliſh-Latin part, which containeth many more Engliſh words and phraſes, than any Latin dictionary publiſhed before his time. But not a few of thoſe words are now entirely obſolete, many of them interpreted in a wrong ſenſe, and worſe tranſlated into Latin. And the Latin-Engliſh part is very defective, both with regard to the ſeveral ſenſes of the Latin words, and the citation of the Roman writers, proper to fix their authority. VII. The moſt natural and eaſy method of learning Latin by comparing it with the Engliſh: together with the holy hiſtory of ſcripture-war, or the ſacred art military, in 1677. VIII. The harmony of the four evangeliſts in a theatrical paraphraſe on the hiſtory of our Lord Jeſus Chriſt, in 1679, IX. The young ſcholar's beſt companion: or Guide from the A B C to the Latin grammar.

COLET (Dr. JOHN) an eminent and learned Engliſh divine, was born in the pariſh of St. Antholin, London, in the year 1466, and was the eldeſt ſon of ſir Henry Colet, knt. twice lord-mayor, who had, beſides him, one and twenty children. In the year 1483, he was ſent to Magdalene college in Oxford, where he ſpent ſeven years in the ſtudy of logick and philoſophy, and took his degrees in arts. He was perfectly acquainted with Cicero's works, and no ſtranger to Plato and Plotinus, whom he read together, to the end that they might illuſtrate each other's meaning. He was forced however to read them only in their Latin tranſlations; for at ſchool, he had no opportunity of learning the Greek tongue, nor at the univerſity, when he went thither; that language being then not only not taught, but thought unneceſſary and even diſcouraged, in that feat of learning. Hence the proverb, Cave a Græcis, ne fias Hæreticus, that is, "Beware of Greek, leſt you become an heretick;" and it is well known, that when Linacer, Grocin, and others, afterwards profeſſed to teach the Greek language in Oxford, they were oppoſed by a ſet of men, who called themſelves Trojans. Colet was alſo ſkilled extremely well in mathematicks; ſo that having thus laid a good foundation of learning at home, he went and travelled abroad, for farther improvement; firſt to France, and then to Italy; and ſeems to have continued in thoſe two countries from the year 1493 to 1497. But before his departure, and indeed when he was but two years ſtanding in the univerſity, he was inſtituted

Knight's life of Colet, p. 1-8. Wood's Athenæ Oxon.

Knight, &c. p. 14.

Wood, ibid.

Knight, p. 23.

ſtituted to the rectory of Denington in Suffolk, to which he was preſented by a relation of his mother, and which he held to the day of his death. This practice of taking livings, while thus under age, has generally prevailed in the church of Rome; and mr. Colet, being then an acolythe, which is one of their ſeven orders, was qualified for it.

Being arrived at Paris, he ſoon became acquainted with the learned there, with the celebrated Budæus in particular; and was afterwards recommended to Eraſmus. In Italy, he contracted a friendſhip with ſeveral eminent perſons, eſpecially with his own countrymen Grocin, Linacer, Lilly, and Latymer; who were learning the Greek tongue, then but little known in England, under thoſe great maſters Demetrius, Angelus Politianus, Hermolus Barborus, and Pomponius Sabinus. He took this opportunity of improving himſelf in this language; and having devoted himſelf to divinity, he read, while abroad, the beſt of the ancient fathers, parcularly, Origen, Cyprian, Ambroſe, and Jerome. He looked ſometimes alſo into Scotus and Aquinas, ſtudied the civil and canon law, made himſelf acquainted with the hiſtory and conſtitution of church and ſtate; and for the ſake of giving a poliſh to all this, did not neglect to read the Engliſh poets, and other authors of the belles lettres. During his abſence from England, he was made a prebendary in the church of York, and inſtalled by proxy upon the 5th of March 1493-4. Upon his return in the year 1496, or 1497, he was ordained deacon in December, and prieſt in July following. He had indeed, before he entered into orders, great temptations from his natural diſpoſition, to lay aſide ſtudy, and give himſelf up to gaiety; for he was rather luxurioufly inclined; but he curbed his paſſions, and after ſtaying a few months with his father and mother at London, he retired to Oxford.

Knight, p. 20, 21.

Ibid. p. 24.

Wood, &c.

Knight, p. 29.

Here he read publick lectures on St. Paul's epiſtles, without ſtipend or reward; which, being a new thing, drew a vaſt croud of hearers, who admired him greatly. And here began his memorable friendſhip with Eraſmus, who came to Oxford about the end of the year 1497, which remained unſhaken and inviolable to the day of their deaths. He continued theſe lectures through the years 1497, 1498, 1499; and in the year 1501, was admitted to proceed in divinity, or to the reading of the ſentences. In the year 1504, he commenced doctor in divinity; and in May 1505, was inſtituted to a prebend in St. Paul's London. The ſame year and month, he was made dean of that church, without the leaſt application of his own; and being raiſed to this high ſtation, he

Ibid. p. 31-37.

Wood, &c.

he began to reform the decayed diſcipline of his cathedral. He brought in a new practice of preaching himſelf upon Sundays and great feſtivals, and called to his aſſiſtance other learned perſons, ſuch as Grocin and Sowle, whom he appointed to read divinity-lectures. Theſe lectures raiſed in the nation a ſpirit of enquiry after the holy ſcriptures, which had long been laid aſide for the ſchool divinity; and ſo might be ſaid to prepare a way for the reformation, which ſoon after enſued. We cannot but think, that dean Colet was in ſome meaſure inſtrumental towards it, though he did not live to ſee it effected; for he expreſſed a great contempt of religious houſes, expoſed the abuſes that prevailed in them, and ſet forth the danger of impoſing celibacy on the clergy. This way of thinking in the dean, together with his free and publick manner of communicating his thoughts, which were then looked upon as impious and heretical, made him obnoxious to the hatred of the clergy, and expoſed him to a perſecution from the biſhop of London; who, being a rigid and bigotted man, could not bear to have the corruptions in his church ſpoken againſt, and therefore accuſed him to archbiſhop Warham as a dangerous man, preferring at the ſame time ſome articles againſt him. But Warham, well knowing the worth and integrity of dean Colet, diſmiſſed him, without giving him the trouble of putting in any formal anſwer. The biſhop however, not ſatisfied with that fruitleſs attempt, endeavoured afterwards to ſtir up the king and the whole court againſt him; nay, we are told in biſhop Latymer's ſermons, that he was not only in trouble, but ſhould have been burnt, if God had not turned the king's heart to the contrary.

Knight, p. 62.

Eraſmi epiſtola Jodoco Jonæ, id. Jun. 1521. Epiſt. 14. lib. 15. Lond. 1642. Edit. 1595. 4to, p. 174.

Theſe troubles and precautions made the dean weary of the world, ſo that he began to think of diſpoſing of his effects, and of retiring. Having therefore a very plentiful eſtate without any near relations, for numerous as his brethren were, they were all dead and buried, he reſolved, in the midſt of life and health, to conſecrate the whole property of it to ſome ſtanding and perpetual benefaction. And this he performed, by founding St. Paul's ſchool in London, of which he appointed William Lilly firſt maſter in the year 1512. He ordained, that there ſhould be in this ſchool an high maſter, a ſurmaſter, and a chaplain, who ſhould teach gratis one hundred and fifty three children divided into eight claſſes; and he endowed it with lands and houſes, amounting then to one hundred and twenty two pound four ſhillings and ſeven pence half penny per annum, of which endowment he made the company of mercers truſtees. To further his

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ſcheme of retiring, he built a convenient and handſome houſe near Richmond palace in Surry, to which he intended to betake himſelf; but death prevented him: for having been ſeized by the ſweating ſickneſs twice, and relapſing into it a third time, a conſumption ſeized him, which carried him off on the 16th of September 1519, in the fifty third year of his age. He was buried in St. Paul's choir, with an humble monument prepared for him ſeveral years before, and only inſcribed with his bare name. Afterwards a nobler was erected in his honour by the company of mercers, which was deſtroyed, with St. Paul's cathedral, in the general conflagration in 1666: but the repreſentation of it is preſerved in ſir William Dugdale's hiſtory of St. Paul's, and in Knight's life of the dean. On the two ſides of the buſt was this inſcription. "John Colet, doctor of divinity, dean of "Pauls, and the only founder of Pauls-ſchool, departed "this life, anno 1519, the ſon of ſir Henry Colet, knt. twiſe "mayor of the cyty of London, and free of the company "and miſtery of mercers." Lower, there were other inſcriptions in Latin. About the year 1680, when the church was taking down, in order to be rebuilt, his leaden coffin was found incloſed in the wall, about two foot and a half above the floor. At the top of it was a leaden plate faſtened, whereon was engraved the dean's name, his dignity, his benefactions, &c. Beſides his dignities and preferments already mentioned, he was rector of the fraternity or gild of Jeſus in St. Paul's church, for which he procured new ſtatutes; chaplain and preacher in ordinary to king Henry VIII; and, if Eraſmus is not miſtaken, one of the privy council. Wood, &c. Knight, p. 83.

He wrote ſeveral things; and thoſe which he publiſhed himſelf, or which have been publiſhed ſince his death, are as follows. I. Oratio habita a doctore Johanne Colet, decano ſancti Pauli, ad clerum in convocatione, anno 1511. This being hardly to be met with, except in the Bodleian library at Oxford, among archbiſhop Laud's manuſcripts, is reprinted by Knight in his appendix to the life of Colet; where alſo is reprinted an old Engliſh tranſlation of it, ſuppoſed to have been done by the author himſelf. II. Rudimenta grammatices a Joanne Coleto, decano eccleſiæ ſancti Pauli London. in uſum ſcholæ ab ipſo inſtitutæ: commonly called Paul's accidence. London, 1539, 8vo. III. The conſtruction of the eight parts of ſpeech intitled, Abſolutiſſimus de octo orationis partium conſtructione libellus: which, with ſome alterations and great additions, makes up the ſyntax in Lily's grammar. Antwerp, 1530, 8vo. IV. Daily devotions: or the Epiſt. ad Jonæ.

chriſtian's morning and evening ſacrifice. This is ſaid not to be all of his compoſition. V. Monition to a godly life. London. 1534, 1563, &c. VI. Epiſtolæ ad Eraſmum. Many of them are printed among Eraſmus's epiſtles, and ſome at the end of Knight's life of Colet. There are ſtill remaining in manuſcript ſeveral other pieces of the dean, of which the curious and inquiſitive reader may ſee an account in his life by Knight. It is probable, that he had no intention of publiſhing any thing himſelf; for he had an inaccuracy and incorrectneſs in his way of writing, which was likely to expoſe him to the cenſures of the criticks; and beſides, was no perfect maſter of the Greek tongue, without which he thought a man was nothing. The pieces above mentioned were found after his death in a very obſcure corner of his ſtudy, as if he had deſigned they ſhould lie buried in oblivion; and were written in ſuch a manner, as if intended to be underſtood by no body but himſelf. With regard to ſermons, he wrote but few; for he generally preached without notes.

Knight, p. 197. note.

Wood, &c. Knight, p. 181.

The deſcriptions, which are given of his perſon and character, are much to his advantage. He was a tall, comely, graceful, well bred man; and of learning and piety uncommon. In his writings his ſtyle was plain and unaffected; and for rhetorick he had rather a contempt, than a want of it. He could not bear that the ſtandard of good writing ſhould be taken from the exact rules of grammar; which, he often ſaid, was apt to obſtruct a purity of language, not to be obtained but by reading the beſt authors. This contempt of grammar, though making him ſometimes inaccurate, and as we have obſerved, laying him open to the criticks, did not hinder him from attaining a very maſterly ſtile; ſo that his preaching, though popular and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by the great ſir Thomas More. With regard to ſome of his notions, he was a very eminent forerunner of the reformation; and he and Eraſmus jointly promoted it, not only by pulling down thoſe ſtrong holds of ignorance and corruption, the ſcholaſtick divinity, and intirely routing both the Scotiſts, and Thomiſts, who had divided the chriſtian world between them, but alſo by diſcovering the ſhameful abuſes of monaſteries, and the folly and danger of impoſing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left not a farthing to them when he died. Colet thought ſimple fornication in a prieſt more excuſable, than pride

pride and avarice: and was with no ſort of men more angry, than with thoſe biſhops, who, inſtead of ſhepherds, acted the part of wolves. He thought none more execrable than they; becauſe, under the pretence of devotions, ceremonies, benedictions, and indulgences, they recommended themſelves to the veneration of the people, while, in their hearts, they were ſlaves to filthy lucre. He condemned auricular confeſſion: and was content to ſay maſs only upon Sundays and great feſtivals, or at leaſt upon a very few days beſides. He had gathered up ſeveral authorities from the ancient fathers againſt the current tenets and cuſtoms of the church; and though he did not care to fly in the face of the governors, yet he ſhewed a particular kindneſs and favour to thoſe who diſliked the way of worſhipping images. As to his moral qualities, he was a man of exemplary temperance, and all other virtues: and ſo he is repreſented by his intimate friend Eraſmus, in an epiſtle to Jodocus Jonas, which we have already referred to more than once, and where the life, manners, and qualifications of Colet are profeſſedly deſcribed.

COLLIER (JEREMY) an eminent Engliſh divine, was born at Stow Qui in Cambridgeſhire, September 23d 1650. His father Jeremy Collier was a divine, and conſiderable linguiſt; and ſome time maſter of the free ſchool at Ipſwich, in the county of Suffolk. His grandfather likewiſe was a clergyman ſettled at Bradford in Yorkſhire, where he lived in high eſteem. He was born at Yeadon near Bradford, and deſcended from a gentleman's family of that name, ſeated at Thirſk in the ſame county, in the reign of Henry the eighth. His mother was Elizabeth Smith of Qui in Cambridgeſhire, where her family was poſſeſſed of a conſiderable intereſt, and related to the Sternes; being by her mother deſcended from the Keys, or Cays, of Yorkſhire and Lincolnſhire. He was educated under his father at Ipſwich, from whence he was ſent to Cambridge, and admitted a poor ſcholar of Caius college under the tuition of mr. John Ellys. His admiſſion bears date April the 10th 1669, in the 19th year of his age. He took the degree of bachelor of arts in 1672-3, and that of maſter of arts in 1676, being ordained deacon on September the 24th of the ſame year by dr. Peter Gunning biſhop of Ely, and prieſt February the 24th 1677, by dr. Henry Compton biſhop of London. Having entered into prieſts orders, he officiated for ſome time at the counteſs dowager of Dorſet's at Knowle in Kent, from whence he removed to a ſmall rectory at Ampton near St. Edmund's Bury in Suffolk,

to which he was preſented by James Calthorpe eſq; and inſtituted by dr. Anthony Sparrow biſhop of Norwich, September the 25th 1679. After he had held this benefice ſix years, he reſigned it, and came to London in 1685, and was ſome little time after made lecturer of Grays inn. But the revolution coming on, the publick exerciſe of his function became impracticable.

Our account thus far is taken from the General dictionary, and, as we are there informed, is of mr. Collier's own drawing up except a few dates.

Mr. Collier however was of too active a ſpirit, to ſit down contentedly and ſay nothing; and therefore began the attack upon the revolution; for his pamphlet is ſaid to have been the firſt written on that ſide the queſtion after the prince of Orange's arrival, with a piece intitled, The deſertion diſcuſſed in a letter to a country gentleman. London, 1688, 4to. This was written in anſwer to a pamphlet of dr. Gilbert Burnet, afterwards biſhop of Saliſbury, called An enquiry into the preſent ſtate of affairs, &c. wherein king James is treated as a deſerter from his crown; and it gave ſuch offence, that, after the government was ſettled, mr. Collier was ſeized and ſent to Newgate, where he continued a cloſe priſoner for ſome months, but was at length diſcharged without being brought to a trial. He afterwards publiſhed the following pieces: A tranſlation of the 9th, 10th, 11th, and 12th books of Sleidan's commentaries, 1689, 4to. Vindiciæ juris regii, or remarks upon a paper intitled, An enquiry into the meaſures of ſubmiſſion to the ſupreme authority, 1689, 4to. The author of this enquiry was alſo dr. Burnet. Animadverſions upon the modern explanation of ii. Hen. VII. cap. 1. or a king de facto, 1689, 4to. A caution againſt inconſiſtency, or the connection between praying and ſwearing, in relation to the civil powers, 1690, 4to. This diſcourſe is a diſſuaſive from joining in publick aſſemblies. A dialogue concerning the times, between Philobelgus and Sempronius, 1690, 4to. To the right honourable the lords, and to the gentlemen convened at Weſtminſter, October 1690. This is a petition for an inquiry into the birth of the prince of Wales, and printed upon a half ſheet. Dr. Sherlock's caſe of allegiance conſidered, with ſome remarks upon his vindication, 1691, 4to. A brief eſſay concerning the independency of church power, 1692, 4to. The deſign of this eſſay is to prove the publick aſſemblies guilty of ſchiſm, upon account of their being held under ſuch biſhops, as had aſſumed, or owned ſuch as had aſſumed, the ſees of thoſe, who were deprived for not taking the oaths of the new government.

Thus did mr. Collier, by ſuch ways and means as were in his power, continue to oppoſe with great vigour and ſpirit,

rit, the revolution and all its abettors: and thus he became obnoxious to the men in power, who only waited for an occaſion to ſeize him. That occaſion at length came; for information being given to the earl of Nottingham, then ſecretary of ſtate, that mr. Collier, with one mr. Newton, another nonjuring clergyman, was gone down to Romney marſh, with a view of ſending to, or receiving intelligence from the other ſide of the water, meſſengers were ſent down to apprehend them. They were brought to London, and after a ſhort examination by the earl, committed to the gate-houſe. This was in the latter end of the year 1692. They were admitted to bail, and releaſed; but mr. Collier making a ſcruple of remaining upon bail, becauſe he conceived that carried in it an acknowledgement of the juriſdiction of the court, in which the bail was taken, and conſequently of the power, from whence the authority of the court was derived, ſurrendered in the diſcharge of his bail before the lord chief juſtice Holt, and was committed to the king's bench priſon. He was releaſed again, at the interceſſion of friends, in a very few days; but did not let the affair drop, without attempting to ſupport his principles and juſtify his conduct. For this purpoſe he wrote the following pieces, of which it is ſaid, there were only five copies printed. The caſe of giving bail to a pretended authority examined, dated from the king's bench, November 23, 1692; with a preface dated December 1692, and a letter to ſir John Holt, dated November 30, 1692: and alſo a reply to ſome remarks upon the caſe of giving bail, &c. dated April 1693. He wrote ſoon after this, A perſuaſive to conſideration tendered to the royaliſts, particularly thoſe of the church of England, 1693, 4to. It was afterwards reprinted in 8vo, together with his vindication of it, againſt a piece intitled, The layman's apology. He wrote alſo Remarks upon the London gazette, relating to the Streights fleet, and the battle of Landen in Flanders. 1693, 4to.

We hear no more of mr. Collier, till the year 1696; and then we find him acting a very extraordinary part, in regard to ſir John Friend and ſir William Perkins, who were convicted of being concerned in the aſſaſſination plot. The fact was this: mr. Collier, with mr. Cook and mr. Snatt, two clergymen of his own way of thinking, attended thoſe unhappy perſons, at the place of their execution, upon the 3d of April; where mr. Collier ſolemnly abſolved the former, as mr. Cook did the latter, and all three joined in the impoſition of hands upon them both. This, as might well be expected, made

Compl. hiſt. of Eng. vol. iii. p. 319.

made a very great noiſe, and was looked upon as an high inſult on the civil and eccleſiaſtical government; for which reaſon there was a declaration, ſigned by the two archbiſhops and twelve of their ſuffragans, in which they ſignified their abhorrence of this ſcandalous and irregular, this ſchiſmatical and ſeditious proceeding. But eccleſiaſtical cenſure was not all they underwent: they were proſecuted alſo in the ſecular courts, as enemies to the government. In conſequence of this, mr. Cook and mr. Snatt were committed to Newgate, but afterwards releaſed without being brought to a trial; but mr. Collier having ſtill his old ſcruple about putting in bail, and abſconding, was outlawed, and ſo continued to the time of his death. He did not fail however to have recourſe to his pen, as uſual, in order to juſtify his conduct upon this occaſion; and therefore publiſhed A defence of the abſolution given to ſir William Perkins at the place of execution; with a farther vindication thereof, occaſioned by a paper, intitled A declaration of the ſenſe of the archbiſhops and biſhops, &c. the firſt dated April 9, 1696, the other April 21, 1696, to which is added, A poſtſcript in relation to a paper called An anſwer to his defence, &c. dated April 25. Alſo A reply to the abſolution of a penitent according to the directions of the church of England, &c. dated May 20, 1696: and An anſwer to the animadverſions on two pamphlets lately publiſhed by mr. Collier, &c. dated July 1, 1696, 4to.

When this affair was over, mr. Collier employed himſelf in reviewing and finiſhing ſeveral miſcellaneous pieces of his, which he publiſhed under the title of Eſſays upon ſeveral moral ſubjects. They conſiſt of three volumes in 8vo; the firſt of which was printed in the year 1627, the ſecond in 1705, and the third in 1709. They are written in a very extraordinary manner, with ſuch a mixture of learning and wit, and in a ſtile ſo eaſy and flowing, that notwithſtanding the prejudice of party, which ran, as may eaſily be imagined, ſtrong againſt him, they were generally well received, and have run through many editions ſince. It was the ſucceſs of the firſt volume, which encouraged the author to add the other two. In the year 1698, he made an attempt to reform the ſtage, by publiſhing his Short view of the immorality and profaneneſs of the Engliſh ſtage, together with the ſenſe of antiquity upon this argument, 8vo. This engaged him in a controverſy with the wits of thoſe times; and Congreve and Vanbrugh, whom, with many others he had taken to taſk very ſeverely, appeared openly againſt him. The pieces he wrote in this conflict, beſides the firſt already mentioned, were

were, 2. A defence of the ſhort view, being a reply to mr. Congreve's Amendments, &c. and to the vindication of the author of the Relapſe, 1699, 8vo. 3. A ſecond defence of the ſhort view, being A reply to a book intitled, The ancient and modern ſtages ſurveyed, &c. 1700, 8vo: the book here replied to was written by dr. Drake. 4. Mr. Collier's Diſſuaſive from the play-houſe: in a letter to a perſon of quality, occaſioned by the late calamity of the tempeſt, 1703, 8vo. 5. A farther vindication of the ſhort view, &c. in which the objections of a late book intitled, A defence of plays, are conſidered, 1708, 8vo. The Defence of plays has dr. Filmer for its author. In this controverſy with the ſtage, mr. Collier exerted himſelf to the utmoſt advantage; and ſhewed, that a clergyman might have wit, as well as learning and reaſon, on his ſide. It is remarkable, that his labours here were attended with ſucceſs, and actually produced repentance and amendment; for it is allowed on all hands, that the decorum, which has been for the moſt part obſerved by the modern writers of dramatick poetry, is intirely owing to the animadverſions of mr. Collier. What mr. Dryden ſaid upon this occaſion, will ſhew, that this is not obſerved without ſufficient foundation. "I ſhall ſay the "leſs of mr. Collier, becauſe in many things he has tax-"ed me juſtly; and I have pleaded guilty to all thoughts "and expreſſions of mine, which can be truly arraigned of "obſcenity, profaneneſs, or immorality, and retract them. "If he be my enemy, let him triumph; if he be my friend, "as I have given him no perſonal occaſion to be otherwiſe, "he will be glad of my repentance. It becomes me not "to draw my pen in the defence of a bad cauſe, when I "have ſo often drawn it for a good one." If mr. Congreve and ſir John Vanbrugh had taken the ſame method with mr. Dryden, and made an ingenuous confeſſion of their faults, they would have retired with a better grace than they did: for it is certain, that with all the wit, which they have ſhewn in their reſpective vindications, they make but a very indifferent figure. Dryden's preface to his fables.

The next thing mr. Collier undertook was a work of great induſtry, rather than genius; and that was the tranſlating of Moreri's great hiſtorical, geographical, genealogical, and poetical dictionary. The two firſt volumes were printed in the year 1701, the third under the title of a ſupplement in 1705, and the fourth, which is called an appendix, in 1721. About the time that the firſt volume of the dictionary came out, he publiſhed a tranſlation of that

excellent book of the emperor Marcus Antoninus, concerning himſelf: to which is added the mythological picture of Cebes, &c. In the reign of queen Anne, ſome overtures were made to engage him to a compliance, and he was promiſed conſiderable preferment, if he would acknowledge and ſubmit to the government; but as he became a nonjuror upon a principle of conſcience, he could not be prevailed upon to liſten to any terms. Afterwards he publiſhed in two volumes folio, An eccleſiaſtical hiſtory of Great Britain, chiefly of England, from the firſt planting of chriſtianity, to the end of the reign of king Charles II. with a brief account of the affairs of religion in Ireland, collected from the beſt ancient hiſtorians, councils, and records. The firſt volume, which comes down to the reign of Henry VII. was publiſhed in the year 1708, the ſecond in 1714. This hiſtory which is written with great judgement, and contains, beſides a relation of facts, many curious diſcourſes upon eccleſiaſtical and religious ſubjects, was taken to taſk by biſhop Burnet, biſhop Nicholſon, and dr. Kennet, afterwards biſhop of Peterborough; but was defended by mr. Collier in two pieces. The firſt was intitled An anſwer to ſome exceptions in biſhop Burnet's third part of the hiſtory of the reformation, &c. againſt mr. Collier's eccleſiaſtical hiſtory; together with a reply to ſome remarks in biſhop Nicholſon's Engliſh hiſtorical library &c. upon the ſame ſubject, London, 1715; the ſecond, ſome remarks on dr. Kennet's ſecond and third letters; wherein his miſrepreſentations of mr. Collier's eccleſiaſtical hiſtory are laid open, and his calumnies diſproved. London, 1717. We cannot but obſerve, to mr. Collier's credit, an inſtance of his great impartiality, in the ſecond volume of his hiſtory; which is, that in diſculpating the preſbyterians from the imputation of their being conſenting to the murder of king Charles I. he has ſhewn, that as they only had it in their power to oppoſe, ſo to the utmoſt of that power they did oppoſe, and proteſt againſt that bloody act, both before, and after it was committed. p. 859, 860.

In the year 1713, mr. Collier, as is confidently related, was conſecrated a biſhop by dr. George Hicks, who had himſelf been conſecrated ſuffragan of Thetford by the deprived biſhops of Norwich, Ely, and Peterborough, February 23, 1694. As he grew in years, his health became impaired by frequent attacks of the ſtone, to which his ſedentary life probably contributed: ſo that he publiſhed nothing more, but a volume of practical diſcourſes in 1725, and an additional

ſermon

ſermon upon God not the origin of evil, in 1726. Beſides what has been mentioned, he wrote ſome prefaces to other men's works; and publiſhed alſo an advertiſement againſt biſhop Burnet's hiſtory of his own times; this was printed on a ſlip of paper, and diperſed in all the coffee houſes in the year 1724, and is to be ſeen in the Evening poſt, No. 2254. He died of the ſtone upon the 26th of April 1726, in the 76th year of his age; and was interred three days after in the church yard of St. Pancras near London. He was a very ingenious, learned, moral, and religious man; and though ſtiff in his opinions, is ſaid to have had nothing ſtiff or pedantick in his behaviour, but a great deal of life, ſpirit, and innocent freedom. His reputation as a man of letters was not confined to his own country: for the learned father Courbeville, who tranſlated in French the Hero of Balthazar Gratian, in his preface to that work, ſpeaks in high terms of praiſe of mr. Collier's miſcellaneous eſſays; which, he ſays, ſet him upon a level with Montaigne, St. Evremond, La Bruyere, &c. The ſame perſon tranſlated into French his ſhort view of the Engliſh ſtage; where he ſpeaks of him again with ſtrong expreſſions of admiration and eſteem.

COLLINS (JOHN) an eminent accomptant and mathematian, was the ſon of a nonconformiſt divine, and born at Wood Eaton near Oxford; upon the 5th of March 1624. At ſixteen years of age he was put apprentice to a bookſeller at Oxford; but ſoon left that trade, and was employed as clerk under mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards king Charles II. This Mar was eminent for his mathematical knowledge, and noted for thoſe excellent dials of his, with which the gardens of king Charles I. were adorned: and under him mr. Collins made no ſmall progreſs in the mathematicks. The inteſtine wars and troubles increaſing, he left that employment, and went to ſea, where he ſpent ſeven years; the greateſt part of it in an Engliſh merchantman, which became a man of war in the Venetian ſervice againſt the Turks. Here having leiſure, he applied himſelf to merchants accompts, and ſome parts of the mathematicks, for which he had a natural genius; upon his return he took to the profeſſion of an accomptant, and compoſed ſeveral uſeful treatiſes upon practical ſubjects. In the year 1652, he publiſhed a work in folio, intitled, An introduction to merchants accompts: which was reprinted in the year 1665, with an additional part, intitled, Supplements to accomptantſhip and arithmetick. Wood's faſti. Oxon.

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A ſmall part of this work, relating to intereſt, was reprinted in 1685, in a ſmall octavo volume. In the year 1658, he publiſhed at London, in quarto, a treatiſe, called, The ſector on a quadrant; containing the deſcription and uſe of four ſeveral quadrants, each accommodated for the making of ſun-dials, &c. with an appendix concerning reflected dialling, from a glaſs placed at any reclination. In 1659, he publiſhed, in quarto, his Geometrical dialling; and alſo the ſame year, his Mariners plain ſcale new plained. In the Philoſophical tranſactions of the royal ſociety of London, of which he was now become a member, he fully explained and demonſtrated the rule given by the learned jeſuit De Billy, for "finding the number of the Julian period for any "year aſſigned, the cycles of the ſun and moon with the "Roman indiction for the years being given." To this he has added ſome very neatly contrived rules, for the ready finding on what day of the week, any day of the month falls for ever; and other uſeful and neceſſary kalendar rules. In the ſame tranſactions, he has a curious diſſertation concerning the reſolution of equations in numbers. In No. 69 for March 1671, he has given a moſt elegant conſtruction of that chronographical problem: namely, The diſtances of three objects in the ſame place, and the angles made at a fourth place in that plane, by obſerving each object, being given; to find the diſtances of thoſe objects from the place of obſervation. In the year 1680, he publiſhed a ſmall treatiſe in quarto, intitled, A plea for the bringing in of Iriſh cattle, and keeping out the fiſh caught by foreigners; together with an addreſs to the members of parliament of the counties of Cornwall and Devon, about the advancement of tin, fiſhery, and divers manufactures. In the year 1682, he publiſhed in quarto, A diſcourſe of ſalt and fiſhery; and in the Philoſophical tranſactions, No. 159 for May 1684, there is publiſhed a letter from our author to the learned dr. John Wallis, giving his thoughts about ſome defects in algebra. Beſides theſe productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him, that the world is indebted for the publication of dr. Barrow's optical and geometrical lectures; his abridgment of Archimedes's works, and of Apollonius's conicks; mr. Branker's tranſlation of Rhonius's algebra, with dr. Pell's additions; mr. Kerſey's algebra; dr. Wallis's hiſtory of algebra; mr. Strode of combinations; and many other excellent works, which were procured by his unwearied ſolicitations.

No. 30. for Decemb. 1667.

No. 46. for April, 1669.

While

While Anthony earl of Shafteſbury was lord chancellor, he nominated mr. Collins in divers references concerning ſuits depending in Chancery, about intricate accounts, to aſſiſt in the ſtating thereof. From this time his aſſiſtance was often uſed in other places, and by other perſons; by which he acquired, ſays mr. Wood, ſome wealth and much fame, and became accounted, in matters of that nature, the moſt uſeful and neceſſary perſon of his times; and in the latter part of his life, he was made accomptant to the royal fiſhery company. In the year 1682, after the act at Oxford was finiſhed, he rode from thence to Malmſbury in Wiltſhire, in order to view the ground to be cut for a river between the Iſis and the Avon; and drinking too large a quantity of cyder, after a hot day's journey, he fell into a conſumption, of which he died, at his houſe on Garlick-hill in London, upon the 10th of November 1683. About five and twenty years after his death, all his papers and moſt of his books came into the hands of the learned and ingenious William Jones, eſq; fellow of the royal ſociety; among which were found manuſcripts upon mathematical ſubjects of mr. Briggs, mr. Oughtred, dr. Pell, dr. Scarborough, dr. Barrow, and mr. Iſaac Newton, with a multitude of letters received from, and copies of letters ſent to, many learned perſons, particularly dr. Pell, dr. Wallis, dr. Barrow, mr. Iſaac Newton, mr. James Gregory, mr. Flamſtead, mr. Townley, mr. Baker, mr. Barker, mr. Branker, dr. Bernard, mr. Sluſius, mr. Leibnitz, mr. Iſchirphaus, father Bertet, and others. From theſe papers it is evident, that mr. Collins held a conſtant correſpondence for many years with all the eminent mathematicians of his time, and ſpared neither pains nor coſt to procure what was requiſite to promote real ſcience. Many of the late diſcoveries in phyſical knowledge, if not actually made by him, were yet brought about by his endeavours. Thus in the year 1666, he had under conſideration the manner of dividing the meridian line on the true nautical chart; a problem of the utmoſt conſequence in navigation: and ſome time after he engaged mr. Nicholas Mercator, mr. Gregory, dr. Barrow, mr. Iſaac Newton, and dr. Wallis, ſeverally, to explain and find an eaſy practical method of doing it, which excited mr. Leibnitz, dr. Halley, mr. Bernoulli, and all who had capacity to think upon ſuch a ſubject, to give their ſolutions of it. And by this means the practice of that moſt uſeful propoſition is reduced to the greateſt ſimplicity imaginable. He employed ſome of the ſame hands upon the ſhortening and facilitating the method of compu-

Wood, Ibid.

General dictionary.

computations by logarithms, till at laſt that whole affair was completed by dr. Halley. It was mr. Collins, who engaged all that were able to make any advances in the ſciences, in a ſtrict enquiry into the ſeveral parts of learning, which each had a peculiar talent for. He ſet them all to work, by ſhewing, where the defect was in any uſeful branch of knowledge; by pointing out the difficulties attending ſuch an enquiry; by ſetting forth the advantages of completing that ſubject; and, laſtly, by keeping up a ſpirit, and a warm deſire of making further diſcoveries and improvements. Gen. dict.

Mr. Collins was likewiſe the regiſter of all the new improvements made in the mathematical ſcience: the magazine, to which all the curious had recourſe; and the common repoſitory, where every part of uſeful knowledge was to be found. It was upon this account, that the learned ſtiled him "the Engliſh Merſenus." If ſome of his correſpondents had not obliged him to conceal their communications, there could have been no diſpute about the priority of the invention of a method of analyſis, the honour of which evidently belongs to the excellent ſir Iſaac Newton. This appears undeniably from mr. Collins's papers, printed in the Commercium epiſtolicum D. Joannis Collins & aliorum de analyſi promota: juſſu ſocietatis regiæ in lucem editum. London, 1712, in quarto.

See mr. De Maizeaux's preface, p. xl. to Recueil de diverſes pieces ſur la philoſophie, la religion naturelle, l'hiſtorie, les mathematiques &c. par. m. Leibnitz, Clarke, Newton, & autres çelebres auteurs. Gen. dict.

COLLINS (ANTHONY) a very extraordinary man and eminent writer, was the ſon of Henry Collins, eſq; a gentleman of conſiderable fortune; and born at Heſton near Hounſlow in Middleſex, upon the 21ſt of June, 1676. He was educated in claſſical learning at Eton ſchool, and removed from thence to King's college in Cambridge, where he had for his tutor mr. Francis Hare, afterwards biſhop of Chicheſter. Upon leaving college he went to London, and was entered a ſtudent in the Temple; but not reliſhing the ſtudy of the law, he abſconded it, and applied himſelf to letters in general. In the year 1700 he publiſhed a tract, intitled, Several of the London caſes conſidered. He cultivated an acquaintance and maintained a correſpondence with mr. Locke, in the year 1703 and 1704; and that mr. Locke had not only a common friendly regard, but even a prodigious eſteem for, and opinion of him, appears from ſome letters of that great man to him, publiſhed by mr. Des Maizeaux in his collection of ſeveral pieces of mr. John Locke, never before printed, or not extant in his works. In a letter

letter dated from Oates in Eſſex, October 29, 1703, mr. Locke writes as follows: "You complain of a great many "defects; and that very complaint is the higheſt recom- "mendation I could deſire, to make me love and eſteem "you, and deſire your friendſhip. And if I were now ſet- "ting out in the world, I ſhould think it my great happineſs "to have ſuch a companion as you, who had a true reliſh "of truth, would in earneſt ſeek it with me, from whom "I might receive it undiſguiſed, and to whom I might com- "municate what I thought true, freely." In another let- ler dated from Oates, September 11, 1704, he writes thus: "He that hath any thing to do with you, muſt own, that "friendſhip is the natural product of your conſtitution; and "your ſoul, a noble ſoil, is enriched with the two moſt "valuable qualities of human nature, truth and friendſhip. "What a treaſure have I then in ſuch a friend, with whom "I can converſe, and be enlightened about the higheſt ſpe- "culations?" Mr. Locke, who died upon the 28th of Octo- ber 1704, left alſo a letter dated the 23d, to be delivered to mr. Collins after his deceaſe, full of confidence and the warmeſt affection; which letter is to be found in the col- lection above-mentioned. It is plain from theſe memorials, that mr. Collins at that time appeared to mr. Locke to be an impartial and diſintereſted enquirer after truth. How far that great philoſopher, who was undoubtedly a friend to re- velation, would have altered his opinion of him, had he lived to ſee his other works publiſhed, is not very difficult for the reader to conceive.

In the year 1707, he publiſhed An eſſay concerning the uſe of reaſon in propoſitions, the evidence whereof depends upon human teſtimony: a ſecond edition of which was printed in octavo in 1709. He publiſhed this piece, as it is re- markable he did all his other writings, without his name. The ſame year 1707, he engaged in a controverſy, then on foot between mr. Dodwell and mr. Samuel Clarke, concerning the natural immortality of the ſoul. We have given an ac- count of this controverſy, under the article of Clarke: as for mr. Collins, the pieces he wrote in it, are as follow: 1. A letter to the learned mr. Henry Dodwell, containing ſome remarks on a pretended demonſtration of the immateri- ality and natural immortality of the ſoul, in mr. Clarke's anſ- wer to his late epiſtolary diſcourſe, &c. 1707, in 8vo. There was a ſecond edition corrected in 1709. 2. A reply to mr. Clarke's defence of his letter to mr. Dodwell; with a poſtſcript to mr. Milles's anſwer to mr. Dodwell's epiſtolary diſcourſe,

diſcourſe, 1707, in 8vo. There was a ſecond edition corrected of this piece, printed in 1709. 3. Reflections on mr. Clarke's ſecond defence of his letter to mr. Dodwell, 1707, in 8vo. There was a ſecond edition corrected in 1711. 4. An anſwer to mr. Clarke's third defence of his letter to mr. Dodwell, 1708, in 8vo. Of this there was a ſecond edition corrected in 1711.

In December 1709, came out a pamphlet, intitled, Prieſtcraft in perfection; or, a detection of the fraud of inſerting and continuing that clauſe, the church hath power to decree rites and ceremonies, and authority in controverſies of faith, in the twentieth article of the articles of the church of England. And in February, the year following, another called, Reflections on a late pamphlet, intitled, Prieſtcraft in perfection, &c. both written by our author. The ſecond and third editions of his Prieſtcraft in perfection were printed, with corrections, in 1610 in 8vo. This book occaſioned great and diligent inquiries into the ſubject, and was reflected on in divers pamphlets, ſermons, and treatiſes. Theſe were anſwered by mr. Collins, but not till the year 1724, in a work intitled, An hiſtorical and critical eſſay on the thirty nine articles of the church of England: wherein it is demonſtrated, that this clauſe, the church, &c. inſerted in the twentieth article, is not a part of the article, as they were eſtabliſhed by act of parliament in the 13th of Elizabeth, or agreed on by the convocations of 1562 and 1571. This eſſay however was principally deſigned as an anſwer to The vindication of the church of England from the aſperſions of a late libel, intitled, Prieſtcraft in perfection, wherein the controverted clauſe of the church's power in the twentieth article is ſhewn to be of equal authority with all the reſt of the articles in 1710, and to An eſſay on the thirty nine articles by dr. Thomas Bennet, publiſhed in 1715: two chief works, ſays mr. Collins, which ſeem written by choſen champions, who have been ſupplied with materials from all quarters, and have taken great pains themſelves to put their materials into the moſt artful light. In the preface, he tells us, that he undertook this work at the ſolicitations of a worthy miniſter of the goſpel, who knew that he had made ſome inquiries into the modern eccleſiaſtical hiſtory of England; and, particularly, that he was preparing An hiſtory of the variations of the church of England and its clergy, from the reformation down to this time, with an anſwer to the cavils of the papiſts, made on occaſion of the ſaid variations. But this work never appeared. As to the

Introduction to eſſay, &c. p. 46.

the eſſay in queſtion, he concludes it with drawing up in brief the demonſtration, promiſed in the title page, and given in the book; which is as follows: "The articles of the church "of England are ſuppoſed to have their convocational autho- "rity from the convocation of 1562, which firſt agreed on "them; and from the convocation of 1571, which, after hav- "ing reviſed and made alterations in, and additions to, them, "agreed on them again. The way of paſſing acts of convo- "cation is by the ſubſcription of the majority of the members "of each houſe by themſelves. The manuſcript articles, "which paſſed the convocation in 1562, and were ſubſcribed "by the majority of both houſes, are extant; as are the ma- "nuſcript articles of 1571, with the ſubſcriptions of the "upper houſe. And both theſe manuſcripts are without the "clauſe. The parliament in 1571 did, by a ſtatute intitled, "An act for the miniſters of the church to be of "ſound religion, confirm articles of religion, compriſed "in an imprinted Engliſh book intitled, Articles, &c. put "forth by the queen's authority. All the Engliſh printed "books of the articles extant before 1571, and while the par- "liament were making this ſtatute, bore the title recited in "the ſtatute, and were without the clauſe. Wherefore it fol- "lows, that the clauſe has neither the authority of the con- "vocation nor parliament." The reader may ſee, if he pleaſes, the whole ſtate of this controverſy in mr. Collier's Eccleſiaſti- Part II. cal hiſtory, where particular notice is taken of our author. B. vi. P. 486-491.

In the year 1710, he publiſhed A vindication of the divine attributes, in ſome remarks on the archbiſhop of Dublin's ſermon, intitled, Divine predeſtination and foreknowledge conſiſting with the freedom of man's will. In March 1711, he went over to Holland, where he became acquainted with mr. Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promiſe to his friends in Holland, that he would pay them a ſecond viſit in a ſhort time. In 1713, he publiſhed his Diſcourſe of free-thinking, occaſioned by the riſe and growth of a ſect called free-thinkers; which made a great noiſe, and was attacked by ſeveral writers, particularly by mr. Benjamin Hoadly, now lord biſhop of Wincheſter, in ſome queries recommended to the authors of the late diſcourſe of free-thinking, printed in his collection of tracts in 8vo, in 1715; and by Phileleutherus Lipſienſis in remarks upon a late diſcourſe of free-thinking, in a letter to F. H. D. D. This Phileleutherus Lipſienſis was the ingenious and learned dr. Bentley; and the perſon, to whom theſe

this performance is addreſſed, dr. Francis Hare, afterwards biſhop of Chicheſter. The firſt part of theſe remarks gave birth to a pamphlet, ſaid to be written by dr. Hare, intitled, The clergyman's thanks to Phileleutherus for his remarks on the late diſcourſe of free-thinking: in a letter to dr. Bentley, Lond. 1713. Soon after the publication of this work, mr. Collins made a ſecond trip to Holland; which was aſcribed to the general alarm cauſed by the diſcourſe of free-thinking, and himſelf being diſcovered by his printer. This is taken notice of by dr. Hare: who having obſerved, that the leaſt appearance of danger is able to damp, in a moment, all the zeal of the free-thinkers, tells us, that "a bare enquiry after "the printer of their wicked book has frightened them, and "obliged the reputed author to take a ſecond trip into Holland; "ſo great is his courage to defend upon the firſt appearance "of an oppoſition. And are not theſe rare champions for free-"thinking? is not their book a demonſtration, that we are "in poſſeſſion of the liberty they pretend to plead for, which "otherwiſe they durſt ne'er have writ? And that they would "have been as mute as fiſhes, had they not thought they could "have opened with impunity?" Dr. Hare afterwards tells us, that, "the reputed author of free-thinking is, for all he ever "heard, a ſober man, thanks to his natural averſion to intem-"perance; and that, he obſerved, is more than can be ſaid "of ſome others of the club:" that is, the club of free-thinkers, which were ſuppoſed, but perhaps without ſufficient reaſon, to meet and plan ſchemes in concert, for undermining the foundations of revealed religion. The diſcourſe of free-thinking was reprinted at the Hague, with ſome conſiderable additions, in 1713, in 12mo; though in the title page it is ſaid to be printed at London. In this addition the tranſlations in ſeveral places are corrected from dr. Bentley's remarks; and ſome references are made to thoſe remarks, and to dr. Hare's Clergyman's thanks.

Clergyman's thanks, &c. p. 18.

Ibid. p. 28.

While this book was making a prodigious noiſe in England, and all parties were exerting their zeal, either by writing or railing againſt it, the author received great civilities abroad, and was treated reſpectfully by all ſorts of people, prieſts, jeſuits, Calviniſts, Arminians, &c. He went into Holland, as we have ſaid, and from thence to Flanders: and he intended to have viſited Paris; but the death of a near relation obliged him to return to London, where he arrived the 18th of October 1713, greatly diſappointed in not having ſeen France, Italy, &c. In the year 1715, he retired into the county of Eſſex, and acted as a juſtice of the peace and deputy

deputy lieutenant for the ſame county, as he had done before in the county of Middleſex and liberty of Weſtminſter. The ſame year he publiſhed, in 8vo, A philoſophical enquiry concerning human liberty: which was reprinted with corrections in the year 1717. Dr. Samuel Clarke wrote remarks upon this enquiry, which are ſubjoined to the collection of papers between him and Leibnitz; but mr. Collins did not publiſh any reply to dr. Clarke upon this ſubject, becauſe, as we are told, though he did not think the doctor had the advantage over him in the diſpute; yet, as he had repreſented his opinions as dangerous in their conſequences, and improper to be inſiſted on, our author, after ſuch an inſinuation, found he could not proceed in the diſpute upon equal terms. The enquiry was tranſlated into French by the reverend mr. D—, and printed in the firſt volume of Recueil De diverſes pieces ſur la philoſophie, la religion naturelle, &c. par M. Leibnitz, Clarke, Newton, &c. publiſhed by mr. des Maizeaux at Amſterdam 1720, 2 vol. in 12mo. In the year 1718, he was choſen treaſurer for the county of Eſſex, to the great joy, it is ſaid, of ſeveral tradeſmen and others, who had large ſums of money due to them from the ſaid county; but could not get it paid them, it having been embezzled or ſpent by their former treaſurer. We are told, that he ſupported the pooreſt of them with his own private caſh, and promiſed intereſt to others, till it could be raiſed to pay them: and that in the year 1722, all the debts were, by his integrity, care, and management, diſcharged.

General dictionary.

Des Maizeaux's preface to the Recueil de diverſes pieces, p. 10.

Gen. dict.

It has already been obſerved, that he publiſhed, in 1724, his Hiſtorical and critical eſſay upon the thirty nine articles, &c. The ſame year he publiſhed his famous book, called, A diſcourſe of the grounds and reaſons of the chriſtian religion, in two parts: the firſt, containing ſome conſiderations on the quotations made from the Old in the New Teſtament, and particularly on the prophecies cited from the former, and ſaid to be fulfilled in the latter. The ſecond, containing an examination of the ſcheme advanced by mr. Whiſton in his eſſay towards reſtoring the true text of the Old Teſtament, and for vindicating the citations then made in the New Teſtament. To which is prefixed, An apology for free debate and liberty of writing. This diſcourſe was immediately attacked by a great number of books; of which mr. Collins has given a complete liſt, at the end of the preface to his Scheme of literal propheſy. It will be ſufficient for us to mention a few of the moſt conſiderable. 1. A liſt of ſuppoſitions or aſſertions in the late diſcourſe of the grounds, &c.

&c. which are not therein ſupported by any real or authentick evidence; for which ſome ſuch evidence is expected to be produced. By William Whiſton, M. A. 1724, 8vo. In this piece mr. Whiſton treats mr. Collins, together with mr. Toland, in very ſevere terms, as guilty of impious frauds and lay-craft. 2. The literal accompliſhment of ſcripture-prophecies, being a full anſwer to a late diſcourſe of the grounds, &c. By William Whiſton. 3. A defence of chriſtianity from the prophecies of the Old Teſtament, wherein are conſidered all the objections againſt this kind of proof, advanced in a late diſcourſe of the grounds, &c. By Edward Chandler then biſhop of Litchfield and Coventry, afterwards of Durham. 4. A diſcourſe of the connexion of the prophecies in the Old Teſtament, and application of them to Chriſt. By Samuel Clarke, D. D. rector of St. James's Weſtminſter. This however was not intended for a direct anſwer to mr. Collins's book, but as a ſupplement, occaſioned thereby, to a propoſition in dr. Clarke's demonſtration of the principles of natural and revealed religion; with which it has ſince been conſtantly printed. 5. An eſſay upon the truth of the chriſtian religion, wherein its real foundation upon the Old Teſtament is ſhewn, occaſioned by the diſcourſe of the grounds, &c. By Arthur Aſhley Sykes. Mr. Collins gives it as his opinion, that of all the writers againſt the grounds, &c. Mr. Sykes alone has advanced a conſiſtent ſcheme of things, which he has propoſed with great clearneſs, politeneſs, and moderation. 6. The uſe and intent of prophecy in the ſeveral ages of the church. In ſix diſcourſes delivered at the Temple church in 1724. By Thomas Sherlock, D. D. then dean of Chicheſter and maſter of the Temple, now lord biſhop of London. This was not deſigned as an anſwer to the grounds, &c. but only to throw light upon the argument from prophecy, attacked by our author. The reader will find the reſt of the pieces written againſt the grounds, &c. enumerated by mr. Collins in the place referred to above; among which are ſermons, London journals, Woolſton's Moderator between an infidel and an apoſtate, &c. amounting in number to no leſs than thirty five, including thoſe already mentioned. So that we cannot but agree with mr. Collins, in ſuppoſing, that there never was a book, to which ſo many anſwers has been made in ſo ſhort a time, that is, within the ſmall compaſs of a couple of years, as have been to the Diſcourſe of the grounds and reaſons of the chriſtian religion.

Scheme of literal prophecy, p. 12.

Preface to Scheme of literal prophecy, p. 4.

In

In the year 1726, appeared his Scheme of literal prophecy conſidered; in a view of the controverſy occaſioned by a late book, intitled, A diſcourſe of the grounds, &c. It was printed at the Hague in two volumes 12mo, and reprinted at London with corrections in 1727, 8vo. In this work mr. Collins mentions a diſſertation he had written, but never publiſhed, againſt mr. Whiſton's vindication of the Sybilline oracles; in which he endeavours to ſhew, that thoſe oracles were forged by the primitive chriſtians, who were thence called Sybilliſts by the pagans. He alſo mentions a manuſcript diſcourſe of his upon the miracles recorded in the Old and New Teſtament. The Scheme of literal prophecy had ſeveral anſwers made to it; the moſt conſiderable of which are, 1. A vindication of the defence of chriſtianity, from the prophecies of the Old Teſtament. By Edward Chandler biſhop of Litchfield and Coventry. With a letter from the reverend mr. Maſſon, concerning the religion of Macrobius, and his teſtimony touching the ſlaughter of the infants at Bethlehem, with a poſtſcript upon Virgil's fourth eclogue. Lond. 1728. in two volumes 8vo. 2. The neceſſity of divine revelation, and the truth of the chriſtian revelation aſſerted, in eight ſermons. To which is prefixed a preface, with ſome remarks on a late book, intitled, The ſcheme of literal prophecy conſidered, &c. By John Rogers, D. D. 1727, in 8vo. 3. A letter to the author of the London journal, dated April 1, 1727, written by dr. Arthur Aſhley Sykes. Mr. Collins replied to the two laſt pieces, in a letter to the reverend dr. Rogers, on occaſion of his eight ſermons, concerning the neceſſity of divine revelation, and the preface prefixed to them. To which is added, A letter printed in the London journal, April 1, 1727: with an anſwer to the ſame. Lond. 1727, in 8vo, page 143. In his letter to dr. Rogers, he obſerves, that the doctor had invited him to martyrdom in theſe words: "A confeſſor or two would be a mighty ornament to his cauſe. "If he expects to convince us, that he is in earneſt, and be- "lieves himſelf, he ſhould not decline giving us this proof "of his ſincerity. What will not abide this trial, we ſhall "ſuſpect to have but a poor foundation." Theſe ſentiments, mr. Collins tells us, are in his opinion falſe, wicked, inhuman, irreligious, inconſiſtent with the peace of ſociety, and perſonally injurious to the author of the Scheme, &c. He remarks, that "it is a degree of virtue to ſpeak what a "man thinks, though he may do it in ſuch a way, as to "avoid deſtruction of life and fortune, &c." He declares, that the

Rogers's preface, p. 46.

Letter to dr. Rogers, p. 6.

Ibid. p. 17, 18.

the cauſe of liberty, which he defends, is "the cauſe of "virtue, learning, truth, God, religion, and chriſtianity; "that it is the political intereſt of all countries; that the de- "gree of it we enjoy in England is the ſtrength, orna- "ment, and glory of our own; that, if he can contribute "to the defence of ſo excellent a cauſe, he ſhall think he "has acted a good part in life; in ſhort, it is a cauſe, ſays "he to dr. Rogers, in which, if your influence and inte- "reſt were equal to your inclination to procure martyrdom "for me, I would rather ſuffer, than in any cauſe what- "ſoever; though I ſhould be ſorry, that chriſtians ſhould "be ſo weak and inconſiſtent with themſelves, as to be your "inſtruments in taking my life from me."

Ibid. p. 112, 113.

His health began to decline ſeveral years before his death; and he was extremely afflicted with the ſtone, which at laſt put an end to his life at his houſe in Harley ſquare London, December the 13th 1729. He was interred at Oxford chapel, where a monument was erected to him with an epitaph in Latin. It is remarkable, that notwithſtanding all the reproaches caſt upon him as an enemy to all religion, he declared, juſt before his laſt minutes, "That as he had "always endeavoured to the beſt of his abilities to ſerve "God, his king, and his country, ſo he was perſuaded he "was going to that place, which God had deſigned for "them that love him." Preſently after, he ſaid, that "the "catholick religion is to love God, and to love man;" and he adviſed ſuch as were about him to have a conſtant regard to thoſe principles. His library, which was a very large and curious one, was open to all men of letters, to whom he readily communicated all the lights and aſſiſtances in his power, and even furniſhed his antagoniſts with books to confute himſelf; directing them at the ſame time how to give their arguments all the force, of which they were capable. We are told, that "the corruption among "chriſtians, and the perſecuting ſpirit of the clergy, had "given him a prejudice againſt the chriſtian religion; and "at laſt induced him to think, that upon the foot on which "it is at preſent, it is pernicious to mankind." Mr. Collins has indeed given us himſelf a pretty broad intimation, that he had actually renounced chriſtianity. Thus, in anſwer to dr. Rogers, who had ſuppoſed that it was mens empty luſts and paſſions, and not their reaſons, which made them depart from the goſpel, he acknowledges, that "it may be, "and is undoubtedly, the caſe of many, who reject the "goſpel, to be influenced therein by their vices and immo- "ralities.

General Dictionary.

See extract of a letter from Lond. in the Bibliotheque raiſonnée des ouvrages des ſavans de l'Europe, tom. iv. p. 235. Amſt. 1730.

"rality. It would be very ſtrange, ſays he, if chriſtianity, "which teaches ſo much good morality, and ſo juſtly con- "demns divers vices, to which men are prone, was not "rejected by ſome libertines on that account; as the ſe- "veral pretended revelations, which are eſtabliſhed through- "out the world, are by libertines on that very account alſo, "But this cannot be the caſe of all who reject the goſpel. "Some of them who reject the goſpel, lead as good lives "as thoſe, who receive it. And I ſuppoſe there is no dif- "ference, to the advantage of chriſtians, in point of mo- "rality, between them and the Jews, Mahometans, heathens "or others, who reject chriſtianity." Letter to dr. Rogers, p. 103, 104.

Upon the 22d of July 1698, when mr. Collins was juſt entered into his 23d year, he married, Martha, the daughter of ſir Francis Child, who was the year following lord mayor of London; and by her he had two ſons and two daughters, Elizabeth and Martha. Henry, the elder of his ſons, died in his infancy. Anthony, the younger, was born in October 1701, and was a gentleman of great ſweetneſs of temper, a fine underſtanding, and of good learning. He was educated at Bennet college in Cambridge, and died, univerſally lamented by all that knew him, upon the 20th of December 1723. The year after mr. Collins married a ſecond wife, namely, Elizabeth the daughter of ſir Walter Wrotteſley, bart. but had no children by her. His daughters ſurvived him, and were unmarried at his death. General dict.

COLSTON (EDWARD) a perſon ever memorable for his benefactions and charities, was the eldeſt ſon of William Colſton, eſq; an eminent Spaniſh merchant in Briſtol, and born in that city upon the 2d of November, 1636. He was brought up to trade, and reſided ſome time in Spain; as did alſo his brothers, two of whom were inhumanly murdered there by aſſaſſins. He inherited a handſome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he ſurvived. This family ſubſtance he increaſed immenſely by trade; and having, as we would willingly hope, no near relations, he diſpoſed of a great part of it in acts of charity and beneficence. Biographia Britannica.

In the year 1691, he built upon his own ground, at the charge of about two thouſand five hundred pounds, St. Michael's hill alms-houſe in Briſtol; and endowed it with lands, whoſe yearly rent amounts to two hundred eighty two pounds, three ſhillings, and four pence.

The ſame year he gave houſes and lands, without Temple gate in that city, to the ſociety of merchants for ever, towards the maintenance of ſix poor old decayed ſailors, to the yearly value of twenty four pounds.

In 1696, he purchaſed a piece of ground in Temple-ſtreet in the ſame city, and built at his own charge a ſchool and dwelling-houſe for a maſter, to inſtruct forty boys, who are alſo to be clothed, inſtructed in writing, arithmetick, and the church-catechiſm. The eſtate given for this charity amounts to eighty pounds yearly, clear of all charges.

In 1702, he gave five hundred pounds, towards rebuilding queen Elizabeth's hoſpital on the College-green in Briſtol; and for the clothing and educating of ſix boys there, appropriated an eſtate of ſixty pounds a year, clear of charges, beſides ten pounds for placing out the boys apprentices.

In 1708, he ſettled his great benefaction of the hoſpital of St. Auguſtin in Briſtol, conſiſting of a maſter, two uſhers, and one hundred boys; for the maintenance of which boys, he gave an eſtate of one hundred thirty eight pounds, fifteen ſhillings, and ſix pence farthing a year. The charge of firſt ſetting up this hoſpital, and making it convenient for the purpoſe, amounted, it is ſaid, to about eleven thouſand pounds.

He gave alſo ſix pounds yearly to the miniſter of All-Saints in Briſtol, for reading prayers every Monday and Tueſday morning throughout the year, and one pound a year to the clerk and ſexton: alſo ſix pounds a year for ever, for a monthly ſermon and prayers to the priſoners in Newgate there; and twenty pounds to be paid yearly for ever to the clergy beneficed in that city, for preaching fourteen ſermons in the time of Lent, on ſubjects appointed by himſelf, The ſubjects are theſe: The Lent-faſt; againſt atheiſm and infidelity; the cathplick church; the excellence of the church of England; the powers of the church; baptiſm; confirmation; confeſſion and abſolution; the errors of the church of Rome; enthuſiaſm and ſuperſtition; reſtitution; frequenting the divine ſervice; frequent communion; the paſſion of our bleſſed Saviour.

He beſtowed, laſtly, upwards of two thouſand pounds in occaſional charities and benefactions to churches and charity-ſchools, all within the city of Briſtol. Let us proceed now to enumerate, in the ſame general way, what he beſtowed elſewhere. In the firſt place then,

He gave ſix thouſand pounds for the augmentation of ſixty ſmall livings, the diſtribution of which was to be after this manner,

manner. Any living, that was entitled to queen Anne's bounty, might have this too, on condition that every pariſh, which did receive this, ſhould be obliged to raiſe one hundred pounds to be added to the one hundred pounds raiſed by mr. Colſton: and many livings have had the grant of this bounty. Ecton's liber valorum, edit. 1728, at the beginning.

He gave to St. Bartholomew's hoſpital in London two thouſand pounds, with which was purchaſed an eſtate of one hundred pounds a year, which is ſettled on that hoſpital; and he left to the ſame, by will, five hundred pounds. To Chriſt's-hoſpital, at ſeveral times, one thouſand pounds, and one thouſand pounds more, by will. To the hoſpitals of St. Thomas and Bethlehem, five hundred pounds each. To the work-houſe without Biſhopſgate, two hundred pounds. To the ſociety for propagating the goſpel in foreign parts, three hundred pounds.

He built an alms-houſe for ſix poor people at Shene in Surry, and left very handſome legacies to Mortlake in the ſame county, where he died: that is, he gave forty five pounds yearly, to be continued for twelve years after his death, for cloathing and educating twelve boys and twelve girls in that place, and alſo eighty five pounds, he being ſo many years old, to eighty five poor men and women there, to each one pound, to be diſtributed at the time of his deceaſe.

He gave one hundred pounds per annum to be continued for twelve years after his death, and to be diſtributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the ſetting up ten young tradeſmen, to each ten pounds.

He gave likewiſe to eighteen charity-ſchools in ſeveral parts of England, and to be continued to them for twelve years after his death, to each ſchool yearly five pounds.

Finally, he gave towards building a church at Mancheſter in Lancaſhire, twenty pounds; and towards the building of a church at Tiverton in Devonſhire, fifty pounds.

Beſides theſe known and publick benefactions, he gave away every year large ſums in private charities, for many years together; and the preacher of his funeral ſermon gives us to underſtand, that theſe did not fall much ſhort of his publick. We have no encouragement to ſay to our reader, "Go and do thou likewiſe;" there being ſo very few, if any, whoſe ſituations and circumſtances will permit them to imitate mr. Colſton, even in the moſt diſtant degree. But if there were ever ſo many, we ſhould not perhaps be ſo for-

ward to adviſe them to imitate him: not that we do not think as highly as poſſible of acts of charity and benevolence, but then we muſt own ourſelves fully perſuaded, that charity-ſchools and eſtabliſhments, when once they grow numerous, are apt to produce the very evils they are deſigned to remedy; and often, we fear, inſtead of preventing indigence and miſery, are no ſmall encouragements to that ſlothful and extravagant way of life, which leads directly to them. Money ſquandered away in great ſums, however it may evince the generoſity of the giver, generally does more harm than good to the receiver. Much delicacy and judgement are required to diſpoſe of gratuities ſo as to make the parties relieved the better for them. Mr. Colſton ſeems to have poſſeſſed no ſmall ſhare of this judgement; for among other inſtances of it, one may be noted in his never giving any thing to common beggars. This he never did; but he always ordered, that poor houſe-keepers, ſick and decayed perſons, ſhould be ſought out as the fitteſt objects of his charity. We muſt not forget to obſerve, that though charity was mr. Colſton's ſhining virtue, yet he poſſeſſed other virtues in an eminent degree. He was a perſon of great temperance, meekneſs, evenneſs of temper, patience, and mortification. He always looked chearful and pleaſant, was of a peaceable and quiet diſpoſition, and remarkably circumſpect in all his actions.

Some years before his deceaſe, he retired from buſineſs, and came and lived at London, and at Mortlake in Surry, where he had a country ſeat. Here he died upon the 11th of October 1721, almoſt eighty five years old; and was buried the 29th of the ſame month in the church of All-ſaints in Briſtol, where a monument is erected to his memory, on which are enumerated his publick charities, already mentioned in this article. His funeral ſermon was preached by dr. Harcourt, and printed at London the ſame year.

COLUMBUS (CHRISTOPHER) a Genoeſe, and famous in hiſtory for being the diſcoverer of America, was born in the year 1442. Ferdinand his ſon, to whom we are chiefly obliged for this account of him, would ſuggeſt to us, that he is deſcended from an ancient and conſiderable family; but it is generally believed, that his father was a wooll-comber, and that he himſelf was of the ſame trade too, till, by having been at ſea, he had acquired a taſte for navigation. In his early years he applied himſelf ſo much to the

ſtudy

ſtudy of geometry and aſtronomy at Pavia, as was neceſſary to underſtand coſmography; and becauſe he thought, that he ſhould not even yet be perfect in this art, unleſs he was a painter too, therefore he learnt to draw, in order to deſcribe lands, and ſet down coſmographical bodies, plains or rounds. He had had vaſt experiences from many and long voyages into ſeveral parts of the world, when he reſolved to lay before the king of Portugal, whom he lived under, a plan for the diſcovery of a new world: for he had firmly perſuaded himſelf, by reaſons of various kinds, though ſome ſay he had the hint from a pilot called Andaluza, that there muſt be large and habitable countries in the weſtern ocean. But the king, though he liſtened to Columbus, gave him no great encouragement, either becauſe it was not convenient for him to furniſh out ſhipping at that time, or becauſe perhaps he looked upon his project as a very extravagant and viſionary one. He then applied himſelf to Ferdinand and Iſabel of Spain, with whom he ſucceeded abundantly better; for though their eccleſiaſtical counſellors, whom they appointed to take cognizance of his ſcheme, oppoſed it by alledging the improbability of Columbus's diſcovering what ſo many ſkilful ſailors, in ſo many thouſand years had not diſcovered, and by urging the authority of St. Auſtin, who, in his City of God, had denied and pronounced impoſſible, that there ſhould be any ſuch thing as antipodes, or any going out of one hemiſphere into another, yet their majeſties conſented at laſt to furniſh him with three caravels and a proper number of men. With theſe he ſet out from Gomera the 6th of September 1492, which, as his ſon ſays, may be accounted the firſt day of his ſetting out upon his voyage for the ocean, though he had ſet out from Granada the 12th of May preceding. He ſailed weſtward till the 12th of October, when he diſcovered the iſlands, and landed at the Guana bay, one of the Lucca iſlands.

The Indians were aſtoniſhed at the ſight of the ſhips, believing them to be ſome living creatures, and were impatient to know what they were, nor were the Europeans leſs haſty to know them, whoſe curioſity however was ſoon ſatisfied by their going on ſhore, and taking poſſeſſion of the iſland in the uſual forms. After this Columbus departed from this iſland, and went to diſcover others, among which were Cuba and Hiſpaniola. He now grew impatient to acquaint Ferdinand with the happy ſucceſs of his navigation; and therefore ſet out for Spain, where he arrived after a voyage of fifty days, in May 1493. When he had acquainted the

the council with the means of conquering theſe rich provinces, they reſolved to ſend him back in quality of admiral of the Indies, and allowed him all the privileges he would deſire. The king ennobled him and all his poſterity, and gave him for arms a ſea argent and azure, ſix iſlands or, under the cope of Caſtile and Leon, the world as creſt, and theſe words

Por Caſtilla, y por Leon,
Itala puevo monde halto Colon.

Accordingly he ſailed again with a powerful fleet to the Indies, where he diſcovered more iſlands, and Jamaica amongſt them, made many ſettlements, and ſome conqueſts. But envy now began to work againſt him, and malicious ſlanderers were taking the advantage of his abſence, to make impreſſions upon the king to his prejudice and diſhonour, by giving him falſe information about the affairs of the Indies. This obliged Columbus to ſet ſail again for Spain, which he did upon the 10th of March 1496, and arrived on the coaſts of it upon the 8th of June, after making ſome ſtay at the iſlands in his road. In May 1498, he made another voyage, when he diſcovered Paria, which was the firſt diſcovery he made on the continent. Here he may be ſaid to have fulfilled that famous prophecy of Seneca, who, in the chorus of his Medea, ſpeaks thus:

Venient annis
Sæcula ſeris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat tellus, Typhyſque novas
Detegat orbes, nec ſit terris
Ultima Thule.

that is, in plain Language, "late poſterity ſhall ſee the time, "when the weſtern ocean ſhall not be the bounds of all "things; but a vaſt continent ſhall appear, a new world be "diſcovered, nor ſhall Thule be any longer the remoteſt "region of the earth."

In the beginning of October 1500, he was, upon the ſtrength of falſe informations and malicious complaints againſt him, apprehended and ſent to Spain in irons; but preſently clearing himſelf to the king, he ſet out in queſt of more new lands. After innumerable perils by land and by water, he returned to Spain, where he died in May 1506. He was buried by the king's order, magnificently in the cathedral at Seville: and had this epitaph cut on his tomb, in

memory

memory of his renowned actions and diſcovery of the Indies.

A Caſtilia, ya Leon
Nuevo mundo dio Colon.
that is,
Columbus gave Caſtile and
Leon a new world:

for Columbus was in reality the diſcoverer of America, although it took its name from Americus Veſputius, who, by the encouragement of Emanuel king of Portugal, made in 1497 ſome additional diſcoveries to thoſe of Columbus.

COMBER (Dr. THOMAS) a very learned divine of the church of England, was born at Weſtram in Kent, in the year 1645; as we learn from his age in his epitaph at the time of his death. His parents do not appear to have been of any conſiderable note; yet, as it ſeems, were of ability ſufficient to give him a liberal education. He was educated in grammar learning at his native place; and at fourteen years of age, on the 18th of April 1659, was admitted into Sidney Suſſex college in Cambridge. He took a bachelor of arts degree; and on the 26th of May 1666, had likewiſe his grace for maſter of arts, though it does not appear, that he ever completed this degree in the univerſity. He was alſo created dr. in divinity between the years 1676 and 1679; but as his name does not occur in the univerſity regiſters, it is ſuppoſed he had that degree conferred on him at Lambeth. On the 5th of July 1677, he was made by archbiſhop Steme a prebendary in the church of York; and upon the 19th of January 1683-4, was alſo collated to the præcentorſhip. Upon the deprivation of dr. Dennis Granville, he was nominated, upon the 23d of April 1691, to ſucceed him in the deanery of Durham. He was chaplain to Anne princeſs of Denmark, and to king William and queen Mary, and would probably have been raiſed higher in the church, if he had lived: but he died upon the 25th of November 1699, in the fifty fifth year of his age, and was buried at Stonegrave in Yorkſhire, of which it ſeems he was rector. Biogr. Ibid.

He was the author of ſeveral learned works, chiefly relating to the Common prayer: as, 1. A ſcholaſtical hiſtory of the primitive and general uſe of liturgies in the chriſtian church; together with an anſwer to mr. David Clarkſon's late diſcourſe concerning liturgies. Lond. 1690: dedicated to king William and queen mary: 2. A companion to the temple; or, A help to devotion in the uſe of the Common prayer, Ibid.

prayer, in two parts: the firſt on morning and evening prayer; the ſecond, on the Litany, with the occaſional prayers and thankſgivings, printed in two volumes 8vo. in 1679. 3. A companion to the altar, or, an help to the worthy receiving of the Lord's ſupper, by diſcourſes and meditations upon the whole communion office, dedicated to the archbiſhop of York. The imprimatur bears date January 21, 1673-4; and it was ſo well received, that a fourth edition came out in 1685. 4. A brief diſcourſe upon the offices of baptiſm, catechiſm, and confirmation, printed at the end of the companion to the altar, and dedicated to dr. Tillotſon then dean of Canterbury. 5. A diſcourſe on the occaſional offices in the Common prayer, namely, Matrimony, Viſitation of the ſick, Burial of the dead, Churching of women, and the Commination. Theſe four laſt articles were reprinted together in one volume folio, 1701, and dedicated to king William. 6. A diſcourſe upon the manner and form of making biſhops, prieſts and deacons, printed in 1699, 8vo; and dedicated to archbiſhop Teniſon. 7. Short diſcourſes upon the whole Common prayer, deſigned to inform the judgement, and excite the devotion of ſuch, as daily uſe the ſame, printed in 1684, 8vo; and dedicated to Anne princeſs of Denmark. 8. Roman forgeries in the councils, during the four firſt centuries: together with an appendix concerning the forgeries and errors in the annals of Baronius. Lond. 1689, 4to.

There was alſo another Thomas Comber, doctor in divinity, who lived in the ſame century, and was of Trinity col-
Biogr. Brit. lege in Cambridge. This laſt was was born in Suſſex upon the 1ſt of January 1575, admitted ſcholar of Trinity college, upon the 11th of May, 1593; choſen fellow of the ſame, upon the ſecond of October, 1597; preferred to the deanery of Carliſle, upon the 28th of Auguſt 1630; and ſworn in maſter of Trinity college, upon the 12th of October, 1631. In 1642, he was impriſoned, plundered, and deprived of all his preferments; and died upon the 28th of February 1653, at Cambridge. He wrote An hiſtorical vindication of the divine right of tythes, againſt mr. Selden's hiſtory of tythes. 4to.

COMENIUS (JOHN AMOS), a cebrated grammarian and proteſtant divine, was born in Moravia upon the 28th
Boyle's Dict. of March 1592. Having ſtudied in ſeveral places, and particularly at Herborn, he returned to his own country in the year 1614, and was made rector of a college there. He was ordained miniſter in 1616, and two years after became paſtor

paſtor of the church of Fulnec: at which time he was appointed maſter of a ſchool lately erected there. He had then a great project upon his hands, which was to introduce a new method for teaching the languages. He publiſhed ſome eſſays for this purpoſe in 1616, and had prepared other pieces on that ſubject, which were deſtroyed in 1621, when the Spaniards plundered his library, after having taken the city. The miniſters of Bohemia and Moravia being outlawed by an edict in 1624, and the perſecution growing very hot the year after, Comenius fled to Leſna, a city of Poland, and taught Latin there. There he publiſhed, in the year 1631, his book intitled, Janua linguarum reſerata, or, the gate of languages unlocked: of which the following wonderful account, though he gives it himſelf, is by all allowed to be true. "I "never could have imagined, ſays he, that this little book "calculated only for children, ſhould have met with uni- "verſal applauſe from the learned. This has been juſtified "by the letters I received from a great number of learned "men of different countries, in which they highly congra- "tulate me on this new invention; as well as by the verſi- "ons which have been emulouſly made of it into ſeveral "modern tongues. For it has not only been tranſlated into "twelve European languages, namely, Latin, Greek, Bohe- "mian, Poliſh, German, Swediſh, Dutch, Engliſh, French, "Spaniſh, Italian, Hungarian; but likewiſe into the Aſi- "atick languages, as Arabick, Turkiſh, Perſian, and even "the Mogul, which is ſpoken all over the Eaſt Indies."

Comenius epiſt. dedicat. ad conſules Amſterdam.

This book gained Comenius ſuch prodigious reputation, that the governing powers of Sweden wrote to him in the year 1638, and offered him a commiſſion for the new regulating all the ſchools in that kingdom; which offer however he did not think proper to accept, but only promiſed to aſſiſt with his advice thoſe, who ſhould be appointed to execute that commiſſion. He then tranſlated into Latin, a piece which he had written in his native tongue, concerning the new method of inſtructing youth, a ſpecimen of which appeared under the title of Parſophiæ Prodromus, that is, The forerunner of univerſal learning. This made him conſidered as one very capable of reforming the method of teaching; and the parliament of England deſired his aſſiſtance to reform the ſchools of that kingdom. Comenius arrived at London in September 1641, and would have been received by a committee, to whom he might have propoſed his plan, if the parliament had not been taken up too much with other matters. The civil wars which broke out in England

Bayle's Dict.

England ſhewed Comenius, that this was not a juncture favourable to his deſigns; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the publick welfare very much at heart. He arrived there in Auguſt 1642, and diſcourſed with Oxenſtiern about his method: the reſult of which conference was, that he ſhould go and fix at Elbing in Pruſſia, and compoſe it. In the mean time Lewis de Geer ſettled a conſiderable ſtipend upon him, by which means Comenius, now delivered from the drudgery of teaching a ſchool, employed himſelf wholly in finding out general methods for thoſe who inſtructed youth. He ſpent four years at Elbing in this ſtudy, after which he returned to Sweden, to ſhew his compoſitions. It was examined by three commiſſioners, who declared it worthy of being made publick, after the author ſhould have finiſhed it. He ſpent two more years upon it at Elbing, and then was obliged to return to Leſna. In 1650, he took a journey to the court of Sigiſmund Ragotſki, prince of Tranſilvania; where a conference was deſired with him, in order to reform the method of teaching in ſchools. He gave this prince ſome pieces, containing inſtructions for regulating the college of Patak, purſuant to the maxims laid down in his Parſophia; and, during four years, he was allowed to propoſe whatever he pleaſed, with regard to the government of that college. After this he returned to Leſna, and did not leave it till 1650, when it was burnt by the Poles: of which calamity, as we ſhall ſee below, Comenius was charged with being the cauſe. He loſt there all his manuſcripts, except what he had written on Parſophia, and on the Revelations. He fled into Sileſia, thence to Brandenburgh, afterwards to Hamburgh, and laſtly to Amſterdam; where he met with ſo much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in the year 1657, at the expence of his Mecænas, the different parts of his new method of teaching. The work is in folio, and divided into four parts, "The whole, ſays mr. Bayle, coſt the author prodigious "pains, other people a great deal of money, yet the learned "received no benefit from it; nor is there, in my opinion, "any thing practicably uſeful in the hints of that author."

Bayle's Dict.

But Comenius was not only intent upon the reformation of ſchools; he had filled his brains with prophecies, revolutions, the ruining of antichriſt, the millennium, and ſuch like enthuſiaſtick notions. He had collected with prodigious care the chimeras of one Kotterus, thoſe of Chriſtina Poniatovia,

via, and of Drabicius, and published them at Amsterdam. See Art. Drabicius. These chimeras promised miracles to those who should endeavour to extirpate the house of Austria and the pope. Gustavus Adolphus, and Charles Gustavus, kings of Sweden, Cromwell, and Ragotski, had been promised as those, who should accomplish these splendid prophecies; to which however the event did not correspond. We are told that Comenius, not knowing which way to turn himself, at last took it into his head to address Lewis XIV. of France: that he sent him a copy of Drabicius's prophecies, and insinuated that it was to this monarch, God promised the empire of the world, by the downfall of those who persecuted Christ. He wrote some books at Amsterdam; one particularly against mr. Des Marets concerning the millennium. Des Marets answered him furiously; pretended to pull off his mask; represented him more knave than fool; as a bite and sharper, who, under religious and other specious pretexts, drained the purses of those, who had more money than wit. "I acknowledge Comenius, says Marets, to be possessed of a fine and inventive genius, and such an one as would well suit a man who should say, I subsist half the year by tricking and artifice, and by artifice and tricking I subsist the other half: for as this age has not produced a more subtle sharper than Comenius, neither has it produced a writer, who has a better knack of inventing nice and useful distinctions." Maresius in antirrhetico. P. 5.

Comenius was at last sensible of the vanity of his labours, as we learn from the book he published in 1668 at Amsterdam, intitled Unius necessarii, or, of the one thing necessary: in which he acquaints us also with the resolution he had made, of employing all his future thoughts wholly on his salvation. He had better have done so all along, than to have busied himself so much about the transactions of Europe, in order to discover revolutions; for it was this which made him an enthusiast. He died at Amsterdam on the 15th of November 1671, in the 80th year of his age. Had he lived much longer, he would have seen the falsity of his prophecies, with regard to the millennium: for he affirmed, that it would begin in the year 1672, or 1673. But supposing he had, does any one imagine it would have affected him? not it indeed: enthusiasm is of an excellent temper, nothing can ruffle it, or put it out of countenance. Comenius would have appeared, as in similar situations he often had done, as boldly in company after the expiration of the period as before; without fearing either the jokes or the serious reproaches,

to

to which he muſt be expoſed. He would have fell to propheſying again in the ſame manner as uſual; and as incredible as it may ſeem, the people would ſtill have conſidered him as a prophet. For what abſurdities, what frauds, what villanies, be they ever ſo palpable and open, are ſufficient to diſcredit the man, whom the vulgar, ever credulous and fond of being deluded, have once choſen for their guide in ſpirituals? Whatever mortification Comenius muſt have felt, on the ſcore of his prophecies, which he had lived to ſee falſified, he muſt alſo have felt as much, ſuppoſing him to have any feeling, on ſeveral other accounts. He was reproached with having done great prejudice to his brethren, who were baniſhed with him from Moravia. Moſt of them had fled from their country with conſiderable ſums of money; but inſtead of being œconomiſts, they ſquandered it away in a ſhort time, becauſe truly, Comenius propheſied they ſhould return to their country in a ſhort time: by which means however, in ſpite of all his prophetick talent, they were very ſoon reduced to beggary. Comenius was alſo accuſed of having been the cauſe of the plundering and burning of Leſna, where his brethren had found an aſylum, by the panegyrick he made ſo unſeaſonably upon Charles Guſtavus king of Sweden, when he invaded Poland. Comenius proclaimed him in a prophetick manner to be the immediate deſtroyer of popery; by which the proteſtants of Poland became extremely odious to the Roman catholicks of that kingdom. He did not ſeem to be undeceived, when the king of Sweden turned his arms againſt Denmark; for he made him a ſecond panegyrick, wherein he congratulated him no leſs on this new invaſion, than he had done upon the former. It was a great error to imagine, that Guſtavus intended to deſtroy popery. The elector of Brandenburgh acquainted Richard Cromwell in a letter, that the Swedes had made a dreadful havock of the proteſtants; which letter contains ſeveral curious particulars, and is inſerted in the Præſtantium & eruditorum virorum epiſtolæ, dated December 28, 1658. To be ſhort, how near at hand ſoever the proteſtants of Leſna might think their deliverance, upon the bare word of Comenius, that city was ſurpriſed and burnt by the Poliſh army; on which occaſion Comenius loſt his houſe, his furniture, his library, and ſeveral works, which he had ſpent above forty years in compoſing. Part of his apocalyptick treatiſes, and ſome other pieces relating to his Parſophia, eſcaped the flames; he having juſt time to cover them in a hole under ground, from which they were taken ten days after

P. 397. edit. 1614.

after the fire: but if theſe had been burnt too, neither letters nor religion had ſuſtained any loſs.

We muſt not forget to take notice, that the celebrated madam Bourignon and Comenius had a moſt cordial and ſpiritual eſteem for each other. The continuator of that lady's life informs us, that Comenius being upon his death bed, deſired her to pay him a laſt viſit, ſaying to thoſe who ſpoke of her, "O where is this holy maid? let me have the "ſatisfaction of ſeeing her once more before I die. All the "learning and knowledge which I have acquired, are only "the productions of the underſtanding and reaſon of man, "and the effects of human ſtudy: but ſhe is poſſeſſed of a "wiſdom and light, that proceed immediately from God "only, through the Holy Ghoſt." After ſhe had complied with his requeſt in viſiting him, and was withdrawn, he ſaid frequently, in the higheſt tranſports of joy, to thoſe who came to ſee him: "I have ſeen an angel of God; God "ſent me his angel to day." He died ſome time after in the grace of God, as mrs. Bourignon did not doubt: for ſhe often uſed to ſay, that "ſhe had never known a man of "learning, who had a more upright heart, and was poſſeſſed "of a greater ſpirit of humility, than Comenius." Vie continuée de mad. Bourignon, pag. 292.

COMINES (PHILIP, DE) an excellent hiſtorian in the memoir way, was born of a noble family in Flanders in the year 1446. He was a man of uncommon abilities; ſo that his high merit, as well as illuſtrious birth, ſoon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in a kind of intimacy for about eight years. He was afterwards ſeduced to the court of France by Lewis XI. one of whoſe maxims of policy was, to draw all men to his court, who were either able to promote the intereſt of other princes, or might any ways be made ſubſervient to his own. Comines became a man of vaſt conſequence in France, not only from the countenance which was given him by the monarch, but from other great connexions alſo, which he brought about by marrying into a noble family. Lewis made him his chamberlain, and ſeneſchal or chief magiſtrate of the province of Poictou. He employed him in ſeveral negotiations, which he executed in a maſterly and ſucceſsful way; and Comines lived in high favour and reputation during the reign of this prince. After the death of Lewis, he fell into great troubles, and underwent great hardſhips, under that of his ſucceſſor Charles VIII; for being a foreigner, the envy of his adverſaries pre-

vailed ſo far, that he was impriſoned at Loches, in the county of Berry; a place where perſons accuſed of high treaſon are uſually committed. During his impriſonment, as he ſays himſelf in his Memoirs, he was uſed very ſeverely; but by the diligence and management of his wife, removed at length to Paris, where, ſome time after, he was convened before the parliament. He had great factions againſt him; and his enemies were ſo very powerful, that no advocate durſt undertake his defence. He was forced to do it himſelf; and he pleaded his own cauſe ſo well, that, after a ſpeech of two hours in full court, he convinced them of his innocence, and was diſcharged. He inſiſted much upon what he had done both for the king and kingdom, and the favour and bounty of his maſter Lewis XI. He remonſtrated to them, that he had done nothing either through avarice or ambition; and that if his deſigns had been only to have enriched himſelf, he had as fair an opportunity of doing it as any man of his condition in France. He lay three years in priſon; and after his releaſe had a daughter, who was married ſince to René count of Penthieuſe, of the houſe of Bretagne. This daughter had a ſon, who was afterwards governour of Bretagne, knight of the king's order, duke of Eſtampes, and enjoyed ſeveral other dignities and preferments. Philip De Comines was about ſixty four years old, and died in a houſe of his own called Argenton, October 17, 1509; and his body being carried to Paris was interred in the church belonging to the Auguſtines, in a chapel which he had built for himſelf. In his proſperity he had the following ſaying frequently in his mouth, "He that will not "work, let him not eat:" in his adverſity he uſed to ſay, I com- "mitted myſelf to the ſea, and am overwhelmed in a ſtorm."

He was a man of great parts but not learned. He ſpoke ſeveral modern languages well, the German, French, and Spaniſh eſpecially; but he knew nothing of the ancient, which he uſed to lament. As illiterate however as he was, he left behind him ſome memoirs of his own times, which have been the admiration not only of the learned, but of all good judges in hiſtory. They commence from the year 1464, and include a period of four and thirty years; in which are commemorated the moſt remarkable actions of the two laſt dukes of Burgundy, and of Lewis XI. and Charles VIII. kings of France; as likewiſe the moſt conſiderable tranſactions in England, Flanders, Germany, Italy, and Spain, which happened within that period. Montaigne ſays, "that the language of theſe memoirs is ſweet and "delightful,

" delightful, of a native ſimplicity; the narration pure, " and wherein the veracity of the author does evidently " ſhine; free from vanity, when ſpeaking of himſelf; and " from affectation and envy, when ſpeaking of others. " His diſcourſes and exhortations are more accompanied with " zeal and truth, than with any exquiſe ſuffiſance; and there is " throughout ſo much gravity and authority, that one may " eaſily diſcern him to have been a man of noble extraction " and brought up amidſt great affairs." The great penetration and judgment, which Comines has ſhewn in theſe memoirs, the extenſive knowledge of men and things, the wonderful ſkill in unfolding councils and tracing actions to their firſt ſprings, and the variety of excellent precepts political and philoſophical, with which the whole is wrought up, have led ſome to imagine him, not inferior to Livy and the ancient chiefs in hiſtory. Catherine of Medicis uſed to ſay, that Comines had made as many hereticks in politicks, as Luther had in religion. He has one qualification not yet mentioned, which ought particularly to recommend him to our favour; and that is that great impartiality and reſpect he ſhews to the Engliſh; whenever he has occaſion to mention our nation, he always does it in an honourable manner; and though indeed he will not allow us to be as cunning politicians as his own countrymen, he gives us the character of being a generous, bold ſpirited people, highly commends our conſtitution, and never conceals the grandeur and magnificence of the Engliſh nation. Mr. Dryden, in his life of Plutarch, has made the hiſtorian ſome return for his civilities in the following elogium: " Next " to Thucydides, ſays that poet, in this kind may be ac- " counted Polybius among the Grecians: Livy though " not free from ſuperſtition, nor Tacitus from ill-nature, " amongſt the Romans; amongſt the modern Italians, Guic- " ciardini and d'Avila, if not partial: but above all men, " in my opinion, the plain, ſincere, unaffected, and moſt " inſtructive Philip de Comines amongſt the French, though " he only gives his hiſtory the humble name of commenta- " ries. I am ſorry I cannot find in our own nation, " though it has produced ſome commendable hiſtorians, any " proper to be ranked with theſe."

Liv. ii. des eſſais, chap. 10.

COMMANDINUS (FREDERICK) born at Urbino in Italy in the year 1509, and deſcended from a very noble family, was famous for his learning and knowledge in the ſciences. To a vaſt depth in the mathematicks, he joined

a great ſkill in the Greek tongue; by which means he was very well qualified to tranſlate the Greek mathematicians into Latin; and indeed he publiſhed and tranſlated ſeveral, to which no writer, till then, had done that good office. Francis Moria, duke of Urbino, who was very converſant in thoſe ſciences, was a very affectionate patron to him on that account. Commandinus died in the year 1575, aged ſixty ſix years; and Antonio Toroneo delivered his funeral oration. He is greatly applauded by Blanchanus, and other writers; and he very juſtly deſerved their encomiums. He tranſlated and illuſtrated with notes the following works. 1. Archimedis circuli dimenſio; de lineis ſpiralibus; quadratera paraboles; de canoidibus & ſphæroidibus; de arenæ numero. Venice, printed by Paulus Manutius in 1558, folio. 2. Ejuſdem Archimedis de iis quæ vehuntur in aqua. Bologn. 1565, 4to. 3. Apollonii Pergæi conicorum libri quatuor, una cum Pappi Alexandrini lemmatibus, & commentariis Eutocii Aſcalonitæ, &c. Bologn. 1566, folio. 4. Ptolomæi Planiſpherium. Venet. 1558, 4to. 5. Ejuſdem de analemmate liber. Romæ, 1562, 4to. 6. Elementa Euclidis. Peſaro, 1572, folio. 7. Ariſtarchus de magnitudinibus & diſtantiis ſolis & lunæ. Peſaro, 1575. 4to. 8. Hero de ſpiralibus. Urbino, 1575. 4to. 9. Machometes bagdedinus de ſuperficiorum diviſionibus. Peſaro, 1570, folio. 10. Pappi Alexandrini collectiones mathematicæ. Peſaro, 1588. folio.

Thuan. hiſt. lib. 61. Chronolog. mathem. p. 61.

The publication of this laſt work would have been ſtill longer after the death of its author, had not the duke of Urbino exerted himſelf vigorouſly about it. For Commandinus's two daughters had commenced a law ſuit againſt each other, which would have occaſioned a very long delay, as Valerius Spaciolus his ſon in law owns. Commandinus publiſhed alſo ſome books of his own compoſing; as, 1. De centro gravitatis ſolidorum. Bologn. 1565, folio. 2. Horologiorum deſcriptio. Romæ, 1562, &c.

Voſſius de mathem. p. 290.

COMNENA (ANNA) a moſt accompliſhed lady, and daughter to the Greek emperor Alexius Comnenus, flouriſhed about the year 1118; and wrote fifteen books upon the life and actions of her father, which ſhe called The Alexiad. Eight of theſe books were publiſhed by Hæſchelius in the year 1610, and the whole fifteen with a Latin verſion in the year 1651; to another edition of which in the year 1670, the learned Charles du Freſne added notes hiſtorical and philological. She has repreſented her father in a better light than the Latin hiſtorians have done, who have,

have, almoſt all of them, deſcribed him as a treacherous and diſhoneſt man, and for that reaſon has been accounted a very partial writer: but, as Voſſius has obſerved, the matter may be well enough compriſed by only ſuppoſing, that the Latin hiſtorians have ſpoken of a Greek emperor leſs favourably than they ought, and that Anna Comnena has been more indulgent to the character of her father, than the ſtrict laws of hiſtory will admit of. The authors of the Journal des ſçavans, for the year 1675, have ſpoken of this learned and accompliſhed lady in the following manner. "The elegance, "ſay they, with which Anna Comnena has deſcribed in "fifteen books the life and actions of her father, and the "ſtrong and eloquent manner with which ſhe has ſet them "off, are ſo much above the ordinary underſtanding of "women, that one is almoſt ready to doubt, whether ſhe "was indeed the author of thoſe books. It is certain, that "one cannot read the deſcriptions ſhe has given of countries, "rivers, mountains, towns, ſieges, battles, the reflexions "ſhe makes upon particular events, the judgement ſhe paſſes "upon human actions, and the digreſſions ſhe makes on "many occaſions, without perceiving, that ſhe muſt have "been very well ſkilled in grammar, rhetorick, philoſophy, "mathematicks, nay, that ſhe muſt even have had ſome "knowledge of law, phyſick, and divinity; all which is very "rare and uncommon in any of that ſex." Voſſius de Græc. hiſt.

COMPTON (SPENCER) only ſon of William, firſt earl of Northampton, by Elizabeth, ſole daughter and heireſs of ſir John Spencer alderman of London, was born in the year 1601. He was made knight of the Bath, on the 3d of November 1616, when Charles duke of York, afterwards king Charles the firſt, was created prince of Wales; with whom he became a great favourite. In the year 1622, he accompanied him into Spain, in quality of maſter of his robes and wardrobe; and had the honour to deliver all his preſents, which amounted, according to computation, to 64000 pounds. At the coronation of that prince he attended as maſter of the robes; and in 1639, waited on his majeſty in his expedition againſt the Scots. He was likewiſe one of thoſe noblemen, who, on the 4th of May 1641, reſolved to defend the true proteſtant religion, expreſſed in the doctrine of the church of England, and his majeſty's royal perſon, honour, and eſtate; as alſo the power and privilege of parliaments, and the lawful rights and liberties of the ſubject. In the year 1642, he waited upon his ma- British compendium, p. 315. Ibid.

jeſty at York, and eſpouſed his cauſe heartily; and after the king ſet up his ſtandard at Nottingham, was one of the firſt, who appeared in arms for him. He did him ſignal ſervices, and was the very life of his cauſe in the counties of Warwick, Stafford, and Northampton. He was ſlain upon the 19th of March 1642-3, in a battle fought on Hopton-heath, about two or three miles from Stafford: for though the enemy was intirely routed, and much of their artillery taken, yet his lordſhip's horſe being unfortunately ſhot under him, he was ſome how left encompaſſed by them. When he was on his feet, he killed with his own hand the colonel of foot, who firſt came up to him; notwithſtanding which, after his head-piece was ſtruck off with the but-end of a muſquet, they offered him quarter. But he refuſed, ſaying, "that he ſcorned to accept quarter "from ſuch baſe rogues and rebels, as they were:" upon which he was ſlain by a blow with an halbert on the hinder part of his head, receiving at the ſame time another deep wound in his face. The enemy refuſed to deliver up his body to the young earl of Northampton, unleſs he would deliver, in exchange for it, all the ammunition, priſoners, and cannon, he had taken in the late battle: however at laſt it was delivered, and buried in Allhallows church in Derby, in the ſame vault with his relation the old counteſs of Shrewſbury. We are informed, that this noble lord, "though a perſon of great courage, honour, and fidelity, "was not well known till the evening of his days, having "led an eaſy and luxurious life; but that from the be-"ginning of the civil wars, as if he had been awakened out "of a lethargy, he behaved with the utmoſt activity and "vigour." His lordſhip married Mary, daughter of ſir Francis Beaumont, knt. by whom he had ſix ſons and two daughters. The ſons are all ſaid to have inherited their father's courage, loyalty, and virtue; but as for Henry, the ſixth and youngeſt, who was afterwards biſhop of London, we ſhall ſpeak particularly of him, in the next article.

Clarendon's hiſtory, &c. vol. ii. p. 1. p. 150.

Ibid.

COMPTON (HENRY) a moſt eminent prelate of the church of England, was the youngeſt ſon of Spencer the ſecond earl of Northampton, juſt mentioned, and born in the year 1632. Though he was but ten years old, when his father was ſlain, yet he received an education ſuitable to his quality; and when he had gone through the grammar ſchools, was entered a nobleman of queen's college in Oxford, in the year 1649. He continued there till about

Wood's Athenæ Oxon.

about 1652; and after having lived ſome little time with his mother, travelled into foreign countries. After the reſtoration of king Charles II. he returned to England; and became a cornet in a regiment of horſe, raiſed about that time for the king's guard: but ſoon quitting that poſt, he dedicated himſelf to the ſervice of the church; and accordingly went to Cambridge, where he was created maſter of arts. Then entering into orders, and obtaining a grant of the next vacant canonry of Chriſt-church in Oxford, he was admitted canon-commoner of that college, in the beginning of the year 1666, by the advice of dr. John Fell, then dean of the ſame. He poſſeſſed at that time the rectory of Cottenham in Cambridgeſhire, worth about 500 l. per annum; and in the year 1667, he was made maſter of St. Croſſe's hoſpital near Wincheſter. On the 24th of May 1669, he was inſtalled canon of Chriſt-church, in the room of dr. Heylin deceaſed; and two days after, took the degree of bachelor of divinity, to which, on the 28th of June following, he added that of doctor. He was preferred, to the biſhoprick of Oxford, in December 1674; and about a year after, tranſlated to the ſee of London. Anthony Wood tells us, that "this tranſlation was much promoted "by ſome of the politick clergy, becauſe they knew him "to be a bold man, an enemy to the papiſts, and one that "would act and ſpeak, what they would put him upon, "which they themſelves would not be ſeen in, as many "prime papiſts uſed to ſay." Biſhop Burnet informs us further, that "this tranſlation was effected through the earl of "Danby's intereſt; to whom the biſhop, he ſays, was a "property, and turned by him, as he pleaſed. The duke "of York hated him; but lord Danby perſuaded both the "king and the duke, that as his heat did no great hurt to "any perſon, ſo the giving way to it helped to lay the jea-"louſies of the church-party. He tells us alſo, that arch-"biſhop Sheldon dying about a year after that, Compton "was perſuaded lord Danby had tried with all his ſtrength "to promote him to Canterbury; though that, he ſays, "was never once attempted.

Ibid.

Ibid.

Ibid.

Ibid.

Hiſt. of his own times, vol. 1. p. 392. folio.

As ſoon as he was raiſed to the ſee of London, king Charles cauſed him to be ſworn one of his privy council; and committed to his care the educating his two nieces, the princeſſes Mary and Anne, which important truſt he diſcharged to the nation's ſatisfaction. They were both confirmed by him upon January 23, 1675-6. They were both likewiſe married by him: the eldeſt, Mary, with William

prince of Orange, on the 4th of November 1677; the youngeſt, Anne, with George prince of Denmark, on the 28th of July 1683. The firmneſs of theſe two princeſſes in the proteſtant religion, was owing, in a great meaſure, to their tutor biſhop Compton; which afterwards, when popery came to prevail at the court of England, was imputed to him as an unpardonable crime. In the mean time he formed a project of bringing the diſſenters to a ſenſe of the neceſſity of an union among proteſtants; to promote which, he held ſeveral conferences with his own clergy, the ſubſtance of which he publiſhed in July 1680. He further hoped, that diſſenters might be the more eaſily reconciled to the church, if the judgement of foreign divines ſhould be produced againſt their needleſs ſeparation: and for that purpoſe he wrote to monſieur Le Moyne, profeſſor of divinity at Leyden, to mr. de l'Angle, one of the preachers of the proteſtant church at Charenton near Paris, and to mr. Claude, another eminent French divine. Their anſwers are publiſhed at the end of biſhop Stillingfleet's Unreaſonableneſs of ſeparation, 1681, 4to; where we find them all agreed in vindicating the church of England from any errors in its doctrine, or unlawful impoſitions in its diſcipline, and therefore in condemning a ſeparation from it as needleſs and uncharitable. But popery was what the biſhop moſt ſtrenuouſly oppoſed; and, while it was gaining ground at the latter end of Charles the IId's reign, under the influence of James duke of York, there was no method he left untried to ſtop its progreſs.

Kennet's compl. hiſt. of England, vol. iii. p. 382.

The great diſſervice, done by him to the papiſts and their cauſe, was remembered and reſented, when James II. aſcended the throne: when, to his honour, he was marked out as the firſt ſacrifice to popiſh fury. He was immediately diſmiſſed from the council-table; and on the 16th of December 1685, put out from being dean of the royal chapel, to which place he had been preferred in July 1675. Further occaſions were ſought, and ſoon found, of moleſting or ruining him, if poſſible. For dr. John Sharp, rector of St. Giles's in the fields, afterwards archbiſhop of York, having, in ſome of his ſermons, vindicated the doctrine of the church of England againſt popery; the king ſent a letter, dated June 14th 1686, to biſhop Compton, "requiring "and commanding him forthwith to ſuſpend dr. Sharp from "further preaching in any pariſh church or chapel within "his dioceſe, until he had given the king ſatisfaction." In order to underſtand, how dr. Sharp had offended the king,

Wood, &c.

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it muſt be remembered, that king James had cauſed the directions concerning preachers, publiſhed, in 1662, to be now reprinted; and reinforced them by a letter directed to the archbiſhops of Canterbury and York, given at Whitehall March 5, 1685-6, to prohibit the preaching upon controverſial points; that was, in effect, to forbid the preaching againſt popery, which dr. Sharp had done. The biſhop refuſing to ſuſpend the doctor, becauſe, as he truly alledged he could not do it according to law, was cited to appear, on the 9th of Auguſt, before the new eccleſiaſtical commiſſion: when he was charged with not having obſerved his majeſty's commands in the caſe of dr. Sharp, whom he was ordered to ſuſpend. The biſhop, after expreſſing ſome ſurpriſe, humbly begged a copy of the commiſſion, and a copy of his charge; but was anſwered by chancellor Jefferys, "That he ſhould neither have a copy of, nor ſee, the "commiſſion: neither would they give him a copy of the "charge." Thereupon his lordſhip deſired time to adviſe with council; and time was given him to the 16th, and afterwards to the 31ſt, of Auguſt. Then his lordſhip offered his plea to their juriſdiction: which being over-ruled, he proteſted to his right, in that or any other plea, that might be made for his advantage; and obſerved, "that as a biſhop "he had a right, by the moſt authentick and univerſal ec-"cleſiaſtical laws, to be tried before his metropolitan, pre-"cedently to any other court whatſoever." But the eccleſiaſtical commiſſioners would not upon any account ſuffer their juriſdiction to be called in queſtion; and therefore, in ſpite of all that his lordſhip or his council could alledge, he was ſuſpended on the 6th of September following, for his diſobedience, from the function and execution of his epiſcopal office, and from all epiſcopal and other eccleſiaſtical juriſdiction, during his majeſty's pleaſure.

Account of the proceedings againſt Henry lord biſhop of London, 1688, 4to.

While this matter was in dependance, the princeſs of Orange thought it became her to interpoſe a little in the biſhop's favour: ſo ſhe wrote to the king, earneſtly begging him to be gentle to the biſhop, who ſhe could not think would offend willingly. She alſo wrote to the biſhop, expreſſing the great ſhare ſhe took in the trouble he was fallen into; as did alſo the prince. The king wrote an anſwer to the princeſs, reflecting ſeverely on the biſhop, not without ſome ſharpneſs on her for meddling in ſuch matters. The biſhop in the mean time acquieſced in his ſentence; but being ſuſpended only as a biſhop, and remaining ſtill whole in his other capacities, he made another ſtand againſt the king,

king, as one of the governours of the Charter-houſe, in refuſing to admit one Andrew Popham, a papiſt, into the firſt penſioner's place in that hoſpital. While he was thus ſequeſtred from his epiſcopal office, he applied himſelf to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domeſtick and exotick. His ſuſpenſion however was ſo flagrant a piece of tyrannical injuſtice, that the prince of Orange, in his declaration, could not omit taking notice of it; and, upon the dread of his highneſs's coming over, the court was willing to make the biſhop reparation, by reſtoring him, as they did on the 23d of September 1688, to his epiſcopal function. But he made no haſte to reſume his charge, and to thank the king for his reſtoration; which made ſome conjecture, and as was afterwards found rightly enough, that he had no mind to be reſtored in that manner, and that he knew well enough what had been doing in Holland. The firſt part the biſhop acted in the revolution, which immediately enſued, was the conveying, jointly with the earl of Dorſet, the princeſs Anne of Denmark ſafe from London to Nottingham; leſt ſhe, in the preſent confuſion of affairs, might have been ſent away into France, or put under reſtraint, becauſe the prince, her conſort, had left king James, and was gone over to the prince of Orange. Biſhop Burnet has given us a particular account of this tranſaction in the following words: "When the news came "to London, of prince George of Denmark having joined "the prince of Orange, the princeſs Anne was ſo ſtruck with "the apprehenſions of the king's diſpleaſure, and of the ill "effects it might have, that ſhe ſaid to the lady Churchill "that ſhe could not bear the thoughts of it, and would leap "out at a window rather than venture on it. The biſhop "of London was then lodged very ſecretly in Suffolk-ſtreet: "ſo the lady Churchill, who knew where he was, went to him "and concerted with him the method of the princeſs's with-"drawing from court. The princeſs went ſooner to bed "than ordinary: and about midnight, ſhe went down a back "ſtairs from her cloſet, attended only by lady Churchill, "in ſuch haſte, that they carried nothing with them. They "were waited for by the biſhop of London, who carried "them to the earl of Dorſet's, whoſe lady furniſhed them "with every thing: and ſo they went northward, as far "as Northampton, where that earl attended on them with "all reſpect, and quickly brought a body of horſe to ſerve "for a guard to the princeſs. And in a little while a ſmall "army

Burnet, as above, p. 712. 764.

" army was formed about her, who chose to be commanded " by the bishop of London; of which, says bishop Burnet, " he too easily accepted." Burnet, as above, p. 792.

At his return to London, he was as zealous and instrumental as any man in completing the revolution. He first set his hand to the association begun at Exeter. He waited on the prince of Orange, on the 21st of December, at the head of his clergy; and in their names and his own, thanked his highness, for his very great and most hazardous undertaking for their deliverance, and the preservation of the protestant religion, with the ancient laws and liberties of this nation. He gave his royal highness the sacrament upon the 30th of December; and, upon the 29th of January following, when the house of lords, in a grand committee, debated the important question, " Whether the " throne, being vacant, ought to be filled by a regent or " a king?" Dr. Compton was one of the two bishops, sir Jonathan Trelawny bishop of Bristol being the other, who made the majority for filling up the throne by a king. On the 14th of February, he was again appointed of the privy council, and made dean of the royal chapel; from both which places king James had removed him: and afterwards pitched upon by king William, to perform the ceremony of his and queen Mary's coronation, upon the 11th of April, 1689. The same year he was constituted one of the commissioners for revising the liturgy, wherein he laboured with much zeal to reconcile the dissenters to the church; and also in the convocation, that met November 21, 1689, of which he was president. But the intended comprehension met with insuperable difficulties, the majority of the lower house being resolved not to enter into any terms of accommodation with the dissenters; and his lordship's not complying so far as the dissenters liked, is supposed to have been the reason of bishop Burnet's calling him, as he does, " A weak man, wilful, and strangely wedded to " a party." This however must seem extraordinary to those who consider, that churchmen have spoke very coolly of him ever since, on that very account: and that even his opposing, as he did, the prosecution against Sacheverel in the year 1709-10, declaring him not guilty, and also protesting against several steps taken in that affair, has not been sufficient to wipe out the guilt of complying so far with the dissenters as he did. But such is generally the fate of those, who act with moderation and prudence, and attempt to treat men as reasonable creatures: they are disliked and abused

Kennet's complete hist. of England, p. 557.

Burnet, as above p. 392.

abuſed by the unreaſonable, that is, by much the greater part of both parties.

He maintained all along a brotherly correſpondence with the foreign proteſtant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderate ſentiments of them; as appears, not only by his application to mrs. Le Moyne, Claude, and de l'Angle before-mentioned, but alſo from letters, afterwards printed at Oxford, which paſſed between his lordſhip and the univerſity of Geneva in the year 1706. It was this ſpirit of moderation, which rendered biſhop Compton leſs popular with the clergy; who, by jealouſies ſurmiſed and induſtriouſly propagated, hindered in all probability his advancement to Canterbury, which muſt otherwiſe have followed of courſe, conſidering the ſervices he had done, and the intereſt he always retained at court. Towards the cloſe of his life, he was afflicted with the ſtone and gout, which, turning at length to a complication of diſtempers, put an end to it at Fulham, on the 7th of July 1713, in the eighty firſt year of his age. His body was interred the 15th of the ſame month in the church-yard of Fulham, according to his particular direction: for he uſed to ſay, that "the "church is for the living, and the church-yard for the dead." Over it was erected an handſome tomb, ſurrounded with iron rails, having only this ſhort inſcription: H. Lond. ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ M D CCXIII. That is, "Henry London. "Save in the Croſs. 1713." It may truly be ſaid, that by his death the church loſt a moſt excellent biſhop; the kingdom, a brave and able ſtateſman; the proteſtant religion, at home and abroad, its ornament and refuge; and the whole chriſtian world, an eminent example of virtue and piety.

What few things he publiſhed, are as follows. 1. A tranſlation from the Italian of The life of donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year 1644, to 1655. Lond. 1667. 2. A tranſlation from the French of The Jeſuits intrigues; with the private inſtructions of that ſociety to their emiſſaries, 1669. 3. A treatiſe of the holy communion, 1677. 4. A letter to the clergy of the dioceſe of London, concerning baptiſm, the Lord's ſupper, catechiſing, dated April 25, 1679. 5. A ſecond letter, concerning the half-communion prayers, in an unknown tongue, prayers to ſaints, July 6th, 1680. 6. A third letter, on confirmation, and viſitation of the ſick, 1682. 7. A fourth letter,

letter, upon the 54th canon, April 6th, 1683. 8. A fifth letter, upon the 118th canon, March 19th, 1684. 9. A ſixth letter, upon the 13th canon, April 18th, 1685. They were all reprinted together in 1686, 12mo, under the title of Epiſcopalia, or letters of the right reverend father in God, Henry lord biſhop of London, to the clergy of his dioceſe. There is alſo, 10. A letter of his to a clergyman in his dioceſe, concerning non-reſiſtance: written ſoon after the revolution, and inſerted in The memoirs of the life of mr. John Kettlewell. Edit. 1718. 8vo. p. 208.

CONANT (Dr. JOHN) a learned and eminent Engliſh divine, was born upon the 18th of October, in the year 1608, at Yeatenton in Devonſhire. He was educated in claſſical learning at private ſchools under the inſpection of his uncle, the reverend John Conant; and in the year 1626, entered by him of Exeter college in Oxford, of which he had been himſelf nine years a fellow. He ſtudied there with vigour and application, and ſoon diſtinguiſhed himſelf for uncommon parts and learning; by means of which he grew highly in favour with dr. John Prideaux, then rector of Exeter college, and the king's profeſſor in divinity, who, according to the faſhion of wit in thoſe times, uſed to ſay of him, "Conanti nihil eſt difficile:" which cannot well be made intelligible to the Engliſh reader. He took his degrees regularly; and, upon the 3d of July 1633, was choſen fellow of his college, in which he became an eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the univerſity; and he did ſo in the year 1642. He retired firſt to Lymington, his uncle's living in Somerſetſhire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with ſafety. While he was at Lymington, he was conſtituted by the parliament one of the aſſembly of divines; but it is ſaid, that he never ſat among them, or at leaſt very ſeldom, ſince it is certain, that he never took the covenant. He afterwards followed his uncle to London; and then became a domeſtick chaplain to the lord Chandos, in whoſe family he lived at Harefield. He is ſaid to have ſought this ſituation, for the ſake of keeping himſelf as clear from all engagements and ſcrapes, as the nature and fickle condition of thoſe times would permit. Upon the ſame motive, he reſigned his fellowſhip of Exeter college, on the 27th of September 1647; but, upon the 7th of June 1649, Wood's Athenæ Oxon. Biographia Britannica.

1649, was unanimouſly choſen rector of it by the fellows, without any application of his own.

In a very ſhort time however, after being thus ſettled, he was in great danger of being driven out of all publick employment again; and this by the parliament's enjoining what was called the engagement, which he did not take within the time preſcribed. He had a fortnight given him to conſider further of it; at the end of which he ſubmitted, but under a declaration, ſubſcribed at the ſame time with the engagement, which in fact enervated that inſtrument entirely. The terms of the engagement were; "You ſhall "promiſe to be true and faithful to the commonwealth of "England, as it is now eſtabliſhed without king or houſe "of lords." Dr. Conant's declaration before the commiſſioners, when he took the engagement, was in this form and manner. "Being required to ſubſcribe, I humbly "premiſe, firſt, That I be not hereby underſtood to approve "of what hath been done in order unto, or under this pre-"ſent government, or the government itſelf: nor will I "be thought to condemn it, they being things above my "reach, and I not knowing the grounds of the proceed-"ings. Secondly, That I do not bind myſelf to do any "thing, contrary to the word of God. Thirdly, That I "do not ſo hereby bind myſelf; but, that if God ſhall re-"markably call me to ſubmit to any other power, I may "be at liberty to obey that call, notwithſtanding the pre-"ſent engagement. Fourthly, In this ſenſe, and in this "ſenſe only, I do promiſe to be true and faithful to the "preſent government, as it is now eſtabliſhed without king "or houſe of lords."

Prince's worthies of Devonſhire, p. 225.

This difficulty being got over, he went on to diſcharge his office of rector of Exeter college with great approbation; and in December 1654, became divinity-profeſſor of the univerſity of Oxford. In the year 1657, he accepted the impropriate rectory of Abergely near St. Aſaph in Denbighſhire, as ſome ſatisfaction for the benefices, formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the biſhoprick of St. Aſaph, he immediately quitted it, upon the re-eſtabliſhment of epiſcopacy. On the 19th of October 1657, he was admitted vice-chancellor of the univerſity; which high dignity he held till the 1ſt of Auguſt 1660. During his office, he was very inſtrumental in procuring mr. Selden's large and valuable collection of books for the publick library; and had a great hand in defeating a deſign, to which the protector

tector Oliver gave his consent, of erecting a kind of university at Durham. Upon the restoration of Charles II. Dr. Conant, as vice-chancellor of Oxford, came up to London, attended by the proctors, and many of the principals; and was introduced to the king, to whom he made a Latin speech, and presented a book of verses, written by the members of the university. On the 25th of March 1661, the king issued a commission for the review of the book of common prayer, in which dr. Conant was one of the commissioners, and assisted at the Savoy conferences: but after this, upon the passing of the act of uniformity, not thinking it right to conform, he suffered himself to be deprived of his preferments, and accordingly his rectory of Exeter college was pronounced vacant, upon the 1st of September 1662. Wood's Athenæ Oxon.

At length, after eight years serious deliberation upon the nature and lawfulness of conformity, his conscience was satisfied, and he resolved to comply in all parts; and in particular with that, which had probably stuck most with him, the being re-ordained. Accordingly he was so, upon the 28th of September 1670, by dr. Reynolds bishop of Norwich; whose daughter he had married in August 1651, and by whom he had six sons and as many daughters. Preferments were offered him immediately, and on the 18th of December the same year, he was elected minister of St. Mary Aldermanbury in London; but having spent some years in the town of Northampton, where he was much beloved, he chose rather to accept the invitation of his neighbours to remain among them; and dr. Simon Ford, who was then minister of All-saints going to St. Mary's Aldermanbury, he was nominated to succeed him at Northampton. It is remarkable, that on the 20th of September 1675, he had the mortification to see the greatest part of his parish, together with his church, burnt to the ground, though providentially his own house escaped. In the year 1676, the archdeaconry of Norwich becoming vacant by the death of mr. John Reynolds, his brother-in-law, the bishop offered him that preferment with this singular compliment, "I do not expect thanks from you, but I will be "very thankful to you, if you will accept of it." He accepted it after some deliberation, and discharged the office worthily, as long as health permitted him. Upon the 3d of December 1681, he was installed a prebendary in the church of Worcester. The earl of Radnor, an old friend and contemporary of his at Exeter college, asked it for him from king Charles II. in these terms: "Sir, I come to beg "a Prince's worthies, &c. p. 226.

" a preferment of you for a very deſerving perſon, who " never ſought any thing for himſelf:" and upon naming him, the king very kindly conſented. In the year 1686, after his eyes had been for ſometime weak, he loſt his ſight intirely: but he did not die till the 12th of March 1693, when he was in the eighty ſixth year of his age. He was buried in his own pariſh church of All-ſaints in Northampton, where a monument was erected over him by his widow with a ſuitable inſcription.

Wood, &c. Prince, &c.

He was a man of ſolid and extenſive learning; yet ſo very modeſt, it is ſaid, that though he underſtood moſt of the oriental languages, and was particularly verſed in the Syriack, yet few people knew it. There have been publiſhed ſix volumes of his ſermons: the firſt in 1693, and dedicated by himſelf to the inhabitants of Northampton; the ſecond, after his death, in 1697, by John biſhop of Chicheſter; the third in 1698, the fourth in 1703, the fifth in 1708, by the ſame editor; the ſixth in 1722, by Digby Cotes, M. A. principal of Magdalen hall in Oxford.

CONCANEN (MATTHEW) was born in Ireland, and bred to the law; in which we do not find that he ever made any great figure. From thence he came over to London, in company with another gentleman, to ſeek his fortune; and finding nothing ſo profitable, and ſo likely to recommend him to publick notice, as writing politicks, he ſoon commenced an advocate for the government. There goes a ſtory of him however, but we will hope it is not a true one, that he and his fellow traveller, who was embarked in the ſame adventure, for the ſake of making their trade more profitable, reſolved to divide their intereſts; the one to oppoſe, the other to defend the miniſtry. Upon which they determined the ſide each was to eſpouſe, when it fell to mr. Concanen's part to defend the miniſtry. He was for ſome time concerned in the Britiſh and London journals, and a paper called The ſpeculatiſt. In theſe he took occaſion to abuſe not only lord Bolingbroke, who was naturally the object of it, but alſo mr. Pope: by which he procured a place in the Dunciad. In a pamphlet called A ſupplement to the profound, he dealt very unfairly by mr. Pope, as Pope's commentator informs us, in not only frequently imputing to him mr. Broome's verſes (for which, ſays he, he might ſeem in ſome degree accountable, having corrected what that gentleman did) but thoſe of the duke of Bukingham, and others. To this extraordinary

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piece ſomebody humorouſly cauſed him to take for his motto, De profundis clamavi. In the year 1725, mr. Concanen publiſhed a volume of poems, partly of his own and partly of other gentleman's compoſing: among whom were dr. Swift, mr. Parnell, mr. Delany, &c. He was alſo concerned with the late mr. Roome, and a certain eminent ſenator, as it is ſaid, in converting The jovial crew, an old comedy, into a ballad opera; which was performed about the year 1730, and the profits of it given to mr. Concanen. Soon after he was preferred (ſurpriſingly, ſays the commentator upon Pope) to be attorney-general in Jamaica; in which iſland he ſpent the remaining part of his life. He increaſed his fortunes there by marrying a planter's daughter, who was left at his death in the poſſeſſion of ſeveral hundred pounds a year: after which ſhe came over to England, and married the honourable mr. Hamilton.

CONFUCIUS, the celebrated Chineſe philoſopher, was born in the kingdom of Lou, which is at preſent the province of Chan Long, in the twenty firſt year of the reign of Ling van, the twenty third emperor of the race of Tcheou, five hundred and fifty one years before the birth of Chriſt. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old, when he loſt his father Tcho leang hè, who had enjoyed the higheſt offices of the kingdom of Long; but left no other inheritance to his ſon, except the honour of deſcending from Ti ye, the twenty ſeventh emperor of the ſecond race of the Chang. His mother, whoſe name was Ching, and who ſprung originally from the illuſtrious family of the Yen, lived one and twenty years after the death of her huſband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but ſeemed to arrive at reaſon and the perfect uſe of his faculties almoſt from his infancy. He took no delight in playing, running about, and ſuch amuſements as were proper for his age: he had a grave and ſerious deportment, which gained him reſpect, and plainly foretold what he would one day be. But what diſtinguiſhed him moſt, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a moſt holy man: and it was obſervable, that he never eat any thing, but he proſtrated himſelf upon the ground, and offered it firſt to the ſupreme Lord of heaven.

a Martini hiſtoria Sinica, lib. iv. Du Halde's hiſt. of China, &c.

Le Compte's memoirs of China.

One day, while he was a child, he heard his grandfather fetch a deep ſigh; and going up to him with many bowings and much reverence, "may I preſume, ſays he, "without loſing the reſpect I owe you, to inquire into the "occaſion of your grief? perhaps you fear that your poſte-"rity ſhould degenerate from your virtue, and diſhonour "you by their vices." What put this thought into your head, ſays Coum-tſe to him, and where have you learnt to ſpeak after this manner? "From yourſelf; replied Confu-"cius; I attend diligently to you every time you ſpeak; and "I have often heard you ſay, that a ſon, who does not by "his virtue ſupport the glory of his anceſtors, does not "deſerve to bear their name." After his grandfather's death, Confucius applied himſelf to Tcem-ſe, a celebrated doctor of his time; and under the direction of ſo great a maſter, he ſoon made a vaſt progreſs into antiquity, which he conſidered as the ſource, from whence all genuine knowledge was to be drawn. This love for the ancients very nearly coſt him his life, when he was not more than ſixteen years of age. Falling into diſcourſe one day about the Chineſe books with a perſon of high quality, who thought them obſcure, and not worth the pains of ſearching into, "The books you deſpiſe, ſays Confucius, are full of pro-"found knowledge, which is not to be attained but by the "wiſe and learned: and the people would think cheaply of "them, could they comprehend them of themſelves. This "ſubordination of ſpirits, by which the ignorant are de-"pendant upon the knowing, is very uſeful, and even "neceſſary in ſociety. Were all families equally rich, and "equally powerful, there could not ſubſiſt any form of "government; but there would happen a yet ſtranger diſ-"order, if all men were equally knowing, viz. every one "would be for governing, and none would think them-"ſelves obliged to obey. Some time ago, added Confu-"cius, an ordinary fellow made the ſame obſervation to "me about the books as you have done, and from ſuch a "one indeed nothing better could be expected: but I ad-"mire that you, a doctor, ſhould thus be found ſpeaking "like one of the loweſt of the people." This rebuke had indeed the good effect of ſilencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him ſo at the ſame time, as it came from almoſt a boy, that he had revenged it by violence, if he had not been prevented.

Le Compte, &c.

Ibid.

At

At the age of nineteen years Confucius took a wife, who brought him a ſon, called Pe yu. This ſon died at fifty, but left behind him a ſon called Tſou-tſe, who, in imitation of his grandfather, applied himſelf intirely to the ſtudy of wiſdom, and by his merit arrived to the higheſt offices of the empire. Confucius was content with his wife only, ſo long as ſhe lived with him; and never kept any concubines, as the cuſtom of his country would have allowed him to have done, becauſe he thought it contrary to the law of nature. I ſay ſo long as ſhe lived with him; for, it ſeems, he divorced her after ſome time, and for no other reaſon, ſay the Chineſe, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philoſophy throughout the empire. At the age of twenty three, when he had gained a conſiderable knowledge of antiquity, and acquainted himſelf with the laws and cuſtoms of his country, he began to project a ſcheme for a general reformation. All the little kingdoms of the empire depended upon the emperor; but then every province was a diſtinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened, that the imperial authority was not ſufficient to keep them within the bounds of their duty and allegiance; but eſpecially at this time, when luxury, the love of pleaſure, and a general diſſolution of manners, prevailed in all thoſe little courts.

Du Halde, &c.

Martini hiſt. Sinic. &c.

Confucius wiſely perſuaded, that the people could never be happy, ſo long as avarice, ambition, voluptuouſneſs, and falſe policy ſhould reign in this manner, reſolved to preach up a ſevere morality; and accordingly he began to enforce temperance, juſtice, and other virtues, to inſpire a contempt of riches and outward pomp, to excite to magnanimity and a greatneſs of ſoul, which ſhould make men incapable of diſſimulation and inſincerity; and uſed all the means he could think of, to redeem his countrymen from a life of pleaſure to a life of reaſon. He was every where known, and as much beloved. His extenſive knowledge and great wiſdom ſoon made him known: his integrity, and the ſplendor of his virtues made him beloved. Kings were governed by his counſels, and the people reverenced him as a ſaint. He was offered ſeveral high offices in the magiſtracy, which he ſometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt ſtate, and amending mankind: for he never failed to reſign

thoſe offices, as ſoon as he perceived that he could be no longer uſeful in them. Thus for inſtance he was raiſed to a conſiderable place of truſt in the kingdom of Lou, his own native country; where he had not exerciſed his charge above three months, when the court and provinces, through his counſels and management, were become quite another thing. He corrected many frauds and abuſes in the mercantile way, and reduced the weights and meaſures to their proper ſtandard. He inculcated fidelity and candor among the men, and exhorted the women to chaſtity and a ſimplicity of manners. By ſuch methods he wrought a general reformation, and eſtabliſhed every where ſuch concord and unanimity, that the whole kingdom ſeemed as if it were but one great family.

Martini hiſt. Sin. &c.

The neighbouring princes began to be jealous. They eaſily perceived, that a king, under the counſels of ſuch a man as Confucius, would quickly render himſelf too powerful; ſince nothing can make a ſtate flouriſh more, than good order among the members, and an exact obſervance of its laws. Alarmed at this, the king of Tſi aſſembled his miniſters to conſider of methods, which might put a ſtop to the career of this new government; and after ſome deliberations the following expedient was reſolved upon. They got together a great number of young girls of extraordinary beauty, who had been inſtructed from their infancy in ſinging and dancing, and were perfectly miſtreſſes of all thoſe charms and accompliſhments, which might pleaſe and captivate the heart. Theſe, under the pretext of an embaſſy, they preſented to the king of Lou, and to the grandees of his court. The preſent was joyfully received, and had its deſired effect. The arts of good government were immediately neglected, and nothing was thought of, but inventing new pleaſures for the entertainment of the fair ſtrangers. In ſhort, nothing was regarded for ſome months but feaſting, dancing, ſhews, &c. and the court was intirely diſſolved in luxury and pleaſure. Confucius had foreſeen all this, and endeavoured to prevent it by adviſing the refuſal of the preſent; and he now laboured to take off the deluſion they were fallen into, and to bring men back to reaſon and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the ſeverity of the philoſopher, whether he would or no, was obliged to give way to the overbearing faſhion of the court. Upon which he immediately quitted his employment, exiling himſelf at the ſame time from his native country; to try if he could find

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in other kingdoms minds and diſpoſitions more fit to reliſh and purſue his maxims. Le Compte. Du Halde, &c.

He paſſed through the kingdoms of Tſi, Guci, and Tſon, but met with inſurmountable difficulties every where. He had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire. Men had no time to liſten to his philoſophy. They had even leſs inclination to do it; for, as we have ſaid, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is ſaid that conſpiracies were formed againſt his life: to which may be added, that his neglect of his own intereſts had reduced him to the extremeſt poverty. Some philoſophers among his contemporaries were ſo affected with the terrible ſtate of things, that they had ruſticated themſelves into the mountains and deſerts, as the only places where happineſs could be found; and would have perſuaded Confucius to have followed them. But, "I am a man, ſays Confucius, and cannot exclude myſelf from the ſociety of men, and conſort with beaſts. Bad as the times are, I ſhall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and ſubmit themſelves to its diſcipline and laws, they would not want me or any body elſe to inſtruct them. It is the duty of a good man, firſt to perfect himſelf, and then to perfect others. Human nature, ſaid he, came to us from heaven pure and perfect; but in proceſs of time ignorance, the paſſions, and evil examples have corrupted it. All conſiſts in reſtoring it to its primitive beauty; and to be perfect, we muſt re-aſcend to that point, from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourſelf. Let your reaſon, and not your ſenſes, be the rule of your conduct: for reaſon will teach you to think wiſely, to ſpeak prudently, and to behave yourſelf worthily upon all occaſions." Martinus, &c. Le Compte, &c.

Confucius in the mean time, though he had withdrawn himſelf from kings and palaces, did not ceaſe to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their antient heroes Yao, Chun, Yu, Tſchin tang, Ven fan, ſo that they were thought to be all revived in the perſon of this great man. We ſhall not wonder therefore, that he proſelyted a great number of diſciples, who were inviolably attached to his perſon. He is ſaid to

have had at leaſt three thouſand; ſeventy two of whom were diſtinguiſhed above the reſt by their ſuperior attainments, and ten above them all by their comprehenſive view and perfect knowledge of his whole philoſophy and doctrines. He divided his diſciples into four claſſes, who applied themſelves to cultivate and propagate his philoſophy, each according to his particular diſtinction. The firſt claſs were to improve their minds by meditation, and to purify their hearts by virtue: and the moſt famous of this claſs were Men Tſee Ac kien, Gen pe micou, Chung kong, Yen yuen. The ſecond were to cultivate the arts of reaſoning juſtly, and of compoſing elegant and perſuaſive diſcourſes: the moſt admired among theſe were Tſai ngo, and Tſou kong. The ſtudy of the third claſs was to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the publick offices with honour: Gen yeu and Ki lou excelled herein. The laſt claſs were concerned in delivering the principles of morality in a conciſe and poliſhed ſtile to the people: and among theſe Tſou yeu, and Tſou hia, deſerved the higheſt praiſe. Theſe ten choſen diſciples were, as it were, the flower of Confucius's ſchool.

Du Halde, &c.

He ſent ſix hundred of his diſciples into different parts of the empire, to reform the manners of the people; and not ſatisfied with benefiting his own country only, he made frequent reſolutions to paſs the ſeas, and propagate his doctrine to the fartheſt parts of the world. Hardly any thing can be added to the purity of his morality. He ſeems rather to ſpeak like a doctor of a revealed law, than like a man who had no light, but what the law of nature afforded him: and what convinces us of his ſincerity is, that he taught as forcibly by example as by precept. In ſhort, his gravity and ſobriety, his rigorous abſtinence, his contempt of riches and what are commonly called the goods of this life, his continual attention and watchfulneſs over his actions, and above all, that modeſty and humility, which are not to be found among the Grecian ſages; all theſe, I ſay, would almoſt tempt one to believe, that he was not a mere philoſopher formed by reaſon only, but a man inſpired by God for the reformation of the world, and to check that torrent of idolatry and ſuperſtition, which was going to overſpread that particular part of it. Confucius is ſaid to have lived ſecretly three years, and to have ſpent the latter part of his life in ſorrow. A few days before his laſt illneſs, he told his diſciples with tears in his eyes, that he was overcome with grief at the ſight of the diſorders, which prevailed in the empire: "The

"mountain,

"mountain, ſaid he, is fallen, the high machine is demo-
"liſhed, and the ſages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raiſe, was intirely overthrown. He began to languiſh from that time, and the ſeventh day before his death, "The kings, "ſaid he, reject my maxims; and ſince I am no longer uſe-"ful on the earth, I may as well leave it." After theſe words he fell into a lethargy, and at the end of ſeven days expired in the arms of his diſciples, in the 73d year of his age. Upon the firſt hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not ſatisfied with me, cried he, ſince "it has taken away Confucius." In reality, wiſe men are precious gifts with which heaven bleſſes the earth; and their worth is never ſo well known, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a ſaint; and eſtabliſhed ſuch a veneration for his memory, as will probably laſt for ever in thoſe parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be ſeen upon ſeveral edifices, raiſed in honour of him, inſcriptions in large characters, To the great maſter. To the head doctor. To the ſaint. To him who taught emperors and kings. They built his ſepulchre near the city Kio fou, on the banks of the river Su, where he was wont to aſſemble his diſciples; and they have ſince incloſed it with walls, which look like a ſmall city to this very day. Le Compte. Du Halde, &c.

Confucius did not truſt altogether to the memory of his diſciples for the preſervation of his philoſophy, but he compoſed ſeveral books: and though theſe books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet ſuch was the unparalleled modeſty of this philoſopher, that he never aſſumed the leaſt honour about them. He ingenuouſly owned, that the doctrine was not his own, but was much more ancient; and, that he had done nothing more than collect it from thoſe wiſe legiſlators Yao, and Chun, who lived fifteen hundred years before him. Theſe books are held in the higheſt eſteem and veneration, becauſe they contain all that he had collected relating to the ancient laws, which are looked upon as the moſt perfect rule of government. The number of theſe claſſical and canonical books, for ſo it ſeems they are called, is four. The firſt is intitled, Ta Hio, the grand ſcience, or the ſchool of the adults. It is this that

beginners ought to ſtudy firſt, becauſe it is, as it were, the porch of the temple of wiſdom and virtue. It treats of the care we ought to take in governing ourſelves, that we may be able afterwards to govern others: and of perſeverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reaſon. The author calls this book Ta Hio, or the grand ſcience, becauſe it was chiefly deſigned for princes and great men, who ought to govern their people wiſely. "The whole ſcience of princes, "ſays Confucius, conſiſts in cultivating and perfecting the "reaſonable nature they have received from Tien, and in "reſtoring that light and primitive clearneſs of judgement, "which has been weakened and obſcured by various paſſions, "that it may be afterwards in a capacity to labour the per-"fections of others. To ſucceed then, ſays he, we ſhould "begin within ourſelves; and to this end it is neceſſary "to have an inſight into the nature of things, and to "gain the knowledge of good and evil; to determine the "will toward a love of this good, and an hatred of "this evil: to preſerve integrity of heart, and to regulate the "manners according to reaſon. When a man has thus re-"newed himſelf, there will be leſs difficulty in renewing "others: and by this means one ſees concord and union "reigning in families, kingdoms governed according to the "laws, and the whole empire enjoying peace and tranquility."

The ſecond claſſical or canonical book is called Tchong Yong, or the immutable mean; and treats of the mean, which ought to be obſerved in all things. Tchong ſignifies means, and by Yong is underſtood that which is conſtant, eternal, immutable. He undertakes to prove, that every wiſe man, and chiefly thoſe who have the care of governing the world, ſhould follow this mean, which is the eſſence of virtue. He enters upon his ſubject by defining human nature, and its paſſions; then he brings ſeveral examples of virtue and piety, as fortitude, prudence, and filial duty, which are propoſed as ſo many patterns to be imitated in keeping this mean. In the next place he ſhews, that this mean, and the practice of it, is the right and true path, which a wiſe man ſhould purſue, in order to attain the higheſt pitch of virtue. The third book Yun lu, or the book of maxims, is a collection of ſententious and moral diſcourſes, and is divided into twenty articles, containing only queſtions, anſwers, and ſayings of Confucius and his diſciples on virtue, good works, and the art of governing well; the tenth article excepted, in which the diſciples of Confucius particularly

deſcribe

deſcribe the outward deportment of their maſter. There are ſome maxims and moral ſentences in this collection, equal to thoſe of the ſeven wiſe men of Greece, which have always been ſo much admired. The fourth book gives an idea of a perfect government; it is called Meng Tſeë, or the book of Mentius; becauſe, though numbered among the claſſical and canonical books, it is more properly the work of his diſciple Mentius. To theſe four books they add two others, which have almoſt an equal reputation; the firſt is called Hiao king, that is, of filial reverence, and contains the anſwers which Confucius made to his diſciple Tſeng, concerning the reſpect which is due to parents. The ſecond is called Sias Hio, that is, the ſcience, or the ſchool of children; which is a collection of ſentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all theſe works, will find it in the Latin tranſlation of father Noel, one of the moſt ancient Miſſionaries of China, which was printed at Prague in the year 1711. Du Halde, &c. Bibl. univerſel. de l'annee 1687. Demb. art. xiv.

We muſt not conclude our account of this celebrated philoſopher, without mentioning one moſt remarkable particular relating to him, which is this; viz. that in ſpite of all the pains he had taken to eſtabliſh pure religion and ſound morality in the empire, he was nevertheleſs the innocent occaſion of their corruption. There goes a tradition in China, that when Confucius was complimented upon the excellency of his philoſophy, and his own conformity thereto, he modeſtly declined the honour that was done him, and ſaid, that "he greatly fell ſhort of the moſt perfect degree of virtue, but that in the weſt the moſt Holy was to be found." Moſt of the miſſionaries who relate this are firmly perſuaded, that Confucius foreſaw the coming of the Meſſiah, and meant it to predict it in this ſhort ſentence; but whether he did or no, it is certain that it has always made a very ſtrong impreſſion upon the learned in China: and the emperor Mimti, who reigned ſixty-five years after the birth of Chriſt, was ſo touched with this ſaying of Confucius, together with a dream, in which he ſaw the image of a holy perſon coming from the weſt, that he fitted out a fleet for the eaſt, with orders to ſail till they had found him, and to bring back at leaſt his image and his writings. The perſons ſent upon this expedition, not daring to venture farther, went a-ſhore upon a little iſland, not far from the Red-ſea, where they found the ſtatue of Fohi, who had infected the Indies with his doctrines five hundred years before the birth of Confucius. This they carried back to China,

China, together with the metempſicoſis, and the other reveries of this Indian philoſopher. The diſciples of Confucius at firſt oppoſed theſe newly imported doctrines with all the vigour imaginable; inveighing vehemently againſt Mimti, who introduced them, and denouncing the judgement of heaven on ſuch emperors as ſhould ſupport them. But all their endeavours were vain; the torrent bore hard againſt them, and the pure religion and ſound morality of Confucius were ſoon corrupted, and in a manner overwhelmed by the prevailing idolatries and ſuperſtitions, which were introduced with the idol Fohi.

Jacob's lives of the poets.

CONGREVE (WILLIAM) an eminent Engliſh dramatick writer and poet, was deſcended of the ancient family of the Congreves in Staffordſhire, and born in the year 1672. Some have made him a native of Ireland, upon the authority of his intimate friend Southerne; but it ſeems reaſonable to believe mr. Giles Jacob upon this occaſion, who affirms him to have been born in England. Mr. Jacob, ſpeaking in his preface of the communications he had received from living authors, has this paſſage: "I am particularly obliged "to mr. Congreve for his free and early communication of "what relates to himſelf, as well as his kind directions for "the compoſing of this work:" which work being publiſhed in mr. Congreve's life-time, and no exception made to the account given of himſelf, renders mr. Jacob's authority in this caſe indiſputable. What led mr. Southerne and others into this miſtake, was probably mr. Congreve's being carried into Ireland, when he was very young; for his father had there a command in the army, and afterwards became ſteward in the Burlington family, which fixed the reſidence of himſelf and family in that kingdom. Mr. Congreve was ſent to the ſchool of Kilkenny, and from thence to the univerſity of Dublin; where he acquired a perfect ſkill in all the branches of polite literature. A little after the revolution in 1688, he was ſent over to England, and placed in the Middle-temple at London: but the law proving too dry for him, he troubled himſelf little with it, but continued to purſue his former ſtudies. His firſt production, as an author, was a novel, which, under the aſſumed name of Cleophil, he dedicated to mrs. Catharine Leveſon. The title of it was, Incognita, or love and duty reconciled. Vivacity of wit, fluency of ſtile, and ſtrength of judgement are ſhewn in this work; and the merit of it is great, if we conſider it as the firſt production of a youth of ſeventeen. It has been ſaid, that

that at the bottom it is a true hiſtory; and though the ſcene is by Congreve laid in Italy, yet the adventures happened here in England. As he did not then think proper to own this piece to the world, ſo whatever reputation he gained by it, was confined within the circle of a few acquaintance.

Soon after mr. Congreve applied himſelf to dramatick compoſition, and wrote a comedy, called the Old bachelor; of which mr. Dryden, to whom he was recommended, ſaid, "that he never ſaw ſuch a firſt play in his life, and that it "would be a pity to have it miſcarry for a few things, which "proceeded not from the author's want of genius or art, "but from his not being acquainted with the ſtage and the "town." Mr. Dryden reviſed and corrected it; and it was acted in the year 1693. The prologue, intended to be ſpoken, was written by lord Falkland; the play was admirably performed, and received with ſuch general applauſe, that mr. Congreve was thenceforward conſidered as the prop of the declining ſtage, and as the riſing genius in dramatick poeſy. It was this play, and the very ſingular ſucceſs that attended it upon the ſtage, and after it came from the preſs, which recommended its author to the patronage of the celebrated lord Halifax; who being deſirous to place ſo eminent a wit in a ſtate of eaſe and tranquility, made him immediately one of the commiſſioners for licenſing hackney-coaches; beſtowed upon him ſoon after a place in the Pipe-office; and gave him likewiſe a poſt in the Cuſtom-houſe of the value of 600l. per annum. We need not wonder, that after ſuch encouragement as the town, and even the criticks, had given mr. Congreve, that he ſhould quickly make his appearance again on the ſtage; and accordingly, the year after, he brought on the Double dealer. This play, though highly approved and commended by the beſt judges, was not ſo univerſally applauded as his laſt; the cauſe of which is ſuppoſed to have been the regularity of the performance; for regular comedy was then a new thing. General Dict. v. iv. p. 428.

Queen Mary dying at the cloſe of this year, mr. Congreve wrote a paſtoral on that occaſion, intitled The mourning muſe of Alexis: which, in point of ſimplicity, elegance, and correctneſs, is equal to any thing of the kind that has appeared in our language. In the year 1695, he produced his excellent comedy, called Love for love, which gained him not only the approbation of the few, but the applauſe of the many. The ſame year he diſtinguiſhed himſelf in a new kind of poetry, by addreſſing to king William an ode upon the taking of Namure; in which he ſucceeded greatly,

greatly, as he did in every thing he attempted. After having eſtabliſhed his reputation as a comick writer, he had a mind to attempt a tragedy; and in the year 1697, his Mourning bride was acted at the new theatre in Lincolns-inn fields. Few plays had raiſed higher expectations, and fewer had anſwered them: in ſhort, it was not poſſible for any thing to be better received. His attention was now called off from the theatre to another ſpecies of compoſition, which was wholly new, and not very agreeable to him. His four plays were attacked with great ſharpneſs by that zealous reformer of the ſtage mr. Jeremy Collier; who, without any pity for his youth, or conſideration of his fine parts, fell upon him, not as a dull or taſteleſs, but as a dangerous and pernicious writer. The truth is, and it muſt be owned, mr. Congreve had admitted many libertiniſms into his plays; and mr. Collier attacked him as a very immoral writer. An anſwer was neceſſary, and therefore an anſwer was given; which, if it does not intirely juſtify mr. Congreve, ſhews however great modeſty and wit. It was printed at London in 8vo. in the year 1698; and the title of it is, Amendments of mr. Collier's falſe and imperfect citations, &c. from the Old bachelor, Double dealer, Love for love, Mourning bride. By the author of thoſe plays. In this apology for his own conduct, he lays down many things which are well worth knowing; and without knowing which, it is impoſſible to form a right notion of the innocence, excellency, or uſe of plays.

Though this quarrel is believed to have created in mr. Congreve ſome diſtaſte to the ſtage, yet he afterwards brought on another comedy, intitled, The way of the world; of which it gave ſo juſt a picture, that the world ſeemed reſolved not to bear it. This completed the diſguſt of our author to the theatre; upon which the celebrated critick mr. Dennis, though not very famous for either, ſaid a very fine and a very kind thing, "that mr. Congreve quitted the ſtage "early, and that comedy left it with him." This play however has long ago triumphed over its feeble adverſaries, and is now juſtly eſteemed, as much as it deſerves to be. He amuſed himſelf afterwards with compoſing original poems and tranſlations, which he collected in a volume, and publiſhed in the year 1710. He had a fine taſte for muſick as well as poetry; as evidently appears in his hymn to harmony in honour of St. Cecilia's day 1701, ſet by mr. John Eccles, his great friend, to whom he was alſo obliged for ſetting ſeveral of his ſongs. His early acquaintance with the great

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had procured him an eaſy and independent ſtation in life, to which it is very rare, that either true genius or literary merit of any kind recommends a man: and this freed him from all obligations of courting the publick favour any longer. He was ſtill under the tie of gratitude to his illuſtrious friends and patrons; and as he never miſſed an opportunity of paying his compliments to them, ſo on the other hand he always ſhewed great regard to perſons of a leſs exalted ſtation, who had been ſerviceable to him on his entrance into publick life. He wrote an epilogue for his old friend mr. Southerne's tragedy of Oroonoko; and we learn from mr. Dryden himſelf, how much he was obliged to his aſſiſtance in the tranſlation of Virgil: "Mr. Congreve, ſays he, has "done me the favour to review the Æneis, and to com-"pare my verſion with the original. I ſhall never be a-"ſhamed to own, that this excellent young man has ſhewed "me many faults, which I have endeavoured to correct." It was no ſmall honour ſurely to have his opinion aſked, and an important work ſubmitted to his cenſure, by the greateſt poet of his time, when he was not more than twenty three years of age; for it was in the year 1695, when mr. Dryden was engaged in this work. He contributed the eleventh ſatire to the tranſlation of Juvenal publiſhed by that great poet, and wrote an excellent copy of verſes on the tranſlation of Perſius, performed by mr. Dryden alone.

Dryden's Virgil, vol. ii. p. 435.

Congreve's works, vol. iii. p. 258.

The beſt part of the laſt twenty years of mr. Congreve's life was ſpent in eaſe and retirement; but towards the end of it, he was much afflicted with the gout, which brought on a gradual decay. It was for this, that in the ſummer of the year 1728, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his ſide, which was ſuppoſed to ariſe from ſome inward bruiſe. Upon his return to London, his health declined more and more; and he died at his houſe in Surry-ſtreet in the Strand, upon the 19th of January 1728-9. On the 26th of the ſame month, his corpſe lay in ſtate in the Jeruſalem chamber; from whence the ſame evening it was carried with great decency and ſolemnity into king Henry the VIIth's chapel at Weſtminſter, and afterwards interred in the abbey. The pall was ſupported by the duke of Bridgewater, earl of Godo phin, lord Cobham, lord Wilmington, the honourable Geo rge Berkeley eſq; and brigadier general Churchill; and colo nel Congreve followed as chief mourner. Some time after, a neat and elegant monument was erected to his

his memory, by Henrietta ducheſs of Malborough, with this inſcription. "Mr. William Congreve died Jan. 19, "1728, aged fifty ſix, and was buried near this place, to "whoſe moſt valuable memory this monument is ſet up by "Henrietta ducheſs of Marlborough, as a mark how dearly "ſhe remembers the happineſs and honour ſhe enjoyed in "the ſincere friendſhip of ſo worthy and honeſt a man, "whoſe virtue, candour, and wit, gained him the love "and eſteem of the preſent age, and whoſe writings will be "the admiration of the future."

It has been obſerved of mr. Congreve, that no man ever paſſed through life with more eaſe and leſs envy, than he. No change of miniſtries affected him in the leaſt, nor was he ever removed from any poſt that was given him, except to a better. His place in the Cuſtom-houſe, and his office of ſecretary in Jamaica, are ſaid to have brought him in upwards of one thouſand two hundred pounds per annum; and though he lived ſuitably to ſuch a fortune, yet by his oeconomy he raiſed from thence a competent eſtate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, or ſhewn from any of them the leaſt mark of diſtaſte or diſſatisfaction. On the contrary, they were ſolicitous for his approbation, and received it as the higheſt ſanction of merit. Mr. Addiſon teſtified his perſonal regard for him, and his high eſteem of his writings, upon many occaſions. Sir Richard Steele conſidered him as his patron upon one occaſion, and was deſirous of ſubmitting to him as an umpire on another. Even mr. Pope, though jealous, it is ſaid, of mr. Congreve's poetical character, has honoured him with the higheſt teſtimony of deference and eſteem.

In his dedication of his miſcellanies, and in the addreſs prefixed to mr. Addiſon's Drummer.

We will conclude our account of mr. Congreve with the character, given of him by monſieur Voltaire; who has not failed to do juſtice to high merit, at the ſame time that he has freely animadverted in him, upon what may juſtly be thought deſerved animadverſion. "He raiſed the glory of "comedy, ſays Voltaire, to a greater height, than any "Engliſh writer before or ſince his time. He wrote only "a few plays, but they are excellent in their kind. The "laws of the drama are ſtrictly obſerved in them. They "abound with characters, all which are ſhadowed with the "utmoſt delicacy; and we don't meet with ſo much as "one low or coarſe jeſt. The language is every where "that of men of faſhion, but their actions are thoſe of "knaves: a proof, that he was perfectly well acquainted

Poſtſcript to his tranſlation of the Iliad of Homer.

"with

"with human nature, and frequented what we call polite "company. He was infirm and come to the verge of "life, when I knew him. Mr. Congreve had one defect, "which was his entertaining too mean an idea of his firſt "profeſſion, that of a writer; though it was to this he "owed his fame and fortune. He ſpoke of his works as "of trifles that were beneath him; and hinted to me in "our firſt converſation, that I ſhould viſit him upon no "other foot, than that of a gentleman, who led a life of "plainneſs and ſimplicity. I anſwered, that had he been "ſo unfortunate as to be a mere gentleman, I ſhould ne-"ver have come to ſee him; and I was very much diſ-"guſted at ſo unſeaſonable a piece of vanity." Letters concerning the Engliſh nation, p. 188.

CONNOR (Dr. BERNARD) an eminent phyſician and learned writer, was deſcended of an ancient family in Ireland, and born in the county of Kerry about the year 1666. His family being of the popiſh religion, he was not educated regularly in the grammar ſchools and univerſity of that iſland: nevertheleſs he had all proper learning given him, and when he grew up, applied himſelf to the ſtudy of phyſick. About the year 1686, he went over to France, reſided for ſome time in the univerſity of Montpelier, and from thence to Paris; where he diſtinguiſhed himſelf in his art, and became famous in particular for anatomy and chemiſtry. He profeſſed himſelf deſirous of travelling; and, as there were two ſons of the high chancellor of Poland, then on the point of returning to their own country, it was thought expedient, that they ſhould take that long journey under the care and inſpection of dr. Connor. He accordingly conducted them very ſafely to Venice, where he found the honourable William Legge, afterwards baron and earl of Dartmouth, very ill of a fever. He recovered him, and accompanied him to Padua; from whence he went through Tyrol, Bavaria, and Auſtria, down the Danube to Vienna; and after having made ſome ſtay at the court of the emperor Leopold, paſſed through Moravia and Sileſia to Cracow, and from thence in eight days to Warſaw. He was well received at the court of king John Sobieſki, and afterwards made his phyſician. This was very extraordinary preferment for ſo young a man, and in ſo ſhort time; for it happened in the beginning of the year 1694, when dr. Connor could not be above twenty eight years of age. Sir James Ware's works, vol. iii. p. 258. See alſo an account of this gentleman by dr. Hayley in his ſeveral ſermons. Biographia Britannica.

His reputation in the court of Poland was very great, and highly raiſed by the judgement he made of the ducheſs of Bedzivil's

Bedzivil's diſtemper. All the phyſicians of the court took it to be no more than an ague, from which ſhe might eaſily be recovered by the bark; but dr. Connor inſiſted, that ſhe had an abſceſs in her liver, and that her caſe was deſperate. As this lady was the king's only ſiſter, his prediction made a great noiſe, more eſpecially when it was juſtified by the event; for ſhe not only died within a month, but, upon the opening of her body, the doctor's ſentiment of her malady was fully verified. Great as dr. Connor's fame was in Poland, he did not propoſe to remain longer there, than was requiſite to finiſh his enquiries into the natural hiſtory, and other remarkables of that kingdom; and as he ſaw the king's life could not laſt long, and that he had no proſpects of advantage afterwards, he reſolved to quit that country, and to return to England. This fair occaſion ſoon preſented itſelf. The king had an only daughter, the princeſs Jereſa Cunigunda, who had eſpouſed the elector of Bavaria by proxy in the month of Auguſt 1694. As ſhe was to make a journey from Warſaw to Bruſſels, of near a thouſand miles, and in the midſt of winter, it was thought neceſſary, that ſhe ſhould be attended by a phyſician. Dr. Connor procured himſelf to be nominated to that employment; and after reaching Bruſſels, took leave of the princeſs, ſet out for Holland, and from thence to England, whither he arrived in the month of February 1695.

He ſtaid ſome ſhort time at London, and then went to Oxford, where he read publick lectures upon the animal oeconomy. In his travels through Italy, he had converſed with Malpighi, Bellini, Redi, and other celebrated perſons, of whoſe acquaintance he had made a proper uſe; and he now explained the new diſcoveries in anotomy, chemiſtry, and phyſick, in ſo clear and judicious a manner, that his reputation was ſoon raiſed to a conſiderable height. It was increaſed by printing, during his reſidence at Oxford, ſome learned and accurate diſſertations in Latin under the following general title, Diſſertationes medico-phyſicæ de antris lethiferis, de montis Veſuvii incendio, de ſtupendo oſſium coalitu, de immani Hypogaſtrii Sarcomate. Many curious queſtions are diſcuſſed, and curious facts related, in theſe diſſertations, which diſcover their author to have been a man of much thought and obſervation, as well as of great reading and general knowledge. He returned in the ſummer of 1695 to London, where he read lectures as he had done at Oxford; and became ſoon after a member of the royal ſociety, and alſo of the college of phyſicians. In the year 1696, he

went

went to Cambridge, and read lectures there; and upon his return to London, was honoured with a letter from the biſhop of Ploſkow, in which was contained the caſe of his old maſter the king of Poland. His advice was deſired upon it, but before he could ſend it, the news came of that monarch's death.

In the year 1697, he publiſhed his Evangelium medici: ſeu medicina myſtica de ſuſpenſis naturæ legibus, ſive de miraculis; reliquiſque ἀπὸ τῶν βιβλίων memoratis, quæ medicæ indagini ſubjici poſſunt. Ubi perpenſis prius corporum natura, ſano & morboſo corporis humani ſtatu, nec non motus legibus, rerum ſtatus ſuper naturam, præcipue qui corpus humanum & animam ſpectant, juxta medicinæ principia explicantur. This little treatiſe, containing ſixteen ſections only, made a great noiſe, and was reprinted within the year. The author acquired reputation by the ingenuity and learning he had ſhewn in it; but his orthodoxy and religion were called in queſtion, and he even paſſed for an atheiſt with ſome. Obſerve only how a certain celebrated philoſopher treated him on this occaſion, in a book which was publiſhed the year after. "To prove, ſays he, that our "moderns are as wild, extravagant, and preſumptuous as "any of the ancients, either poets or philoſophers, I may "inſtance in dr. Connor, whoſe imagination has taken a "flight beyond the ſpheres of ſenſe and reaſon. Other phi-"loſophers were only ambitious to explicate nature, and "the common effects of it; but no leſs a ſubject can ſa-"tisfy him, than the omnipotent author of nature, and his "extraordinary and miraculous acts, which he pretends to "explain: for he thinks he underſtands them, as well as "he does the common phænomena of nature. This, I "believe, will be granted him without much difficulty; for "there is very good reaſon to believe, that the works of "nature are as much hid from him, as the myſteries of it, "which he treats of, are from others. And though he "talks that he has well conſidered the laws of motion and "the force of nature, yet it is plain, that he knows not "how to determine, what proportion of motion there is in "two bodies, whoſe bulks and velocities are given. One can "neither be wiſer nor better for what he has written, except "to be convinced of the reaſonableneſs and excellency of "modeſty and humility, ſeeing his attempts are as unſuc-"ceſsful, as they are ſhamefully impudent. And yet his book "muſt have the ſacred name of Evangelium prefixed to it; "for which the divines ſhould ſeverely chaſtiſe him, to whom "I leave him." But whatever room there might be for this very ſevere treatment, dr. Connor is ſaid to have meant no harm

Hill's examination of Burnet's theory, &c. p. 9. edit. 1734.

harm at the bottom; yet it must be allowed that his book had not a favourable tendency to revelation, since it looked like an attempt to account for the miracles of the Bible upon natural principles.

The Polish election, upon thedeath of king John Sobieski, having a strong influence upon the general system of affairs in Europe, and being from thence a common topick of discourse at that time, induced many considerable persons to desire the acquaintance of dr. Connor, that they might learn from him the state of that kingdom: which being little known, the dr. was desired to publish what he knew of the Polish nation and country. He did so; and his work came out under the title of, The history of Poland, in several letters to persons of quality; giving an account of the present and ancient state of that kingdom, historical, geographical, political, and ecclesiastical; its origin and extent, with a description of its towns and provinces, the succession and remarkable actions of all its kings, and of the great dukes of Lithuania, &c. The two volumes, of which this work consists, were published separately, and the last more especially carries in it many marks of precipitation; but it is supposed to be the best book we have upon the subject, and may be read with pleasure and advantage. There are some particulars, which fell more immediately under the author's own inspection, that are very curious, and not to be met with elsewhere; such as his account of the salt-mines, of young children carried away and nourished by bears, and of the diseases peculiar to that country. Dr. Connor was likely to prove a very eminent man in his profession; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a violent fever, which after a short illness carried him off in the month of October 1698, when he was very little more than thirty-two years of age. He had, as we observed before, been bred in the Romish religion; but had embraced that of the church of England, upon his first coming over from Holland. It has nevertheless been a matter of doubt, in what communion he died; but from his funeral sermon preached by dr. Hayley, rector of St. Giles's in the fields, where he was interred, it seems reasonable to conclude, that he continued in the protestant profession, while he retained his senses, though a creeping popish priest might take some advantage of him, after he had lost them.

CONSTANTINE, usually called the great, is memorable for having been the first emperor of the Romans, who

who eſtabliſhed chriſtianity by the civil power; and was born at Naiſſus, a town of Dardania, in the year 272. The emperor Conſtantius Chlorus was his father; and was the only one of thoſe, who ſhared the empire at that time, that did not perſecute the chriſtians. His mother was Helena, a woman of low extraction, and the miſtreſs of Conſtantius, as ſome ſay; as others, the wife, but never acknowledged publickly: and it is certain, that ſhe never poſſeſſed the title of empreſs, till it was beſtowed on her by her ſon, after the deceaſe of his father. Conſtantine was a very promiſing youth, and gave many proofs of his conduct and courage; which however began to diſplay themſelves more openly, a little before the death of his father. For being detained at the court of Galerius as an hoſtage, and diſcerning that Galerius and his collegues intended to ſeize upon that part of the empire, which belonged to his father, who could not now live a long time, he made his eſcape, and ſet off poſt for England, where Conſtantius then was. When he arrived there, he found Conſtantius upon his death-bed, who nevertheleſs was glad to ſee him, and named him for his ſucceſſor. Conſtantius died at York in the year 306, and Conſtantine was immediately proclaimed emperor by the ſoldiers: which occaſioned his panegyriſt to cry out, O fortunata, & nunc omnibus beatior terris Britannia, qui Conſtantinum Cæſarem prima vidiſti! that is, "O happy, and now happier than all lands, Britain, "who firſt has ſeen Conſtantine Cæſar!" Galerius at firſt would not allow him to take any other title, except that of Cæſar, which did not hinder him from reigning over England, Gaul, and Spain: but having gained ſeveral victories over the Germans and barbarians, he took the title of Auguſtus, in the year 308, with the conſent of Galerius himſelf. Some time after he marched into Italy with an army of forty thouſand men againſt the emperor Maxentius, who had almoſt made deſolate the city of Rome by his cruelties; and after ſeveral engagements, in which he always came off conqueror, finally ſubdued him. Euſebius relates, that Conſtantine had proteſted to him, how he had ſeen in that expedition a luminous body in the heavens in the ſhape of a croſs, with this inſcription, τουτῳ νικα, that is, "By the "croſs thou ſhalt conquer:" and how Jeſus Chriſt himſelf appeared to him afterwards in a dream, and ordered him to erect a ſtandard croſs-like; which, after his victory, he did in the midſt of the city of Rome, and cauſed the following words to be inſcribed upon it: "By this ſalutary ſign, "which is the emblem of real power, I have delivered

Panegyr. Conſt. ab lumen. p. 94.

" your city from the dominion of tyrants, and have re-
" ſtored the ſenate and people of Rome to their ancient
" dignity and ſplendor."

After he had ſettled the affairs of Rome, he went to Milan, where he celebrated the marriage of his ſiſter with the emperor of the eaſt, Licinius. In this town it was, that theſe two emperors iſſued out the firſt edict in favour of the chriſtian religion, by which they granted liberty of conſcience to all their ſubjects; and a ſecond ſoon after, by which they permitted the chriſtians to hold religious aſſemblies in publick, and ordered all the places, where they had been accuſtomed to aſſemble, to be given up to them. A war broke out, in the year 314, between Conſtantine and Licinius, which ſubjected the chriſtians to a perſecution from the latter: but after a battle or two, in which neither had any reaſon to triumph, a peace enſued, and things returned to their uſual courſe. Conſtantine now applied himſelf intirely to regulate and adjuſt the affairs of the church. He called councils, heard diſputes and ſettled them, and made laws in favour of the chriſtians. In the year 324, another war broke out between theſe two emperors; the reſult of which was, that Conſtantine at length overcame Licinius, and put him to death. He was now ſole maſter of the empire, and had no body to controul him; ſo that the chriſtians had every thing to hope for, and nothing to fear: nor were they diſappointed. But the misfortune was then, and it has continued ever ſince, that the chriſtians were no ſooner ſecure againſt the aſſaults of enemies from without, but they fell to quarrelling among themſelves. The diſpute between Arius and Alexander was agitated at this time; and ſo very fiercely, that Conſtantine was forced to call the council of Nice to put an end to it. He aſſiſted at it himſelf, exhorted the biſhops to peace, and would not hear the accuſations they had to offer againſt each other. He baniſhed Arius, and the biſhops of his party, ordering at the ſame time his books to be burnt; and made the reſt ſubmit to the deciſion of the council. He had founded innumerable churches throughout the empire, and ordered them to be furniſhed and adorned with every thing that was neceſſary. He went afterwards to Jeruſalem, to try if he could diſcover the ſepulchre of Jeſus Chriſt: and cauſed a moſt magnificent church to be built at Bethlehem. Some ſay, that he found the croſs of Chriſt, and by virtue of it wrought many miracles: but Euſebius, who accompanied him, and was preſent upon the ſpot, mentions nothing of this

this nature, and therefore we may reaſonably conclude it fabulous. About this time he gave the name of Conſtantinople to the town of Byzantium, and endowed it with all the privileges of ancient Rome. After this he laboured more abundantly, than ever he had done yet, in aggrandizing the church, and publiſhing laws againſt hereticks. He wrote to the king of Perſia in favour of the chriſtians, deſtroyed the heathen temples, built a great many churches, and cauſed to be made innumerable copies of the Bible. In ſhort, he did ſo much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox chriſtians have nevertheleſs complained of him a little for liſtening to the adverſaries of St. Athanaſius, and conſenting, as he did, to baniſh him: yet he would not ſuffer Arius or his doctrines to be re-eſtabliſhed, but religiouſly and conſtantly adhered to the deciſion of the council of Nice.

The unlearned reader may perhaps be aſtoniſhed to hear nothing yet of Conſtantine's baptiſm: for it muſt needs ſeem extraordinary, that the emperor, who took ſuch a part in the affairs of the chriſtians, who appeared to be convinced of the truth and divinity of their religion, and was not ignorant of any of its doctrines, ſhould ſo long defer being initiated into it by the ſacrament of baptiſm. Yet ſo it really was: "Whether, ſays Dupin, he thought "better not to be baptized till the time of his death, with "a view of waſhing away and atoning for all his ſins at "once, with the water of baptiſm, and being preſented "pure and unſpotted before God, or whatever his reaſons "were," he never talked of baptiſm till his laſt illneſs. When that began, he ordered himſelf to be baptized; and Euſebius of Cæſaria relates, that the ceremony was performed upon him by Euſebius biſhop of Nicomedia. He died in the year 337, when he was in his ſixty-ſixth year; and divided the empire between his three ſons Conſtantine, Conſtantius, and Conſtans. Euſebius has written the life and acts of this emperor, in which he makes him every thing that is great and good: it is rather a panegyrick, than a life. Whatever great and good qualities Conſtantine poſſeſſed, he certainly poſſeſſed ſome, which were neither very great nor very good. Many have thought, and with great appearance of reaſon, that all he did for chriſtians and chriſtianity flowed from motives of policy, not of ſincerity; not as if he was perſuaded of the truth and divinity of chriſtianity, any more than he was of the truth and divinity of

paganiſm; but becauſe he thought, that to embrace and protect it would be the moſt effectual means of uniting mankind under his government. It is certain too, that he was guilty of many private acts of a very atrocious nature: of which however we cannot expect to find any account in fathers or eccleſiaſtical hiſtorians. They thought every thing he was, or indeed could have been guilty of, abundantly atoned for by the ſignal ſervices he did the church; and but to have mentioned ſuch ſlight things as mere immoralities, would, with them, have been deemed the higheſt ingratitude.

Several epiſtles relating to eccleſiaſtical matters, written either by him, or in his name, are ſtill extant; as are his ſeveral edicts, as well concerning the doctrines, as diſcipline of the church. Among theſe edicts is ſtill to be ſeen that noted one, by which he bequeathes to Sylveſter biſhop of Rome, and to his ſucceſſors for ever, the ſovereignty of Rome and all the provinces of the weſtern empire. But this, though it carries the name of Conſtantine, is manifeſtly ſpurious; and though it might be of ſome uſe in ſupporting the authority of the Roman pontiff in dark and ignorant ages, yet ſince the reſurrection of letters, it has been given even by the papiſts as a forgery, too barefaced to be defended.

COOPER (ANTHONY ASHLEY) earl of Shafteſbury, a moſt able perſon and great politician, was ſon of ſir John Cooper, of Rockborn in the county of Southampton, bart. by Anne, daughter and ſole heireſs of ſir Anthony Aſhley of Winborne St. Giles in the county of Dorſet, bart. where he was born upon the 22d of July, 1621. Being a boy of uncommon parts, he was ſent to Oxford at the age of fifteen, and became a fellow commoner of Exeter college, under the tuition of the famous dr. John Prideaux, who was then rector of it, He is ſaid to have ſtudied hard there for about two years; and then removed to Lincoln's-inn, where he applied himſelf with great vigour to the ſtudy of the law, and eſpecially that part of it, which gave him a perfect inſight into the conſtitution of this kingdom. In the nineteenth year of his age, he was elected for Tewkeſbury in Glouceſterſhire, in that parliament which met at Weſtminſter upon the 13th of April 1640, but was ſoon diſſolved. He ſeems to have been well affected to the king's ſervice, at the beginning of the civil wars; for he repaired to the king

Wood's Athen. Oxon. vol. ii. col. 720. Collins's peerage, vol. ii. p. 371. Wood, ibid. Life of the earl of Shafteſbury, p. 11.

king at Oxford, offered his aſſiſtance, and projected a ſcheme, not for ſubduing or conquering his country, but for reducing ſuch, as had either deſerted or miſtaken their duty, to his majeſty's obedience. Mr. Locke, in his memoirs of this extraordinary man, has related this matter, and his account runs thus: "Being at Oxford in the beginning of "the civil war, for he was on that ſide ſo long as he had "any hopes to ſerve his country there, he was brought to "king Charles I. by the lord Falkland, his friend, then "ſecretary of ſtate, and preſented to him, as having ſome"thing to offer to his majeſty worth his conſideration. At "this audience he told the king, that he could put an end "to the war, if his majeſty pleaſed, and would aſſiſt him in "it. The king anſwered, that he was a very young man "for ſo great an undertaking. Sir, replied he, that will "not be the worſe for your affairs, provided I do the buſi"neſs. Whereupon the king ſhewing a willingneſs to "hear him, he diſcourſed to him to this purpoſe. The "gentlemen and men of eſtates, who firſt engaged in that "war, ſeeing now, after a year or two, that it ſeems to "be no nearer an end than it was at firſt, and beginning "to be weary of it, I am very well ſatisfied, would be glad "to be in quiet at home again, if they could be aſſured of "redreſs of their grievances, and have their rights and li"berties ſecured to them. This, I am ſatisfied, is the pre"ſent temper generally through all England, and particu"larly in thoſe parts, where my eſtate and concerns lie. "If therefore your majeſty will empower me to treat with "the parliament garriſons, to grant them a full and general "pardon, with an aſſurance that a general amneſty, arms "being laid down on both ſides, ſhould reinſtate all things "in the ſame poſture they were before the war, and then "a free parliament ſhould do what more remained to be "done for the ſettlement of the nation. He added fur"ther, that he would begin and try the experiment firſt in "his own country, and doubted not but the good ſucceſs "he ſhould have there, would open him the gates of other "adjoining garriſons, bringing them the news of peace and "ſecurity in laying down their arms. Being furniſhed with "full power according to his deſire, away he goes to Dor"ſetſhire, where he managed a treaty with the garriſons of "Pool, Weymouth, Dorcheſter, and others; and was ſo "ſucceſsful in it, that one of them was actually put into "his hands, as the others were to have been ſome few "days after. But prince Maurice, who commanded ſome

" of the king's forces, being with his army then in thoſe " parts, no ſooner heard that the town was ſurrendered, " but he preſently marched into it, and gave the pillage " of it to the ſoldiers. This ſir Anthony ſaw with the ut- " moſt diſpleaſure, and could not forbear his reſentments " to the prince, ſo that there paſſed ſome pretty hot words " between them; but the violence was committed, and " thereby his deſign broken. All that he could do was, " that he ſent to the other garriſons, he was in treaty " with, to ſtand upon their guard; for that he could not " ſecure his articles to them. And ſo this deſign proved " abortive, and died in ſilence."

Locke's works, vol. iii. p. 471.

Sir Anthony was afterwards invited to Oxford by a letter from his majeſty; but perceiving, that he was not confided in, that his behaviour was diſliked, and his perſon in danger, he retired into the parliament quarters, and ſoon after went up to London, where he was well received by that party: to which, ſays lord Clarendon, " he gave himſelf up body " and ſoul." He accepted a commiſſion from the parliament; and raiſing forces, took Wareham by ſtorm in October 1644, and ſoon after reduced all the adjacent parts of Dorſetſhire. This, and ſome other actions of the ſame nature, might poſſibly induce the abovementioned hiſtorian to ſay, that he " became an implacable enemy to the royal family."

Hiſt. of rebellion, p. 399.

Ibid.

Towards the end of the year 1645, he was choſen ſheriff of Norfolk, and approved by the parliament. The next year he was ſheriff of Wiltſhire. In 1651, he was of the committee of twenty, appointed to conſider of ways and means for reforming the law. He was alſo one of the members of that convention, that met after general Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal perſons, who ſigned that famous proteſtation, charging the protector with tyranny and arbitrary government; and he always oppoſed the illegal meaſures of that arbitrary uſurper to the utmoſt. When the protector Richard was depoſed, and the rump came again into power, they nominated ſir Anthony one of their council of ſtate, and a commiſſioner for managing the army. He was at that very time engaged in a ſecret correſpondence with the friends of king Charles II. and was greatly inſtrumental in promoting his reſtoration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorſetſhire, in that which was called the healing parliament, which ſat upon the 25th of April 1660; and a reſolution

Whitlock's memorials, p. 185.

ſolution being taken to reſtore the conſtitution, he was named one of the twelve members of the houſe of commons, to carry their invitation to the king. It was in performing this ſervice, that he had the misfortune to be overturned in a carriage upon a Dutch road, and thereby to receive a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was lord chancellor.

Upon the king's coming over, he was ſworn of his majeſty's moſt honourable privy council. He was alſo one of the commiſſioners for the trial of the regicides; and though the Oxford hiſtorian is very ſevere upon him on this occaſion, yet he is not believed to have been any ways concerned in betraying or ſhedding the blood of his ſovereign. By letters patent, dated April 20, 1661, he was created baron Aſhley of Winborn St. Giles's; ſoon after made chancellor and under-treaſurer of the exchequer; and then one of the lords commiſſioners for executing the office of high treaſurer. He was afterwards made lord lieutenant of the county of Dorſet; and, on the 23d of April 1672, created baron Cooper of Pawlet in the county of Somerſet, and earl of Shafteſbury. On the 4th of November following, he was raiſed to the poſt of lord high chancellor of England, which office he executed with great ability and integrity. He ſhone particularly in his ſpeeches in parliament; and, if we judge only from thoſe, which he made upon the ſwearing in the lord high treaſurer Clifford, his ſucceſſor ſir Thomas Oſborne, and mr. baron Thurſland, we muſt conclude him one of the ableſt men and moſt accompliſhed orators, this nation ever bred. The ſhort time he was at the helm, was a ſeaſon of ſtorms and tempeſts; and it is but doing him ſtrict juſtice to ſay, that they could not either affright or diſtract him. Upon the 9th of November 1673, he reſigned the great ſeal, and with ſome particular circumſtances, which the reader may like to hear. Soon after the breaking up of the parliament, as mr. Echard relates, the earl was ſent for on Sunday morning to court; as was alſo ſir Heneage Finch, attorney-general, to whom the ſeals were promiſed. As ſoon as the earl came, he retired with the king into the cloſet, while the prevailing party waited in triumph to ſee him return without the purſe. His lordſhip being alone with the king, ſaid, "Sir, I know you intend to give the ſeals to the attorney-general, but I am ſure your majeſty never intended to diſmiſs me with contempt." The king, who could

Rawleigh Reſtivus, p. 52. Wood's Athen. Oxon. vol. ii. col. 722.

See theſe ſpeeches in Echard's Hiſt. of England.

could not do an ill-natured thing, replied, "Gods fish, my "lord, I will not do it with any circumstance, that may "look like an affront. Then, sir, said the earl, I desire "your majesty will permit me to carry the seals before you "to chapel, and send for them afterwards from my house." To this his majesty readily consented; and the earl entertained the king with news and diverting stories, till the very minute he was to go to chapel, purposely to amuse the courtiers and his successor, who he believed was upon the rack, for fear he should prevail upon the king to change his mind. The king and the earl came out of the closet, talking together and smiling, and went together to chapel, which greatly surprised them all: and some ran immediately to tell the duke of York, that all their measures were broken. After sermon the earl went home with the seals, and that evening the king gave them to the attorney-general.

History of England, p. 898.

After he had thus quitted the court, he continued to make a great figure in parliament: his abilities enabled him to shine, and he was not of a nature to rest. In 1675, the lord treasurer Danby introduced the test-bill into the house of lords, which was vigorously opposed by the earl of Shaftesbury; who, if we may believe bishop Burnet, distinguished himself more in this sessions, than ever he had done before. This dispute occasioned a prorogation; and there ensued a recess of fifteen months. When the parliament met again February 16, 1676-7, the duke of Buckingham argued, that it ought to be considered as dissolved; the earl of Shaftesbury was of the same opinion, and maintained it with so much warmth, that together with the duke beforementioned, the earl of Salisbury, and the lord Wharton, he was sent to the Tower, where he continued for thirteen months, though the other lords upon their submission were immediately discharged. When he was set at liberty, he managed the opposition to the earl of Danby's administration with such vigour and dexterity, that it was found impossible to do any thing effectually in parliament, without changing the system which then prevailed. The king, who desired nothing so much as to be easy, resolved to make a change; dismissed all the privy council at once, and formed a new one. This was declared April the 21st, 1679; and at the same time the earl of Shaftesbury was appointed lord president. He did not hold this employment longer than the 5th of October following. He had drawn upon himself the implacable hatred of the duke of York, by steadily promoting, if not origi-

History of his own times, vol. i. p. 584.

Sir William Temple's works, vol. i. p. 334.

originally inventing, the project of an excluſion bill: and therefore no wonder, if a party was conſtantly at work againſt him. Upon the king's ſummoning a parliament to meet at Oxford, March the 21ſt, 1680-1, he joined with ſeveral lords in a petition to prevent its meeting there, which however failed of ſucceſs. He was preſent at that parliament, and ſtrenuouſly ſupported the excluſion bill: but the duke and his friends ſoon contrived to make him feel the weight of his reſentments. For his lordſhip was apprehended for high treaſon on the 2d of July 1681; and after being examined by his majeſty in council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and diſcharged; yet did not think himſelf ſafe, as his bittereſt enemies were now in the zenith of their power. He thought it high time therefore to ſeek for ſome place of retirement, where, out of the reach of their endeavours to injure him, he might wear out the ſmall remainder of his life in peace. It was with this view, that in November 1682, he embarked for Holland; and arriving ſafely at Amſterdam, after a very dangerous voyage, he took a houſe there, propoſing to live in a manner ſuitable to his quality, being viſited by perſons of the firſt diſtinction, and treated with all the deference and reſpect he could deſire. But being ſeized by his old diſtemper the gout, it immediately flew up into his ſtomach, and ſoon became mortal; ſo that he expired on the 22d of January 1682-3, in the 62d year of his age. His body being embalmed was tranſported to England, and interred with his anceſtors at Winborne St. Giles; and in 1732, a noble monument, with a large inſcription to his honour, was erected by the preſent earl of Shafteſbury.

It was a misfortune to this noble perſonage, that thoſe who were angry with him, have tranſmitted to poſterity the hiſtory of the times in which he lived, and of that government in which he had ſo large a ſhare: and this may in ſome meaſure account for his making ſo unamiable a figure in hiſtory; and that while his prodigious abilities ſtand confeſſed by all, the goodneſs and integrity of his intentions are hardly acknowledged by any. It is alſo not to be imagined at this diſtance, what arts and contrivances were ſet on foot by his enemies in his life-time to render his name odious and deteſtable. Marchmont Needham, who had been employed by the regicides, and the parliament, to vilify the royal family in the moſt ſcandalous and barbarous manner, was paid by the miniſters to abuſe

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and defame the earl of Shafteſbury. This he did with great pleaſure in a quarto pamphlet, intitled, A packet of advices and animadverſions, ſent from London to the men of Shafteſbury, which is of uſe for all his majeſty's ſubjects in the three kingdoms. Lond. 1676. and, what is remarkable enough, his abuſe is transferred verbatim into the account given of this noble perſon by the Oxford hiſtorian. The earl of Shafteſbury was alſo repreſented, as having had the vanity to expect to be choſen king of Poland; and this made way for calling him count Tapſky, alluding to the tap, which had been applied upon the breaking out of the ulcer between his ribs, when he was lord chancellor. It was alſo a ſtanding jeſt with the lower form of wits, to ſtile him Shiftsbury inſtead of Shafteſbury. The author, who relates this, tells us alſo, that when his lordſhip was chancellor, one ſir Paul Neal watered his mares with Rheniſh and ſugar; that is, entertained his miſtreſſes. His lordſhip is ſuppoſed to have been a little intemperate in this way; and it is recorded, that king Charles II. who would both take liberties and bear them, once ſaid to the earl at court, in a vein of rallery and good humour, and in reference only to his amours, "I believe, Shafteſbury, thou art the wickedeſt fellow in my dominions:" to which, with a low bow and very grave face, the earl replied, "May it pleaſe your majeſty, of a ſubject I believe I am;" at which the merry monarch laughed moſt heartily.

Wood's Athen. Oxon. vol. ii. col. 721, &c.

North's Examen, p. 42.

Ibid. p. 60.

Character of king Charles II. p. 5.

His lordſhip married three wives. Anthony, his only ſon and ſucceſſor, born of his ſecond wife the 16th of January 1651, was the father of Anthony, that nobleman of extraordinary parts and learning, whoſe hiſtory we ſhall relate in the enſuing article.

COOPER (ANTHONY ASHLEY) earl of Shafteſbury, the celebrated author of the Characteriſticks, was born on February the 26th 1670-1, at Exeter houſe in London. His father was Anthony earl of Shafteſbury; his mother lady Dorothy Manners, daughter of John earl of Rutland. He was born in the houſe of his grandfather Anthony firſt earl of Shafteſbury, and lord high chancellor of England, of whom we have ſpoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He purſued almoſt the ſame method in teaching him the learned languages, as Montaigne's father did with him, in teaching him Latin: that is, he placed a perſon about him, who was ſo throughly verſed in the Greek

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and Latin tongues, as to ſpeak either of them with the greateſt fluency. By this means lord Shafteſbury made ſo great a progreſs, that he could read both theſe languages with eaſe, when but eleven years old. He began his travels in the year 1686, and ſpent a conſiderable time in Italy; where he acquired a great knowledge in the polite arts. This knowledge is very viſible through all his writings; that of the art of painting is more particularly ſo, from the treatiſe he compoſed upon "The judgment of Hercules." He made it his endeavour, while he was abroad, to improve himſelf as much as poſſible in every accompliſhment; for which reaſon he did not greatly affect the company of other Engliſh gentlemen, upon their travels: and he was remarkable for ſpeaking French ſo readily, and with ſo good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a ſeat in parliament from ſome of thoſe boroughs, where his family had an intereſt; but he declined it, and purſued that ſtrict courſe of ſtudy, which he had propoſed to himſelf, near five years. Then he was elected a burgeſs for Pool: and, ſoon after his coming into parliament, had an opportunity of ſhewing that ſpirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occaſions. It was the bringing in and promoting "The act for granting council to priſoners in "caſes of high treaſon." This he looked upon as important, and had prepared a ſpeech in its behalf: but when he ſtood up to ſpeak it in the houſe of commons, he was ſo intimidated by the auguſtneſs of the aſſembly, that he loſt all memory, and was quite unable to proceed. The houſe, after giving him a little time to recover his confuſion, called loudly for him to go on, when he proceeded to this effect: "If I, ſir, addreſſing himſelf to the ſpeaker, who riſe only "to give my opinion on the bill now depending, am ſo "confounded, that I am unable to expreſs the leaſt of what "I propoſed to ſay; what muſt the condition of that man "be, who, without any aſſiſtance, is pleading for his life, "and under apprehenſions of being deprived of it?" During this and other ſeſſions, in which he continued in the houſe of commons, he perſevered in the ſame way of acting, always heartily concurring in every motion for the farther ſecurity of liberty: but the buſineſs of attending regularly the houſe of commons, which in thoſe active times generally ſat long, in a few years ſo impaired his health, and he was naturally of a weakly conſtitution, that he was obliged

liged to decline coming again into parliament, after its diſſolution in the year 1698.

Being thus at liberty, he went directly to Holland, where he ſpent his time in the converſation of mr. Boyle, mr. Le Clerc, and other learned and ingenious men, then reſiding in that country, whoſe acquaintance induced him to continue there above a twelvemonth. When he went to Holland, he concealed his name, as it is ſaid, for the ſake of being leſs interrupted in his ſtudies, pretending only to be a ſtudent in phyſick, and in that character contracted an acquaintance with monſieur Bayle. A little before his return to England, being willing to be known to him by his real name, he contrived to have mr. Bayle invited to dinner by a friend, where he was told he was to meet lord Aſhley. Mr. Bayle accidentally calling upon lord Aſhley that morning, was preſſed by him to ſtay; but excuſed himſelf ſaying, "I can by no means ſtay, for I muſt be "punctual to an engagement, where I am to meet my "lord Aſhley." The next interview, as may be imagined, occaſioned ſome mirth; and their intimacy rather increaſed than leſſened after the diſcovery, for they never ceaſed correſponding to mr. Bayle's death. During his abſence in Holland, an imperfect edition of his Inquiry into virtue was publiſhed at London; ſurreptitiouſly taken from a rough draught, ſketched when he was but twenty years of age. The perſon, who ſerved him thus unhandſomely, was mr. John Toland; on whom he is ſaid to have conferred many favours. This treatiſe was afterwards completed by him, and publiſhed in the ſecond volume of the Characteriſticks.

Soon after he returned to England, he became earl of Shafteſbury: but did not attend the houſe of lords, till his friend lord Somers ſent a meſſenger to acquaint him with the buſineſs of the partition treaty in February 1700-1. On the acceſſion of queen Anne to the throne, he retired to his uſual courſe of ſtudying; and in the beginning of the year after, viz. 1703, made a ſecond journey to Holland, and returned to England, in the end of the year following. The French prophets ſoon after this having by their enthuſiaſtick extravagancies made a great diſturbance throughout the nation, there were different opinions as to the methods of ſuppreſſing them, and ſome adviſed a proſecution. But lord Shafteſbury, who abhorred any ſtep, which looked like perſecution, apprehended that ſuch meaſures tended rather to inflame, than to cure the diſeaſe: and this occaſioned his

Letter concerning enthuſiaſm, which he publiſhed in 1708, and ſent it to lord Somers, to whom he addreſſed it, though without the mention either of his own, or lord Somers's name. In January 1709, he publiſhed his Moraliſts, a philoſophical rhapſody; and in May following his Senſus communis, or An eſſay upon the freedom of wit and humour. The ſame year he married mrs. Jane Ewer, youngeſt daughter of Thomas Ewer, eſq; of Lee in Hertfordſhire; to whom he was related, and by whom he had an only ſon, Anthony the preſent earl of Shafteſbury. In 1710, his Soliloquy, or advice to an author, was printed. In 1711, finding his health ſtill declining, he was adviſed to leave England, and ſeek aſſiſtance from a warmer climate. He ſet out therefore for Naples in July 1711, and lived above a year after his arrival, dying at Naples February the 4th 1712-3.

The only pieces which he finiſhed, after he came to Naples, were The judgment of Hercules, and the Letter concerning deſign; which laſt was firſt publiſhed in the edition of the Characteriſticks 1732. The reſt of his time he employed in ordering his writings for a more elegant edition. The ſeveral prints, then firſt interſperſed through the work, were all invented by himſelf, and deſigned under his immediate inſpection: and he was at the pains of drawing up a moſt accurate ſet of inſtructions for this purpoſe, which are ſtill extant in manuſcript. In the three volumes of the Characteriſticks, he completed the whole of his writings, which he intended ſhould be made publick. The firſt edition was publiſhed in 1711; but the more complete and elegant edition, which has been the ſtandard of all editions ſince, was not publiſhed till 1713, immediately after his death. But though lord Shafteſbury intended nothing more for the publick, yet, in 1716, ſome of his letters were printed at London under the title of, Several letters written by a noble lord to a young man at the univerſity: and, in 1721, mr. Toland publiſhed Letters from the right honourable the late earl of Shaftſbury to Robert Moleſworth, eſq;. Lord Shafteſbury is ſaid to have had an eſteem for ſuch of our divines, though he treated the order very ſeverely in general, as explained chriſtianity moſt conformably to his own principles; and it was under his particular inſpection, and with a preface of his own writing, that a volume of dr. Whichcote's ſermons was publiſhed in the year 1698, from copies, taken, as it is ſaid, in ſhort hand, as they were delivered from the pulpit.

But

But his principal ſtudy was with the writings of antiquity; and thoſe, which he moſt admired, were the moral works of Xenophon, Horace, the Commentaries and Enchiridion of Epictetus, as publiſhed by Arrian and Marcus Antoninus. From theſe he formed to himſelf the plan of his philoſophy: and the idea, which he had framed to himſelf of philoſophy in general, may be beſt comprehended from the following words of his, where, addreſſing himſelf in a letter to a correſpondent, he ſays, "Nor were there indeed any more "than two real diſtinct philoſophies: the one derived from "Socrates, and paſſing into the old academick, the peripa- "tetick, and ſtoick; the other derived in reality from De- "mocritus, and paſſing into the Cyrenaick, and Epicurean. "For as for that mere ſceptick or new academick, it had no "certain precepts, and ſo was an exerciſe of ſophiſtry, ra- "ther than a philoſophy. The firſt therefore of theſe two "philoſophies recommended action, concernment in civil "affairs, religion, &c. the ſecond derided all this, and "adviſed inaction and retreat. And good reaſon: for the "firſt maintained, that ſociety right and wrong, were found- "ed in nature, and that nature had a meaning, and was "herſelf; that is to ſay, in her wits, well-governed, and "adminiſtered by one ſimple and perfect intelligence. The "ſecond again derided this, and made providence and dame "nature not ſo ſenſible as a doating old woman. So the "Epicurean in Cicero treats providence, Anus fatidica ſtoi- "corum πρόνοια. The firſt therefore of theſe philoſophies "is to be called the civil, ſocial, theiſtick: the ſecond the "contrary." Every page of lord Shafteſbury's writings ſhew him to have been a zealous aſſertor of the civil, ſocial, and theiſtick ſyſtem: and hence the whole of his philoſophy ſeems to have been the inculcating theſe two principles, viz. that there is a providence, which adminiſters and conſults for the whole, to the abſolute excluſion of general evil and diſorder, and that man is made by that providence a political or ſocial animal, whoſe conſtitution can only find its true and natural end in the purſuit and exerciſe of the moral and ſocial virtues. Numerous have been the adverſaries and anſwerers of lord Shafteſbury and his principles: ſuch however has been his fate, that, while ſome, only captivated with his wit and humour, have highly extolled him for things delivered perhaps too freely, though bearing no relation to his philoſophy; and others on the oppoſite ſide have been wholly employed in cenſuring theſe freedoms, his real ſyſtem and opinions have in a manner been overlooked;

General dictionary, art. Shafteſbury, not. K.

looked; or treated at leaſt as a viſionary ſcheme of his own inventing, to idolize moral virtue, though they may be proved in every part to be in fact no other than the concurring ſentiments of the beſt writers among the ancients.

COOPER (THOMAS) a learned Engliſh biſhop, was born at Oxford about the year 1517, and educated in grammar learning in the ſchool adjoining to St. Mary Magdalene college; of which, having made a great progreſs, and gained a high reputation, he was elected firſt demi, then probationer in the year 1539, and perpetual fellow the year after. He quitted his fellowſhip in the year 1546, being then married, as it is ſuppoſed; and when queen Mary came to the crown, applied himſelf to the ſtudy of phyſick, and taking a bachelor's degree, practiſed in that faculty at Oxford. He did this, becauſe he was ſecretly inclined to the proteſtant religion; and therefore upon the death of that queen, returned to his former ſtudy of divinity. Upon the 18th of March, 1566-7, he took a doctor of divinity's degree, and about that time was made dean of Chriſt-church in Oxford. In 1569, he was made dean of Glouceſter, and the year after biſhop of Lincoln. Upon the 27th of July, 1572, he preached a ſermon at St. Paul's Croſs, in vindication of the church of England, and its liturgy; to which an anſwer was ſent him by a diſaffected perſon, which anſwer mr. Strype hath printed at length in his Annals of the reformation. In the year 1577, the queen ſent him a letter to put a ſtop to thoſe publick exerciſes, called Propheſyings, in his dioceſe. Theſe propheſyings were grounded upon 1 Cor. xiv. 31. "Ye may all propheſy one by one, that all may "learn, and all may be comforted." They were ſet on foot in ſeveral parts of the kingdom about the year 1571; and conſiſted of conferences among the clergy, for the better improving of themſelves, and one another, in the knowledge of ſcripture and divinity; but in 1577 were generally ſuppreſſed, on account of their being thought ſeminaries of puritaniſm. In the year 1584 he was tranſlated to the biſhoprick of Winchеſter; which dioceſe abounding greatly with papiſts, he petitioned the privy council to ſuppreſs them, and among other methods propoſed, "that an hundred or "two of obſtinate recuſants, luſty men, well able to la- "bour, might by ſome convenient commiſſion be taken up, "and be ſent into Flanders as pioneers and labourers, where- "by the country ſhould be diſburdened of a company of "dangerous people, and the reſt that remained be put in "ſome fear."

Wood's Athenæ Oxon.

Ibid.

Ibid.

Vol. II. p. 193. edit. 1725.

Strype's annals, vol. 2. p. 50.

Ibid. Vol. III. p. 240.

This reverend and holy biſhop, as mr. Wood calls him, upon the diſcovery of William Parry's treaſon, put out an order of prayer and thankſgiving for the preſervation of the queen's life and ſafety, to be uſed in the dioceſe of Wincheſter; and on the 17th of November 1588, preached at St. Paul's Croſs, that being a day of publick thankſgiving, as well for the queen's acceſſion to the throne, as for the victory obtained over the Spaniſh armada. He died at Wincheſter upon the 29th of April 1594, and was buried in the cathedral there. Over his grave, which is on the ſouth ſide the choir, was ſoon after laid a flat marble, with a Latin inſcription in proſe and verſe.

His writings were, 1. The epitome of chronicles from the 17th year after Chriſt to 1540, and from thence afterwards to the year 1560, Lond. 1560, 4to. the two firſt parts of this chronicle, and the beginning of the third, as far as the 17th year after Chriſt, were compoſed by Thomas Lanquet, a young man of twenty four years old: but he dying immaturely, mr. Cooper finiſhed the work, and publiſhed it under the title of Cooper's Chronicle, though the running title of the firſt and ſecond parts is Lanquet's Chronicle. A faulty edition of this work was publiſhed ſurreptitiouſly in 1559: but that of 1560 was reviſed and corrected by mr. Cooper. 2. Theſaurus linguæ Romanæ & Britannicæ, &c. and Dictionarium hiſtoricum & poeticum, Lond. 1565, folio. This dictionary was ſo much eſteemed by queen Elizabeth, that ſhe endeavoured, as mr. Wood tells us, to promote the author for it in the church as high as ſhe could. It is an improvement of Bibliotheca Eliotæ, Elyot's library or dictionary, printed at London in 1541, or, as ſome think, it is taken out of Robert Stephens's Theſaurus linguæ latinæ, and out of Friſii lexicon Latino-Teutonicum. 3. A brief expoſition of ſuch chapters of the Old Teſtament, as uſually are read in the church at common prayer, on the Sundays throughout the year, Lond. 1573, 4to. 4. A Sermon at Lincoln 1575, Lond. 8vo. 5. Twelve Sermons, 1580, 4to. 6. An Admonition to the people of England, wherein are anſwered not only the ſlanderous untruths, reproachfully uttered by Martin, the libeller, but alſo many other crimes by ſome of his brood, objected generally againſt all biſhops and the chief of the clergy, purpoſely to deface and diſcredit the preſent ſtate of the church, Lond. 1589, 4to. This was an anſwer to John ap Henry's books againſt the eſtabliſhed church, publiſhed under the name of Martin Mar-Prelate. Ap Henry, or his club of puritans, replied to the biſhop's

Athen. Oxon.

See art. Elyot.

Wood, &c.

Ibid.

biſhop's book, in two ludicrous pamphlets, intitled, Ha' ye any work for a Cooper? and More work for a Cooper. Strype and Wood, as above.

The character of this biſhop has been repreſented in an advantageous light, by ſeveral writers. One ſtiles him a very learned man; eloquent and well acquainted with the Engliſh and Latin languages. Another ſays, that he was a man of great gravity, learning, and holineſs of life. "He was, ſays Anthony Wood, furniſhed with all kind of learning, "almoſt beyond all his contemporaries, and not only adorned the pulpit with his ſermons, but alſo the commonwealth of learning with his writings." "Of him, ſays ſir John Harrington, I can ſay much, and I ſhould do him great wrong, if I ſhould ſay nothing: for he was indeed a reverend man, very well learned, exceeding induſtrious; and, which was in thoſe days counted a great praiſe to him, and a chief cauſe of his preferment, he wrote that great dictionary that yet bears his name. His life in Oxford was very commendable, and in ſome ſort ſaint-like; for, if it is ſaint-like to live unreprovable, to bear a croſs patiently, to forgive great injuries freely, this man's example is ſampleleſs in this age." He married a wife at Oxford, by whom he had two daughters; but he was not happy with her, ſhe proving unfaithful to his bed. "The whole univerſity, ſir John Harrington tells us, in reverence of the man, and indignity of the matter, offered to ſeparate her from him by publick authority, and ſo to ſet him free, being the innocent party: but he would by no means agree thereto, alledging he knew his own infirmity, that he might not live unmarried; and to divorce and marry again, he would not charge his conduct with ſo great a ſcandal." Balei ſcript. illuſt. Goodwin de præſulibus. Athen. Oxon. A brief ſurvey of the ſtate of the church of England in queen Elizabeth and king James's reign; being a character and hiſtory of the biſhops of thoſe times. Lond. 1653, 8vo. p. 62, 64.

COOPER (SAMUEL) a very eminent Engliſh painter, was born in London in the year 1609, and bred up under the care and diſcipline of mr. Hoſkins, his uncle: but derived the moſt conſiderable advantages from the obſervations which he made on the works of Van Dyck, inſomuch that he was commonly ſtyled the Van Dyck in little. His pencil was generally confined to a head only; and indeed below that part he was not always ſo ſucceſsful as could be wiſhed. But for a face, and all the dependencies of it, namely, the graceful and becoming air, the ſtrength, relievo, and noble ſpirit, the ſoftneſs and tender livelineſs of fleſh and blood, and the looſeneſs and gentle management of the hair, his talent was ſo extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he

was at leaſt equal to the moſt famous Italians; and that hardly any one of his predeceſſors has ever been able to ſhew ſo much perfection in ſo narrow a compaſs. The high prices his works ſold at, and the great eſteem they were in at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this maſter throughout all parts of Europe. He ſo far exceeded his maſter and uncle mr. Hoſkins, that the latter became jealous of him; and finding that the court was better pleaſed with his nephew's performances than with his, he took him into partnerſhip with him. His jealouſy increaſed, and he diſſolved it; leaving our artiſt to ſet up for himſelf, and to carry, as he did, moſt of the buſineſs of that time before him. He drew king Charles II. and his queen, the ducheſs of Cleveland, the duke of York, and moſt of the court: but the two moſt famous pieces of his were thoſe of Oliver Cromwell, and of one Swingfield. The French king offered 150l. for the former, but could not have it: and mr. Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likewiſe did ſeveral large limnings in an unuſual ſize for the court of England; for which his widow received a penſion during her life from the crown.

Anſwerable to mr. Cooper's abilities in painting, was his ſkill in muſick; and he was reckoned one of the beſt luteniſts, as well as the moſt excellent limner, of his time. He ſpent ſeveral years of his life abroad, was perſonally acquainted with the greateſt men of France, Holland, and his own country, and by his works more univerſally known in all parts of chriſtendom. He died at London in the year 1672, at 63 years of age, and was buried in Pancras church in the fields; where there is a fine marble monument ſet over him, with a Latin inſcription upon it.

He had an elder brother, mr. Alexander Cooper, who, together with him, was alſo brought up to limning by mr. Hoſkins, their uncle. Alexander performed well in miniature; and going beyond ſea, became limner to Chriſtina, queen of Sweden, yet was far exceeded by his brother Samuel. He alſo did landſchapes in water colours extremely well, and was accounted an admirable draught's-man.

COPERNICUS (Nicolaus) an eminent aſtronomer, was born at Thorn in Pruſſia on the 19th of January in the year 1472. He was taught the Latin and Greek languages at home, and afterwards ſent to Cracovia, where he ſtudied philoſophy and phyſick. His genius in the mean time

time was naturally turned to mathematicks, which he purſued through all its branches. He laboured perſpective particularly: and applied himſelf alſo to painting, in which he is ſaid to have made ſuch a progreſs, as to have drawn a very good picture of himſelf by the help of a looking-glaſs. He had formed a reſolution to travel, and began to meditate a journey into Italy: and a traveller, who ſet out in queſt of natural knowledge, ſhould, as he very juſtly imagined, be able not only barely to ſhadow out or give a rough draught, but exactly to delineate every thing he met with that was worthy of his notice. This was his motive, and a good one too, for cultivating, as he did, the art of painting. He ſet out for Italy, when he was three and twenty years of age; but ſtaid at Bononia ſome time, for the ſake of being with the celebrated aſtronomer of that place Dominicus Maria; whoſe converſation however, and company he affected, not ſo much as a learner, as an aſſiſtant to him in making obſervations. From thence he paſſed to Rome, where he no ſooner arrived than he was preſently conſidered as not inferior to the famous Regiomontanus; and acquired, in ſhort, ſo great a reputation, that he was choſen profeſſor of mathematicks, which he taught with much applauſe a long time in that city. He alſo made ſome aſtronomical obſervations there about the year 1500.

Returning to his own country ſome years after, he began to apply his vaſt knowledge in mathematicks, to correct the preſent ſyſtem of aſtronomy which prevailed. He could not perſuade himſelf, but that the vaſt machine of the world, formed by an all-wiſe and all-powerful being, muſt be leſs embarraſſed and irregular, than that ſyſtem ſuppoſed. He ſet himſelf therefore to collect all the books, which had been written by philoſophers and aſtronomers, and to examine all the various hypotheſes they had invented, for the ſolution of the various phænomena of the heavens: to try, if a more ſymmetrical order and conſtitution of the parts of the world could not be diſcovered, and a more juſt and exquiſite harmony in its motions eſtabliſhed, than what the aſtronomers of thoſe times ſo eaſily admitted. But of all their hypotheſes, none pleaſed him ſo well as that of the Pythagoræans: which made the ſun to be the center of the ſyſtem, and ſuppoſed the earth to move not only round the ſun, but round its own axis alſo. He thought he diſcerned much beautiful order and proportion in this; and that all that embarraſs and perplexity from epicycles and eccentricks, which attended the Ptolemaick hypotheſis, would here be entirely removed,

This ſyſtem then he began to conſider and to write upon, when he was about five and thirty years old. He employed himſelf in contemplating the phænomena carefully; in mathematical calculations; in examining the obſervations of the ancients; in making new obſervations of his own: and after more than twenty years, chiefly ſpent in this manner, he brought his ſcheme to perfection, and eſtabliſhed that ſyſtem of the world, which goes by his name, and is now univerſally received. This he performed in a work, intitled, De revolutionibus orbium cæleſtium; which work, though he had employed ſo much pains and time about, and had finiſhed at laſt to his mind, he was yet, as he tells us in his preface to it, ſomewhat afraid to publiſh. "I have long doubted with myſelf, ſays he, whether I "ſhould venture my Commentaries upon the motion of the "earth abroad; whether it would not be better to imitate "the Pythagoræans in this reſpect alſo, who were wont to "communicate the myſteries of their philoſophy, not to the "publick, but to their friends and relations only." And he adds afterwards, that "the novelty of his opinion had al-"moſt brought him to drop all thoughts of publiſhing his "book; which had indeed now lain in his eſcrutore, not "nine years only, which is the term Horace preſcribes, but "almoſt four times nine years." At length, however, by the importunity of his friends, he was prevailed upon to let it come out; but a copy of it was no ſooner brought to him, than he was preſently ſeized with a violent effuſion of blood, which put an end to his life. Some have almoſt been ready to impute this ſudden change (for he had all his life long enjoyed a good ſtate of health) to the anxiety and terrors he was under from the offence, which he knew he ſhould give to the bigotted part of his countrymen; who are always ſure to decry what is new, though it be ever ſo reaſonable and well-grounded, and to perſecute the authors of novelties to the utmoſt of their power. Much of this uſage, no doubt, he would have felt, if death had not intercepted him: for, as Gaſſendus who has written his life tells us, his work was ſcarcely abroad, when "a little petty "ſchoolmaſter of Elburg, at the inſtigation of the mob, "brought him upon the ſtage, as Ariſtophanes did Socrates, "and ridiculed his opinion concerning the motion of the "earth." He died the 24th of May 1543, in the 70th year of his age.

This extraordinary man had been made canon of Worms by his mother's brother Lucas Wazelrodius, who was biſhop of that place. He was not only the greateſt of aſtronomers, but

but incomparably ſkilled in other parts of ſcience and learning, and a perfect maſter of the Greek and Latin tongues: to all which he joined ſo much piety and innocence of manners, as might ſerve for a pattern to all the world; qui pouvoit ſervir d'exemple à tout le monde. This revival of the Pythagorick ſyſtem by Copernicus gave occaſion, ſays Gaſſendus, to our countryman Gilbert to frame his magnetick philoſophy; which is built upon this principle, that the attractive power in magnets and magnetick bodies ariſes from the revolution of the earth round its axis. While Copernicus was reviving this ſyſtem, and labouring to explain and eſtabliſh it, ſome of his friends objected, that ſuppoſing it true, that is, ſuppoſing the ſun at reſt in the center of the univerſe, and the earth moving round it, the planet Venus muſt needs undergo the ſame phaſes with the moon: to whom he is ſaid to have replied, that "poſterity would probably diſcover that it did ſo." This propheſy of Copernicus was fulfilled by the famous Galileo Galilei, who firſt made the diſcovery with the teleſcope, and thereby wonderfully confirmed the Copernican ſyſtem: for which however he was thrown into priſon by pope Urban VIII. and not ſuffered to come out, till he had recanted his opinion; that is, till he had renounced the teſtimony of his ſenſes. This ſhews us, that the apprehenſions of trouble, which Copernicus expected from the novelty of his ſcheme, was not without a reaſonable foundation.

Iſaac Bullart dans acad. des ſciences. In vit. Copern. p. 332.

CORBET (RICHARD) an ingenious poet, and prelate of the church of England, was ſon of Vincent Corbet, and born at Ewell in Surry, towards the latter end of the ſixteenth century, in the reign of queen Elizabeth. He was educated at Weſtminſter ſchool, and ſent from thence to Oxford in the beginning of the year 1598, where he was admitted of Chriſt-church. He took the degree of maſter of arts; and afterwards entering into holy orders, became an eminent preacher. His wit and eloquence recommended him to the favour of king James I. who made him one of his chaplains in ordinary; and in the year 1620, promoted him to the deanery of Chriſt-church. He was at this time a doctor in divinity, vicar of Caſſington near Woodſtock in Oxfordſhire, and a prebendary in the church of Sarum. In the year 1629, he was preferred to the ſee of Oxford; and in 1632, tranſlated to that of Norwich. In his younger years he wrote ſeveral pieces of poetry, but with no deſign of publiſhing them; and we learn from one of them, that

Biographia Britannica. Ibid. and Wood's Athenæ Oxon.

he took a journey to Paris, though we know not at what time. There is extant in the Muſæum Aſhmolæanum a funeral oration in Latin, by dr. Corbet, on the death of prince Henry, A. D. 1612. He died in the year 1635, and was buried in the cathedral church of Norwich; and ſoon after a large freeſtone, of a ſandy colour, was laid over his grave, whereon a Latin inſcription engraven on a plate of braſs was faſtened, which runs thus in Engliſh: "Richard Corbet, "doctor of divinity, firſt ſtudent, then dean of Chriſt-church "in Oxford, and next biſhop of that ſee; from thence tranſ-"lated hither, and from thence to heaven, July 28, 1635." Mr. Anthony Wood ſays, that "he was conſecrated biſhop "of Oxford, though in ſome reſpects unworthy of ſuch an "office;" but the grounds of this cenſure does not appear. Some have ſurmiſed, that mr. Wood might think the character of a poet too light for, and inconſiſtent with, that of a biſhop; to which we ſhall further add, that biſhop Corbet has, in one of his poems, treated ſome of the ſuperſtitions of the Roman catholicks, their veneration eſpecially for reliques, and the many forgeries practiſed in that reſpect, in a very ludicrous manner. Now, though we would not inſinuate by any means, that mr. Wood was a papiſt, yet it is well known, that ridicule exerted in matters of religion, even againſt a falſe one, has never been agreeable to perſons of his great zeal and piety; and this, it is not improbable, might make him think our author not grave enough for a biſhop.

Athenæ Oxon.

After biſhop Corbet's death, a collection of his poems was publiſhed, under the title of Poeti caſtromata, in 8vo. London, 1647-8; and another edition of them in a thin duodecimo in 1672, dedicated to ſir Edward Bacon of Redgrave-hall in Suffolk. After the dedication follows an advertiſement, wherein we are told, that "upon reprinting theſe poems, "diligent ſearch was made to perfect them, which were ve-"ry imperfectly printed before; and that, though in this "edition there are but few new poems, yet we may find "many of them more perfect than before: for in ſome there "are ſix, and in others four, and in many, two lines, added "from perfecter copies, which were left out in the former "impreſſion." As biſhop Corbet's works are but ſeldom to be met with, we will give our reader a ſample of his poetry in ſome verſes he addreſſed to his ſon Vincent, while a child; for he had married Alice the daughter of dr. Leonard Hutten, vicar of Flower in Northamptonſhire, by whom he had this ſon, named after his grandfather.

Wood, &c.

What

What I ſhall leave thee, none can tell;
But all ſhall ſay, I wiſh thee well.
I wiſh thee, Vin, before all wealth,
Both bodily and ghoſtly health.
Nor too much wealth, nor wit, come to thee;
So much of either might undo thee.
I wiſh thee learning, not for ſhow,
Enough for to inſtruct, and know:
Not ſuch as gentlemen require,
To prate at table, or at fire.
I wiſh thee all thy mother's graces,
Thy father's fortunes, and his places.
I wiſh thee friends, and one at court,
Not to build on, but to ſupport;
To keep thee, not in doing many
Oppreſſions, but from ſuffering any.
I wiſh thee peace in all thy ways,
Nor lazy, nor contentious days:
And when thy ſoul and body part,
As innocent as now thou art.

Poems, edit. 1672, pag. 35.

CORELLI, a name too celebrated to be omitted in this work, and yet we are able to recollect no memoirs, which give any account of the man. This we ſuppoſe to have been owing to the nature of his profeſſion: for he was an Italian muſician, and director of the pope's choir at Rome. Now it ſeldom happens, that mere muſicians are authors; and as ſeldom, that they fall under the notice of authors. Hence it is, that hardly any thing is known of Corelli, but his harmonious compoſitions, which are deemed moſt excellent and inimitable. Many connoiſſeurs are of opinion, that Corelli was one of thoſe, of whom it may juſtly be ſaid, that nature has produced in his way, nil ſimile aut ſecundum, nothing equal or ever ſecond to him: although his art has been diligently cultivated ever ſince, and is ſtill in the higheſt eſteem. An entertaining writer has preſerved an anecdote of him, though he does not tell us where he had it, which ſhews, that he was jealous of the dignity of his art, and apt to be hurt by any ſort of inattention to his performance. "While the famous Corelli at Rome, ſays he, was playing "ſome muſical compoſition of his own, to a ſelect company "in the private apartment of his patron-cardinal, he ob-"ſerved, in the height of his harmony, his eminence was

"en-

" engaging in a detached converſation; upon which he ſud-
" denly ſtopped ſhort, and gently laid down his inſtrument.
" The cardinal, ſurpriſed at the unexpected ceſſation, aſk-
" ed him, if a ſtring was broke? to which Corelli, in an
" honeſt conſciouſneſs of what was due to his muſick, re-
" plied, No, ſir; I was only afraid I interrupted buſineſs.
" His eminence, ſays our relater, who knew that a genius
" could never ſhew itſelf to advantage, where it had not its
" proper regards, took this reproof in good part, and broke
" off his converſation, to hear the whole concerto played
" over again."

The life of Colley Cibber by himſelf, p. 481.

Corelli was ſo affected with the character and abilities of our famous Harry Purcel, that, as fame reports, he declared him to be then the only thing in England worth ſeeing. Accordingly he reſolved upon a journey hither, on purpoſe to viſit him; and is ſaid by ſome to have died upon the road: others ſay, that he died at Rome about the year 1733.

CORNARO (LEWIS) a Venetian of noble extraction, and memorable for having lived to an extreme old age: for he was more than an hundred years old, at the time of his death, which happened at Padua in the year 1565. Amongſt other little performances, he left behind him a piece, intitled, De vitæ ſobriæ commodis, that is, Of the advantages of a temperate life: of which we will here give ſome account, not only becauſe it will very well illuſtrate the life and character of Cornaro, but may alſo poſſibly be of uſe to thoſe, who take the ſummum bonum, or chief good of life, to conſiſt in good eating.

He was moved, it ſeems, to compoſe this little piece, at the requeſt and for the benefit of ſome ingenious young men, for whom he had a regard: who, having long ſince loſt their parents, and ſeeing him then 81 years old, in a fine florid ſtate of health, were vaſtly deſirous to know of him what it was that enabled him to preſerve, as he did, a ſound mind in a ſound body, to ſo extreme an age. He deſcribes to them therefore his whole manner of living, and the regimen he had always purſued, and was then purſuing. He tells them, that, when he was young, he was very intemperate; that this intemperance had brought upon him many and grievous diſorders; that from the 35th to the 40th year of his age, he ſpent his nights and days in the utmoſt anxiety and pain; and that in ſhort, his life was grown a burden to him. The phyſicians however, as he relates, notwithſtanding all the vain and fruitleſs efforts which they had made to reſtore him,

him, told him, that there was one medicine ſtill remaining, which had never been tried, but which, if he could but prevail with himſelf to uſe with perſeverance, might free him in time from all his complaints: and that was a regular and temperate way of living. They added moreover, that unleſs he reſolved to apply inſtantly to it, his caſe would ſoon become deſperate; and there would be no hopes at all of recovering him. Upon this he immediately prepared himſelf for his new regimen, and now began to eat and drink nothing, but what was proper for one in his weak habit of body. But this at firſt was very diſagreeable to him: he wanted to live again in his old manner; and he did indulge himſelf in a freedom of diet ſometimes, without the knowledge of his phyſicians indeed, but, as he tells us, much to his own uneaſineſs and detriment. Driven in the mean time by the neceſſity of the thing, and exerting reſolutely all the powers of his underſtanding, he grew at laſt confirmed in a ſettled and uninterrupted courſe of temperance: by virtue of which, as he tells us, all his diſorders had left him in leſs than a year; and he had been a firm and healthy man from that time to this.

To ſhew what a fine ſecurity a life of temperance is againſt the ill effects of hurts and diſaſters, he relates an accident which befel him, when he was very old. One day being out in his chariot, and his coachman driving ſomewhat faſter than ordinary, he had the misfortune to be overturned, and dragged by the horſes a conſiderable way upon the ground. His head, his arms, his whole body were very much bruiſed; and one of his ancles was put out of joint. He was carried home; and the phyſicians ſeeing how grievouſly he was mauled, concluded it impoſſible that he ſhould live three days to an end. They were miſtaken however, for by bleeding and evacuating medicines, the uſual method of treating in ſuch caſes, he preſently recovered, and arrived at his old ſtability and firmneſs.

Some ſenſualiſts, as it appears, had objected to his manner of living; and, in order to evince the reaſonableneſs of their own, had urged, that it was not worth while to mortify one's appetites at ſuch a rate, for the ſake of being old; ſince all that was life, after the age of ſixty-five, could not properly be called vita viva, ſed vita mortua; not a living life, but a dead life. "Now, ſays he, to ſhew theſe gentle-"men how much they are miſtaken, I will briefly run over "the ſatisfactions and pleaſures, which I myſelf enjoy in "this eighty-third year of my age. In the firſt place I am "always

" always well, and ſo active withal, that I can with eaſe
" mount a horſe upon a flat, and walk to the tops of very
" high mountains. In the next place, I am always chear-
" ful, pleaſant, perfectly contented, and free from all per-
" turbation, and every uneaſy thought. I have none of
" that faſtidium vitæ, that ſatiety of life, ſo often to be met
" with in perſons of my age. I frequently converſe with
" men of parts and learning, and ſpend much of my time
" in reading and writing. Theſe things I do, juſt as op-
" portunity ſerves, or my humour invites me; and all in my
" own houſe here at Padua, which, I may ſay, is as com-
" modious and elegant a ſeat, as any perhaps that this age
" can ſhew; built by me according to the exact proportions
" of architecture, and ſo contrived, as to be an equal ſhel-
" ter againſt heat and cold. I enjoy at proper intervals my
" gardens, of which I have many, whoſe borders are re-
" freſhed with ſtreams of running water. I ſpend ſome
" months in the year at thoſe Eugancan hills, where I have
" another commodious houſe with gardens and fountains:
" and I viſit alſo a ſeat I have in the valley, which abounds
" in beauties from the many ſtructures, woods, and rivu-
" lets that encompaſs it. I frequently make excurſions to
" ſome of the neighbouring cities, for the ſake of ſeeing
" my friends, and converſing with the adepts in all arts and
" ſciences: architects, painters, ſtatuaries, muſicians, and
" even huſbandmen. I contemplate their works, compare
" them with the ancients, and am always learning ſome-
" thing, which it is agreeable to know. I take a view of
" palaces, gardens, antiquities, publick buildings, temples,
" fortifications; and nothing eſcapes me, which can afford
" the leaſt amuſement to a rational mind. Nor are theſe
" pleaſures at all blunted by the uſual imperfections of great
" age: for I enjoy all my ſenſes in perfect vigour; my taſte
" ſo very much, that I have a better reliſh for the plaineſt
" food now, than I had for the choiceſt delicacies, when
" formerly immerſed in a life of luxury. Nay, to let you
" ſee what a portion of fire and ſpirit I have ſtill left within
" me, know, that I have this very year written a comedy,
" full of innocent mirth and pleaſantry; and, as I ſay, if a
" Greek poet was thought ſo very healthy and happy, for
" writing a tragedy at the age of ſeventy three, why ſhould
" not I be thought as healthy and as happy, who have writ-
" ten a comedy, when I am ten years older? In ſhort, that
" no pleaſure whatever may be wanting to my old age, I
" pleaſe myſelf daily with contemplating that immortality,

" which

"which I think I ſee in the ſucceſſion of my poſterity. For "every time I return home, I meet eleven grandchildren, "all the offſpring of one father and mother; all in fine "health; all, as far as I can diſcern, apt to learn, and of "good behaviour. I am often amuſed by their ſinging; "nay, I often ſing with them, becauſe my voice is louder "and clearer now, than ever it was in my life before. Theſe "are the delights and comforts of my old age; from which, "I preſume, it appears, that the life I ſpend is not a dead, "moroſe, and melancholy life, but a living, active, plea- "ſant life, which I would not change with the robuſteſt "of thoſe youths, who indulge and riot in all the luxury of "the ſenſes, becauſe I know them to be expoſed to a thou- "ſand diſeaſes, and a thouſand kinds of death. I, on the "contrary, am free from all ſuch apprehenſions: from the "apprehenſion of diſeaſe, becauſe I have nothing for a diſ- "eaſe to feed upon; from the apprehenſion of death, be- "cauſe I have ſpent a life of reaſon. Beſides, death, I am "perſuaded, is not yet near me. I know that (barring ac- "cidents) no violent diſeaſe can touch me. I muſt be diſ- "ſolved by a gentle and gradual decay, when the radical hu- "mour is conſumed like oil in a lamp, which affords no "longer life to the dying taper. But ſuch a death as this "cannot happen of a ſudden. To become unable to walk "and reaſon, to become blind, deaf, and bent to the earth, "from all which evils I am far enough at preſent, muſt take "a conſiderable portion of time: and I verily believe, that "this immortal ſoul, which ſtill inhabits my body with ſo "much harmony and complacency, will not eaſily depart "from it yet. I verily believe that I have many years to "live, many years to enjoy the world and all the good that "is in it; by virtue of that ſtrict ſobriety and temperance, "which I have ſo long and ſo religiouſly obſerved; friend as "I am to reaſon, but a foe to ſenſe." Thus far this good and wiſe philoſopher; who was known afterwards to have propheſied very truly concerning his future health and happineſs: for he lived, as we have obſerved, to be above an hundred years old, after publiſhing another tract in his 95th year.

CORNARO (HELENA LUCRETIA) a learned Venetian lady, was the daughter of Gio Baptiſta Cornaro, and educated in a very different manner from the generality of her ſex: for ſhe was taught languages and ſciences, as boys are, and went through the philoſophy of the ſchools, as thorny

Bibliotheque univerſelle, tom. vi. p. 229.

thorny as it then was. After having ſtudied many years, ſhe took her degrees at Padua, and was perhaps the firſt lady that ever was made a doctor. She was alſo admitted of the univerſity of Rome, where ſhe had the title of Humble given her, as ſhe had at Padua that of Unalterable. She deſerved, they ſay, both theſe titles, ſince all her learning had not inſpired her with the leaſt vanity, nor was any thing capable of diſturbing that calmneſs of ſpirit which ſhe always employed in the deepeſt thinking. She made a vow of perpetual virginity; and though all means were uſed to perſuade her to marry, and even a diſpenſation with her vow obtained from the pope, yet ſhe remained immoveable. It is affirmed, that not believing the perpetual ſtudy to which ſhe devoted herſelf, and which ſhortened her days ſufficient to mortify the fleſh, ſhe frequently exerciſed upon herſelf the diſcipline of flagellation; as was diſcovered after her death, though ſhe took ſome pains to prevent it. She faſted often, and ſpent her whole time between ſtudy and devotion, except thoſe few hours, when ſhe was obliged to receive viſits. All people of quality and faſhion, who paſſed through Venice, were more ſollicitous to ſee her, than any of the curioſities of that ſuperb city. The cardinals de Bouillon and d'Etrées were commanded by the king of Faance to call, as they paſſed into Italy, upon Lucretia Cornaro at Venice, and to examine, whether what ſome ſaid of her was true; and they found, that her parts and learning were entirely anſwerable to the high reputation ſhe had acquired all over Europe. At length that prodigious attachment ſhe had ſhewn to books, to thoſe eſpecially which were written in Greek and Hebrew, impaired her conſtitution ſo much, that ſhe fell into an illneſs, of which ſhe died in the beginning of the year 1685. They ſay that ſhe had notice of her death a year before it happened; for that, talking one day to her father of an old cypreſs tree in his garden, ſhe adviſed him to cut it down, ſince it would do mighty well to make her a coffin.

As ſoon as the news of her death reached Rome, the academicians, called Infecondi, who had formerly admitted her of their ſociety, made odes to her memory, and epitaphs without number. But this was not all; they celebrated a funeral ſolemnity in honour of her, in the college of the Barnabite fathers, where the academy of the Infecondi uſually aſſembled. This ſolemnity was conducted with the higheſt pomp and magnificence; and a deſcription of it was publiſhed at Padua in the year 1686, and dedicated to the moſt ſerene republick of Venice. The whole town flocked together

ther to ſee it, and one of the academicians made a funeral oration, in which, with all the pomp of Italian eloquence, he expatiated upon the great and valuable qualities of the deceaſed; ſaying, that Helena Lucretia Cornaro had triumphed over three monſters, who were at perpetual war with her ſex, viz. luxury, pride, and ignorance, and that in this ſhe was ſuperior to all the conquerors of antiquity, even to Pompey himſelf, though he triumphed at the ſame time over the three kings, Mithridates, Tigranes, and Ariſtobulus, becauſe it was eaſier to conquer three kingdoms, than three ſuch imperfections and vices, &c.

We do not find that this lady was the author of any literary productions, though it is agreed on all hands, that ſhe was very capable of works uſeful as well as entertaining.

CORNEILLE (PETER) a celebrated French poet, was born at Roan upon the 6th of June, in the year 1606, and of conſiderable parents, his father holding no ſmall places and honours under Lewis XIII. He was brought up to the bar, which he attended ſome little time; but formed with a genius too elevated for ſuch a profeſſion, and having no turn for buſineſs, he ſoon deſerted it. In the mean time he had given the publick no ſpecimen of his great talents for poetry, nor was as yet conſcious of poſſeſſing any ſuch talents: and they tell us, that it was purely a trifling affair of gallantry, which gave occaſion to the production of his firſt comedy, called Melite. The drama was then extremely low among the French: their tragedy flat and languid, their comedy nothing at all. Corneille was aſtoniſhed to find himſelf the author of a piece entirely new, and at the prodigious ſucceſs with which his Melite was acted. The French theatre ſeemed to be raiſed, and to flouriſh at once; and though deſerted in a manner before, was now filled of a ſudden with a new company of actors. After ſo happy an eſſay he continued to oblige the publick with ſeveral other pieces of the ſame kind; all of them indeed inferior to what he afterwards produced, but much ſuperior to any thing which the French had ſeen before. His Medea came forth next, a tragedy, and borrowed in part from Seneca: and in 1637 he preſented the Cid, another tragedy, in which he ſhewed the world how high his genius was capable of riſing. All Europe has ſeen the Cid: it has been tranſlated into almoſt all languages: and the prodigious reputation which he acquired by this play, drew all the wits of his time into a confederacy againſt it. Some treated it contemptuouſly, others

thers wrote againſt it. Cardinal de Richelieu himſelf is ſaid to have been one of this cabal: for not content with paſſing for a great miniſter of ſtate, he muſt needs affect to paſs for a great wit too; and therefore, though in the mean time he had ſettled a penſion upon the poet, could not reſtrain himſelf from ſecret attempts againſt his play. It was ſuppoſed to be under his influence, that the French academy drew up that critique upon it, intitled, Sentiments of the French academy upon the tragi-comedy of Cid: in which however, if they cenſured it in ſome places, they did not ſcruple to praiſe it very highly in others. Corneille had nothing to do now, but to ſupport the vaſt reputation he had gained; and this he did by many admirable performances, publiſhed one after another, which, as mr. Bayle obſerves, "carried the French theatre to its higheſt pitch of glory, "and aſſuredly much higher than the ancient one of A-"thens." In 1647 he was choſen a member of the French academy, and was, what they call dean of that ſociety at the time of his death, which happened in 1684, in the 79th year of his age.

He was, it is ſaid, a man of a devout and melancholy caſt, and upon a diſguſt he had conceived to the theatre, from the cold reception of his play Perthorite, betook himſelf to the tranſlation of a famous book called The imitation of Jeſus Chriſt, which he performed very finely. He ſpoke very little in company, even upon ſubjects which he perfectly underſtood. He was a very honeſt and worthy man; not very dextrous in making his court to the great, which was perhaps the chief reaſon why he never drew any conſiderable advantage from his productions, beſides that vaſt reputation which will always attend them. From a ſpeech which mr. Racine made to the French academy in the beginning of the year 1685, we may form the juſteſt notions of our author's talents. After repreſenting the miſerable ſtate the French theatre was in, that it was without order, decency, ſenſe, taſte, he ſhews you, how it was all of a ſudden reformed by Corneille: "for, ſays he, this man poſſeſſed at once all "thoſe extraordinary talents which form a great poet; art, "force, judgement and wit. Nor can any one ſufficiently "admire the greatneſs of his ſentiments, the ſkill he ſhews "in the oeconomy of his ſubjects, his maſterly way of mov-"ing the paſſions, the dignity, and at the ſame time the vaſt "variety of his characters." This encomium muſt have the more weight, as it comes from the only man in the world, who was able to form an adequate idea of his merits; and

who

who would probably have been the very man that he was, if he had had the luck to have been born before him. Corneille's works have been often printed, and conſiſt of above thirty plays, comedies and tragedies. The beſt edition of them is that of Paris 1682, in four volumes in 12mo. Nouvelles de la republique des lettres. Janvier 1685.

CORNEILLE (THOMAS) a French poet alſo, but inferior to Peter Corneille, whoſe brother he was. He was a member of the French academy, and of the academy of inſcriptions. He diſcovered, when he was young, a ſtrong inclination and genius for poetry: and afterwards was the author of a great many dramatick pieces, ſome of which were well received by the publick, and acted with great ſucceſs. He died at Andeli upon the 8th of December 1709, aged eighty four years. The dramatick works of him and his brother were publiſhed at Paris in the year 1738, in eleven volumes in 12mo. Beſides dramatick, Thomas Corneille was the author of ſome other works: as, 1. A tranſlation of Ovid's Metamorphoſis and ſome of his epiſtles. 2. Remarks upon Vaugelas. 3. A dictionary of arts in two volumes in folio. 4. An univerſal, geographical, and hiſtorical dictionary in three volumes in folio. In the laſt work, that part of the geography which concerns Normandy, is ſaid to be excellent.

CORREGGIO (ANTONIO Da) a moſt extraordinary painter, ſo called from Correggio, a town in the dukedom of Modena, where he was born in the year 1494. He was a man of ſuch admirable natural parts, that nothing but the unhappineſs of his education hindered him from being the beſt painter in the world. For his condition and circumſtances were ſuch as gave him no opportunities of ſtudying either at Rome or Florence; or of conſulting the antiques for perfecting himſelf in deſign. Nevertheleſs he had a genius ſo ſublime, and was maſter of a pencil ſo wonderfully ſoft, tender, beautiful, and charming, that Julio Romano having ſeen a Leda, and a naked Venus painted by him, for Frederick duke of Modena, who intended them a preſent to the emperor, declared, he thought it impoſſible for any thing of colours ever to go beyond them. Raphael's fame tempted him at length to go to Rome. He conſidered attentively the pictures of that great painter; and after having looked on them a long time without breaking ſilence, he ſaid, Anch' io ſon pittore, "I am ſtill a painter." His chief works are at Modena and Parma. At the latter Freſnoy, &c. De Piles, &c.

place he painted two large cupolas in freſco, and ſome altar pieces. This artiſt is remarkable for having borrowed nothing from the works of other men. Every thing is new in his pictures, his conceptions, his deſign, his colouring, his pencil; and his novelty has nothing in it but what is good. His out-lines are not correct, but their guſto is great. He found out certain natural and unaffected graces for his madonnas, his ſaints, and little children, which were peculiar to him. His pencil was both eaſy and delightful: and it is acknowledged, that he painted with great ſtrength, great heightening, and livelineſs of colours, in which none ſurpaſſed him. He underſtood alſo how to diſtribute his lights in ſuch a manner, as was wholly peculiar to himſelf; which gave a great force and great roundneſs to his figures. This manner conſiſts in extending a large light, and then making it loſe itſelf inſenſibly in the dark ſhadowings, which he placed out of the maſſes. In the conduct and finiſhing of a picture, he is ſaid to have done wonders; for he painted with ſo much union, that his greateſt works ſeem to have been finiſhed within the compaſs of one day: and appear, as if we ſaw them from a looking glaſs. His landſchapes are equally beautiful with his figures.

Correggio ſpent the greateſt part of his life at Parma; and notwithſtanding the many fine pieces that he made, and the high reputation he had gained, he was extremely poor, and always obliged to work hard, for the maintenance of his family, which was ſomewhat large. He was very humble and modeſt in his behaviour, lived very devoutly, and died much lamented in 1534, when he was but forty years of age. The cauſe of his death was a little ſingular. Going to receive fifty crowns for a piece he had done, he was paid in a ſort of copper money, called quadrinos. This was a great weight, and he had twelve miles to carry it, though it was in the midſt of ſummer. He was over-heated and fatigued; in which condition, indiſcreetly drinking cold water, he brought on a pleuriſy, which put an end to his life.

CORYATE (THOMAS) a very extraordinary perſon, who ſeems to have made himſelf famous by his follies, was the ſon of a clergyman, and born at Odcombe in Somerſetſhire, in the year 1577. He became a commoner of Glouceſter hall in Oxford in 1596; where continuing about three years, he attained, by mere dint of memory, to ſome ſkill in logick, and to more in the Greek and Latin languages. After he had been taken home for a time, he went to London,

Wood's Athen. Oxon.

London, and was received into the family of Henry prince of Wales. In this ſituation he fell into the company of the wits of thoſe times, who, finding in him a ſtrange mixture of ſenſe and folly, made him their whetſtone; and ſo, ſays mr. Wood, he became too much known to all the world. In the year 1608, he took a journey to France, Italy, Germany, &c. and at his return publiſhed his travels under this title; Crudities haſtily gobbled up in five months travels in France, Savoy, Italy, Rhetia, Helvetia, ſome parts of high Germany, and the Netherlands. Lond. 1611, 4to. This work was uſhered into the world by an Odcombian banquet, conſiſting of near ſixty copies of verſes, made by the beſt poets of that time; which, if they did not make mr. Coryate paſs with the world for a man of great parts and learning, contributed not a little to the ſale of his book. Among theſe poets were Ben. Johnſon, ſir John Harrington, Inigo Jones the architect, Chapman, Donne, Drayton, &c. In the year 1612, after he had taken leave of his countrymen, by an oration ſpoken at the croſs in Odcombe, he took a long and large journey, with intentions not to return, till he had ſpent ten years in travelling about. The firſt place he went to was Conſtantinople, where he made as good obſervations, as he was capable of making; and took from thence his opportunities of viewing divers parts of Greece. In the Helleſpont he took notice of the two caſtles Ceſtos and Abydos, which Muſæus has made famous in his poem of Hero and Leander. He ſaw Smyrna, from whence he found a paſſage to Alexandria in Egypt; and there he obſerved the pyramids near Grand Cairo. From thence he went to Jeruſalem; and ſo on to the Dead ſea, to Aleppo in Syria, to Babylon in Chaldea, to the kingdom of Perſia, and to Uſpahan, where the king uſually reſided; to Seras, anciently called Shuſhan; to Candahor, the firſt province north-eaſt under the ſubjection of the great mogul, and ſo to Lahore, the chiefeſt city but one belonging to that empire. From Lahore he went to Agra, where, being well received by the Engliſh factory, he made an halt. He ſtaid here till he had gotten the Turkiſh and Moriſco or Arabian languages, in which ſtudy he was always very apt, and ſome knowledge in the Perſian and Indoſtan tongues. In both theſe he ſuddenly got ſuch a knowledge and maſtery, that they were of great uſe to him in travelling up and down the great mogul's dominions. In the Perſian tongue he afterwards made an oration to the great mogul; and in the Indoſtan he had ſo great a command, that he is ſaid to have

ſilenced a laundry-woman, belonging to the Engliſh ambaſſador in that country, who uſed to ſcold all the day long. After he had viſited ſeveral places in that country, he went to Surat in Eaſt India; where he fell ill of a flux, of which he died in December 1617.

This ſtrange man, it is evident, had a prodigious deſire of ſeeing many things, which ſort of ambition has never been reckoned a ſymptom of folly: nor indeed would Coryate have paſſed for ſuch a fool as he has done, if he had not unluckily fallen into the hands of wits, who, by way of diverting themſelves, expoſed him. He had however a higher opinion of himſelf, than was fitting, and therefore was not a little mortified when any thing checked it. Thus when one mr. Steel, a merchant, and ſervant to the Eaſt India company, came to ſir Thomas Roe, the Engliſh ambaſſador at Mandoa, where the mogul then reſided, he told Coryate, that he had been in England, ſince he ſaw him, and that king James had enquired of him; and that upon telling his majeſty, that he had met him in his travels, the king replied, "Is that fool living?" Our traveller was equally hurt at another time, when upon his departure from Mandoa, ſir Thomas Roe gave him a letter, and in that a bill to receive ten pounds at Aleppo. The letter was directed to mr. Chapman, conſul there at that time; and the paſſage which concerned mr. Coryate was this: "Mr. "Chapman, when you ſhall hand theſe letters, I deſire "you to receive the bearer of them, mr. Thomas Coryate, "with courteſie, for you ſhall find him a very honeſt poor "wretch;" &c. This expreſſion troubled mr. Coryate extremely, and therefore it was altered to his mind. He was very jealous of his reputation abroad; for he gave out, that there was great expectances in England of the large accounts, he ſhould give of his travels, after his return home.

What became of the notes and obſervations he made in his long peregrinations, no body knows; only theſe following, which he ſent to his friends in England, were printed in his abſence, 1. Letters from Aſmere, the court of the great mogul, to ſeveral perſons of quality in England, concerning the emperor and his country of Eaſt India, 1616, 4to. In the title of which is our author's picture, riding on an elephant. 2. A letter to his mother Gertrude, dated from Agra in Eaſt India, containing the ſpeech that he ſpoke to the great mogul in the Perſian language. 3. Certain obſervations from the mogul's court and Eaſt India.

4. Travels to, and obſervations in, Conſtantinople and other places in the way thither, and in his journey thence to Aleppo, Damaſcus, and Jeruſalem. 5. His oration, purus, putus Coryatus: quinteſcence of Coryate. Spoken extempore, when mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the firſt Engliſh knight of Troy. 6. Obſervations of Conſtantinople abridged. All theſe are to be found in the pilgrimages of Sam. Purofaſe. 7. Diverſe Latin and Greek epiſtles to learned men beyond the ſeas. Some of which are in his crudities.

COSIN (JOHN) an eminent Engliſh prelate, was ſon of Giles Coſin, a rich citizen of Norwich, and born in that city upon the 30th of November 1594. He was educated in the free ſchool there, till he was fourteen years of age; and then removed to Caius college in Cambridge, of which he was ſucceſſively ſcholar and fellow. Being at length much known for his ingenuity and learning, he had, in the year 1616, an offer of a librarian's place from Overall biſhop of Litchfield and Coventry, and Andrews biſhop of Ely, and accepted the invitation of the former; who dying in 1619, he became domeſtick chaplain to Neile biſhop of Durham. He was made by this patron a prebendary of Durham in 1624; and the year following collated to the archdeaconry of the eaſt riding in the church of York, vacant by the reſignation of Marmaduke Blakeſton, whoſe daughter he had married that year. On the 20th of July 1626, biſhop Neile preſented him to the rich rectory of Branſpeth, in the dioceſe of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the biſhop of Durham's houſe in London, with Laud and other divines of that party, he began to be obnoxious to the puritans, who ſuſpected him to be popiſhly affected; which ſuſpicion, as they pretended, was greatly confirmed in them by his Collection of private devotions, publiſhed in the year 1627. Dr. Smith tells us, that this collection was drawn up at the command of king Charles I. for the uſe of thoſe proteſtants, who attended upon the queen; and by way of preſerving them from the taint of ſome popiſh books of devotion, that were ſuppoſed to be thrown, on ſet purpoſe, about the royal apartments. However this book of Coſin's, though licenſed by the biſhop of London, was very ſtriking at the firſt view; and even moderate perſons were a little ſhocked with it, as approaching too nearly the ſuperſtitions of the

Vita Johannis Coſini epiſcopi Dunelmenſis, à Thoma Smith conſcripta. Lond. 1707. 4to. p. 1. and Baſire's funeral ſermon on biſhop Coſin, Lond. 1673. 8vo.

Smith and Baſire, as above.

Ibid. p. 5, 6.

church of Rome. The top of the frontiſpiece had the name of Jeſus in three capital letters, I. H. S. Upon theſe there was a croſs, incircled with the ſun ſupported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated puritans, attacked it very ſeverely; and there is no doubt, but it greatly contributed to draw upon him all that perſecution, which he afterwards underwent.

About the year 1628, he took his degree of doctor in divinity; and the ſame year was concerned, with his brethren of the church of Durham, in a proſecution againſt Peter Smart, a prebendary there, for a ſeditious ſermon preached in that cathedral, upon Pſalm xxxi. 7. "I hate "them that hold of ſuperſtitious vanities." Smart was degraded, and diſpoſſeſſed of his preferments; but, as we ſhall perceive immediately, was afterwards ſufficiently revenged of Coſin for his ſhare in the proſecution. In the year 1634, dr. Coſin was elected maſter of Peter-houſe in Cambridge; and in 1640, made dean of Peterborough by king Charles I. whoſe chaplain he then was. But now his troubles began: for on the 10th of November, which was but three days after his inſtallation into that deanery, a petition from Peter Smart againſt him was read in the houſe of commons; wherein complaint was made of the doctor's ſuperſtition, and innovations in the church of Durham, and of his ſevere proſecution of himſelf in the high-commiſſion-court. This ended in dr. Coſin's being, upon the 22d of January 1641-2, ſequeſtred by a vote of the whole houſe from his eccleſiaſtical benefices; and he is remarkable for having been the firſt clergyman in thoſe times, that was treated in that manner. On the 15th of March enſuing, the commons ſent him one and twenty articles of impeachment againſt him, tending to prove him popiſhly affected; and about the ſame time he was put under reſtraint, upon a ſurmiſe, that he had enticed a young ſcholar to popery: all which imputations he cleared himſelf eaſily from, though not without great trouble and charge. In the year 1642, being concerned with others in ſending the plate of the univerſity of Cambridge to the king, who was then at York, he was ejected from his maſterſhip of Peter-houſe; ſo that, as he was the firſt who was ſequeſtred from his eccleſiaſtical benefices, he was alſo the firſt that was diſplaced in the univerſity. Thus being deprived of all his preferments, and not without fears of ſomething worſe, he reſolved to leave the

Walker's attempt towards recovering the account of the numbers and ſufferings of the clergy, p. 58.

Walker, p. 152.

the kingdom, and retire to Paris; which accordingly he did, in the year 1643.

Here, by the king's exreſs order, he officiated as chaplain to ſuch of the queen's houſehold, as were proteſtants; and with them, and other exiles that were daily reſorting thither, he formed a congregation, that was held at firſt in a private houſe, and afterwards at the Engliſh ambaſſador's chapel. Not long after, he had lodgings aſſigned him in the Louvre, with a ſmall penſion, on account of his relation to queen Henrietta. During his reſidence in this place, he continued firm in the proteſtant religion; reclaimed ſome who had gone over to popery, and confirmed others who were going; had diſputes and controverſies with jeſuits and Romiſh prieſts; and, as we ſhall ſee in the catalogue of his works, wrote ſeveral learned pieces againſt them. One accident befell him abroad, which he often ſpoke of as the moſt ſenſible affliction to him, that ever he met with in the courſe of his whole life; and that was, his only ſon's turning papiſt. This ſon was educated in grammar learning in a jeſuit's ſchool, as were many others of our youths, during the civil war; and occaſion was thence taken of inveigling him into the popiſh religion. He was prevailed upon, not only to embrace popery, but alſo to take religious orders in the church of Rome: and though dr. Coſin uſed all the ways imaginable, and even the authority of the French king, which, by his intereſt he had procured, to regain him out of their power, and from their perſuaſion, yet all proved ineffectual. Upon this he diſinherited him, allowing him only an annuity of one hundred pounds. He pretended indeed to turn proteſtant again, but relapſed before his father's deceaſe. Smith, p. 12, &c. Smith, p. 13, 26.

At the reſtoration of Charles II. Dr. Coſin returned to England, and took poſſeſſion of all his preferments; but before the year was out, was raiſed to the ſee of Durham, being conſecrated upon the 2d of December 1660. As ſoon as he could get down to his dioceſe, he ſet about reforming many abuſes, that had crept in there during the late anarchy; and diſtinguiſhed himſelf greatly by his charity and publick ſpirit. He laid out a great ſhare of his large revenues, in repairing or rebuilding the ſeveral edifices belonging to the biſhoprick of Durham, which had either been demoliſhed, or neglected, during the civil wars. He repaired, for inſtance, the caſtle at Biſhop's Aukland, the chief country ſeat of the biſhops of Durham; that at Durham, which he greatly enlarged; and the biſhop's houſe at Darlington, Baſire, p. 49.

then very ruinous. He alſo enriched his new chapel at Aukland, and that at Durham, with ſeveral pieces of gilt plate, books, and other coſtly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to dr. Smith, to near ſixteen thouſand pounds; but as others ſay, to no leſs than twenty ſix thouſand pounds. He likewiſe built, and endowed two hoſpitals; the one at Durham for eight poor people, the other at Aukland for four. The annual revenue of the former was ſeventy pounds, that of the latter thirty pounds: and near his hoſpital at Durham, he rebuilt the ſchool-houſes, which coſt about three hundred pounds. He alſo built a library near the caſtle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to eight hundred pounds; and gave books thereto to the value of two thouſand pounds, as alſo an annual penſion of twenty marks for ever to a librarian. But his generoſity in this way was not confined within the precincts of his dioceſe. He rebuilt the eaſt end of the chapel at Peter-houſe in Cambridge, which coſt three hundred and twenty pounds; and gave books to the library of that college to the value of one thouſand pounds. He founded eight ſcholarſhips in the ſame univerſity: namely, five in Peter-houſe, of ten pounds a year each, and three in Caius college of twenty nobles a-piece per annum: both which, together with a proviſion of eight pounds yearly, to the common cheſt of thoſe two colleges reſpectively, amounted to two thouſand five hundred pounds. To mention all his benefactions would be almoſt tedious. He gave, in ornaments to the cathedral at Durham, forty five pounds; upon the new building of the biſhop's court, exchequer, and chancery, and towards erecting two ſeſſions houſes in Durham, one thouſand pounds; towards the redemption of chriſtian captives at Algier, five hundred pounds; towards the relief of the diſtreſſed loyal party in England, eight hundred pounds; for repairing the banks in Howdenſhire, a hundred marks; towards repairing St. Paul's cathedral in London, fifty pounds. In a word, this generous biſhop, during the eleven years he ſat in the ſee of Durham, is ſaid to have ſpent above two thouſand pounds per annum, in pious and charitable uſes.

Smith, p. 24. Biographia Britannica.

Smith, p. 25. and Biograph. Brit.

Raſire, p. 79, 80.

He died, upon the 15th of January 1671-2, of a pectoral dropſy, when he was in his 78th year, after having been much afflicted with the ſtone for ſome time before; and his body was conveyed from his houſe in Pall-mall Weſtminſter to Biſhop's Aukland, in the dioceſe of Durham, where

it

it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inſcription prepared by the biſhop in his life-time. Beſides the ſon already mentioned, he had four daughters. By his will he bequeathed conſiderable ſums of money to charitable purpoſes: to be diſtributed among the poor in ſeveral places a ſum amounting to near four hundred pounds; towards rebuilding St. Paul's cathedral, when it ſhould be raiſed five yards from the ground, one hundred pounds; to the cathedral of Norwich, whereof the one half to be beſtowed on a marble tablet, with an inſcription in memory of dr. John Overall, ſome time biſhop there, whoſe chaplain he had been, the reſt for providing ſome uſeful ornaments for the altar, forty pounds; towards the repairing the ſouth and north ſides of Peter-houſe chapel in Cambridge, ſuitable to the eaſt and weſt ſides, already by him perfected, two hundred pounds; towards the new building of a chapel at Emmanuel college in Cambridge, fifty pounds; to the children of mr. John Heyward, late prebendary of Litchfield, as a teſtimony of his gratitude to their deceaſed father, who in his younger years placed him with his uncle biſhop Overall, twenty pound a piece; to ſome of his domeſtick ſervants a hundred marks, to ſome fifty pounds, and to the reſt half a year's wages, over and above their laſt quarter's pay. In his will alſo, he made a large and open declaration of his faith, and was particularly explicit and emphatical in vindicating himſelf from the imputation of popery: "I do profeſs, ſays he, with holy obſervation, and from my very heart, that I am now, and ever have been from my youth, altogether free and averſe from the corruptions, and impertinent, new frangled, or papiſtical ſuperſtitions and doctrines, long ſince introduced contrary to the holy ſcripture, and the rules and cuſtoms of the ancient fathers." To ſay, that biſhop Coſin was a papiſt, would be ridiculous: yet from this ſhort account of him it appears pretty evident, that he was very ſolicitous about the outſide of religion; that he loved magnificence and finery in churches and cathedrals, according to the articles of his impeachment; that, though not convicted of any thing papiſtical, he was found active in inventing and preſſing vain and inſignificant ceremonies: and this indeed was the true character of archbiſhop Laud, and all the divines of his ſchool, of whom biſhop Coſin was one.

Smith, p. 25, 26, 27.

Baſire, p. 3.

We will conclude our account of this excellent biſhop with a catalogue of his works, publiſhed and unpubliſhed. Now beſides

beſides the Collection of private devotions mentioned above, he publiſhed A ſcholaſtical hiſtory of the canon of the holy ſcripture: or, the certain and indubitable books thereof, as they are received in the church of England. Lond. 1657, 4to. reprinted in 1672. This hiſtory is deduced from the time of the Jewiſh church, to the year 1546: that is, to the time, when the council of Trent corrupted, and made unwarrantable additions to, the ancient canon of the holy ſcriptures. It was levelled againſt the papiſts, and written while the author was in exile at Paris. It was dedicated to dr. W. Wren, biſhop of Ely, then a priſoner in the Tower; and dr. P. Gunning, afterwards biſhop of that ſee, had the care of the edition. Theſe were all that were publiſhed in his life-time: after his death came out, 1. A letter to dr. Collier, concerning the ſabbath, dated from Peterhouſe, Jan. 24, 1635. This was printed in the fifth number of the Bibliotheca literaria, Lond. 1723, 4to. 2. A letter to mr. Cordel, a miniſter at Charenton, but then at Blois, who ſeemed ſhy in communicating with the proteſtants there, upon the ſcruple of their inorderly ordination, dated Paris Feb. 7, 1650. It is printed at the end of a pamphlet, intitled, The judgment of the church of England, in the caſe of lay-baptiſm, and of diſſenters baptiſm. Lond. 1712. 8vo. 2d edition. 3. Regni Angliæ religio catholica, priſca, caſta, defæcata: omnibus chriſtianis monarchis, principibus, ordinibus, oſtenſa, anno MDCLII. This was written at the requeſt of ſir Edward Hyde, afterwards earl of Clarendon, and chancellor of England; and is printed at the end of dr. Smith's life of biſhop Coſin. 4. Hiſtoria tranſubſtantiationis papalis, &c. that is, the hiſtory of popiſh tranſubſtantiation, &c. written by the author at Paris, for the uſe of ſome of his countrymen, who were frequently attacked upon that point by the papiſts. It was publiſhed by dr. Durell at London, 1675, 8vo, and tranſlated into Engliſh by Luke de Beaulieu. There is a ſecond part ſtill in manuſcript. 5. The differences in the chief points of religion, between the Roman catholicks and us of the church of England; together with the agreements which we for our parts profeſs, and are ready to embrace, if they for theirs were as ready to accord with us in the ſame. Written to the counteſs of Peterborough, and printed at the end of the Corruptions of the church of Rome by biſhop Bull. 6. Notes on the book of Common prayer. Publiſhed by dr. Nicholls at the end of his Comment on the book of Common prayer, Lond. 1710, folio. 7. An account of a conference

Bafire, p. 56. and Smith, p. 17.

Smith, p. 15.

Smith, p. 16, 17.

Bafire, p. 67.

conference in Paris between Cyril archbiſhop of Trapezond, and dr. John Coſin; printed in the ſame book.

The following pieces were alſo written by biſhop Coſin, but never printed. 1. An anſwer to a popiſh pamphlet, pretending that St. Cyprian was a papiſt. 2. An anſwer to four queries of a Roman catholick about the proteſtant religion. 3. An anſwer to a paper delivered by a popiſh biſhop to the lord Inchequin. 4. Annales eccleſiaſtici. Imperfect. 5. An anſwer to father Robinſon's papers, concerning the validity of the ordinations of the church of England. 6. Hiſtoria conciliorum. Imperfect. 7. Againſt the forſakers of the church of England, and their ſeducers in this time of her tryal. 8. Chronologia ſacra. Imperfect. 9. A treatiſe concerning the abuſe of auricular confeſſion in the church of Rome. By all which learned works, as one obſerves, and his abilities, quick apprehenſion, ſolid judgment, and variety of reading, manifeſted therein, he hath perpetuated his name to poſterity, and ſufficiently confuted at the ſame time the calumnies induſtriouſly ſpread againſt him, of his being a papiſt, or popiſhly affected: which calumnies brought upon him a ſevere perſecution, followed with the plunder of all his goods, the ſequeſtration of his whole eſtate, and a ſeventeen years exile. Fuller's Worthies, in Durham, p. 294. Biographia Britannica.

COTELERIUS (JOHN BAPTIST) bachelor of divinity of the houſe and ſociety of Sorbonne, and king's Greek profeſſor, was born at Niſmes in Languedoc, in the beginning of December 1627. He made an extraordinary proficiency in the languages under his father, when very young: for being, at twelve years of age only, brought into the hall of the general aſſembly of the French clergy held at Mante in the year 1641, he conſtrued the New Teſtament in Greek, and the Old in Hebrew, at the firſt opening of the book. He unfolded at the ſame time ſeveral difficulties propoſed in regard to the peculiar conſtruction of the Hebrew language; and explained alſo the text from ſeveral cuſtoms practiſed among the Jews. After this, he demonſtrated ſeveral mathematical propoſitions, in explaining Euclid's definitions. This made him looked upon as a prodigy of a genius: and his reputation roſe in proportion to his advances in life. In the year 1643, he took a maſter of arts degree, a bachelor of divinity's in 1647, and was elected a fellow of the Sorbonne in 1649. In the year 1651, he loſt his father, who died at Paris, whither he had come to reſide with his children in the year 1638: and he lamented him

See his life by Stephen Baluzius, and prefixed to his edition of the Patres apoſtolici, publiſhed by Le Clerc at Amſterdam in 1724.

him much. He had indeed great reaſon to do ſo; for he had taken the greateſt pains and care imaginable in his education, as appears from a letter of Cotelerius to his father, which Baluzius has given us an extract of. "It "is not in my power, ſays he, not to be obedient in every "reſpect to you, to whom, beſides innumerable benefits and "favours, I owe not only my life, but alſo the means of "living well and happily: I mean, thoſe ſeeds of virtue "and learning, which you have been careful to plant in me "from my infancy. Now if Alexander of Macedon could "own himſelf ſo much indebted to his father Philip for be-"getting him, yet ſo much more to Ariſtotle for forming "and educating him, what ought not I to acknowledge "myſelf indebted to you, who have been both a Philip "and an Ariſtotle to me?"

In the year 1654, when the archbiſhop of Embrun retired into his dioceſe, he took Cotelerius along with him as one, who would be an agreeable companion in his ſolitude. Cotelerius was with the archbiſhop four whole years; but afterwards, when he returned to Paris, complained heavily of the want of books and converſation with learned men, which he had experienced in that retreat. He declined going into holy orders, and ſpent his time wholly in eccleſiaſtical antiquity. The Greek fathers were his chief ſtudy: he read their works both printed and manuſcript with great exactneſs; made notes upon them; and tranſlated ſome of them into Latin. In the year 1660, he publiſhed four Homilies of St. Chryſoſtom upon the Pſalms, and his Commentary upon Daniel, with a Latin tranſlation and notes. Then he ſet about his Collection of thoſe fathers, who lived in the apoſtolick age; which he publiſhed in two volumes folio at Paris in the year 1672, all reviewed and corrected from ſeveral manuſcripts, with a Latin tranſlation and notes. The editor's notes in this performance are very learned and very curious: they explain the difficulties in the Greek terms, clear up ſeveral hiſtorical paſſages, and ſet matters of belief and diſcipline in a better light. He had publiſhed this work ſome years ſooner; but he was interrupted by being pitched upon with monſ. du Cange to review the manuſcripts in the king's library. This taſk he entered upon by Colbert's order in 1667, and was five years in performing it.

In the year 1676, he was made Greek profeſſor in the royal academy at Paris, which poſt he maintained during his life with the higheſt reputation. He had the year before

fore put out the firſt volume of a work, intitled, Monumenta eccleſiæ Græcæ, which was a collection of Greek tracts out of the king's and monſ. Colbert's libraries, and had never been publiſhed before. He added a Latin tranſlation and notes; which, though not ſo large as thoſe upon the Patres apoſtolici, are ſaid to be very curious. The firſt volume was printed in the year 1675, the ſecond in 1681, and the third in 1686. He intended to have continued this work, if he had lived; but death ſnatched him away. His age was not great, but his conſtitution was broken with intenſe ſtudy: for he took vaſt pains in his learned performances, writing all the Greek text and the verſion on the ſide with his own hand, and uſing the greateſt care and exactneſs in all his quotations. Upon the third of Auguſt 1686, he was ſeized with an inflammatory diſorder in his breaſt, which required him to be let blood: but Cotelerius had ſuch a diſlike to this operation, that, ſooner than undergo it, he diſſembled his illneſs. At laſt however he conſented; but it was too late, for he died upon the 10th of the ſame month, when he was not ſixty years of age.

Beſides his great ſkill in the languages and in eccleſiaſtical antiquity, he was remarkable for his probity and candour. He was ſurpriſingly modeſt and unpretending, without the leaſt tincture of ſtiffneſs and pride. He lived particularly retired, made and received few viſits; and thus having but little acquaintance, he appeared ſomewhat melancholy and reſerved, whereas it is ſaid, that he was really of a frank, converſable, and friendly temper.

COTES (Roger) an excellent mathematician, philoſopher, and aſtronomer, was born, upon the 10th of July in the year 1682, at Burbage in Leiceſterſhire, of which place his father was rector. He was firſt placed at Leiceſter ſchool; where, when he was between eleven and twelve years of age, he diſcovered a ſtrong inclination to the mathematicks. This being obſerved by his uncle, the reverend mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to ſend him for ſome time to his houſe in Lincolnſhire, that he might put him forward, and aſſiſt him in thoſe ſtudies. Here he laid the foundation of that deep and extenſive knowledge in mathematicks, for which he was afterwards ſo deſervedly famous. He removed from thence to London, and was ſent to St. Paul's ſchool; where, under the care of dr. Thomas Gale, and the ſucceeding maſter, he made a great progreſs in

Biographia Britannia.

in claſſical learning; yet found ſo much leiſure as to keep a conſtant correſpondence with his uncle, not only in mathematicks, but alſo in metaphyſicks, philoſophy, and divinity. This fact is ſaid to have been often mentioned by the celebrated profeſſor Saunderſon. His next remove was to Cambridge; where, upon the 6th of April 1699, he was admitted of Trinity college; and, at Michaelmas in the year 1705, choſen fellow of it. He was at the ſame time tutor to Anthony earl of Harold, and the lord Henry de Grey, ſons to the then marquis, afterwards duke of Kent, to which noble family mr. Cotes had the honour to be related. For it is remarkable, that Anthony de Grey, the right earl of Kent, was rector of Burbage at the time, that the title deſcended to him in the year 1639: which Anthony de Grey was great grandfather to Henry, earl, marquis, and at length duke of Kent; to whom, as deſcended from a daughter of major Farmer, in the ſame county, mr. Cotes was nearly related.

Ibid.

Collins's peerage, vol. ii. p. 38.

In January 1705-6, he was appointed profeſſor of aſtronomy and experimental philoſophy, upon the foundation made by dr. Thomas Plume, archdeacon of Rocheſter; being the firſt who enjoyed that office, to which he was unanimouſly choſen, on account of his high reputation and merits. He took his maſter of arts degree in the year 1706; and went into holy orders in the year 1713. The ſame year, at the deſire of dr. Bentley, he publiſhed at Cambridge the ſecond edition of ſir Iſaac Newton's Mathematica principia philoſophiæ naturalis; and inſerted all the improvements, which the author had made to that time. To this edition he prefixed a moſt admirable preface, in which he explained the true method of philoſophiſing, ſhewed the foundation on which the Newtonian philoſophy was built, and refuted the objections of the Carteſians and all other philoſophers againſt it. It may not be amiſs to tranſcribe a paragraph from this preface, in which the editor has given an anſwer to thoſe, who ſuppoſed, that gravity or attraction, in ſir Iſaac Newton's ſyſtem, was in no wiſe a clearer principle, and fitter to explain the phœnomena of nature upon, than the occult qualities of the peripateticks; becauſe there are ſtill philoſophers, ſuch as they are, who perſiſt in the ſame abſurd ſuppoſition. Gravity, ſay the objectors, is an occult cauſe; and occult cauſes have nothing to do with true philoſophy. To whom mr. Cotes replies, that "Occult cauſes are, not thoſe whoſe exiſtence "is moſt clearly demonſtrated by obſervation and experiment,

" ment, but thoſe only whoſe exiſtence is occult, fictitious, " and ſupported by no proofs. Gravity therefore can ne- " ver be called an occult cauſe of the planetary motions; " ſince it has been demonſtrated from the phœnomena, that " this quality really exiſts. Thoſe rather have recourſe to " occult cauſes, who make vortices to govern the heavenly " motions; vortices, compoſed of a matter intirely ficti- " tious, and unknown to the ſenſes. But ſhall gravity there- " fore be called an occult cauſe, and on that account be " baniſhed from philoſophy, becauſe the cauſe of gravity " is occult, and as yet undiſcovered? Let thoſe, who affirm " this, beware of laying down a principle, which will " ſerve to undermine the foundation of every ſyſtem of phi- " loſophy, that can be eſtabliſhed. For cauſes always pro- " ceed, by an uninterrupted connexion, from thoſe that " are compound, to thoſe that are more ſimple; and when " you ſhall have arrived at the moſt ſimple, it will be im- " poſſible to proceed farther. Of the moſt ſimple cauſe " therefore no mechanical ſolution can be given; for if " there could, it would not be the moſt ſimple. Will you " then call theſe moſt ſimple cauſes occult, and baniſh them " from philoſophy? you may ſo; but you muſt baniſh at " the ſame time the cauſes that are next to them, and thoſe " again that depend upon the cauſes next to them, till " philoſophy at length will be ſo thoroughly purged of " cauſes, that there will not be one left, whereon to " build it." Præfat. ad Princip. mathem. phil. natural. &c. Cant. 1713.

The publication of this edition of ſir Iſaac Newton's Principia added greatly to the reputation, mr. Cotes had already acquired, among the greateſt men of the age, for his profound knowledge in the abſtruſeſt parts of mathematicks: nor was the high opinion the publick now conceived of him in the leaſt diminiſhed, but rather much increaſed, by ſeveral productions of his own, which afterwards appeared. He gave a deſcription of the great meteor, that was ſeen on the 6th of March 1715-16, which was publiſhed in the Philoſophical tranſactions, a little after his death. He left behind him alſo ſome admirable and judicious tracts, part of which, ſince his deceaſe, have been publiſhed by dr. Robert Smith, his couſin and ſucceſſor in his profeſſorſhip, now maſter of Trinity college in Cambridge. His Harmonia menſurarum, &c. that is, Harmony of meaſures, or, Analyſis and ſyntheſis advanced by the meaſures of ratios and angles, was publiſhed at Cambridge in the year 1722, in 4to; and dedicated to dr. Mead by the learned editor, who, in an elegant

elegant and affectionate preface gives us a copious Account of the performance itſelf, the pieces annexed to it, and of ſuch other of the author's works, as are yet unpubliſhed. He tells us, how much this work was admired by profeſſor Saunderſon, and how dear the author of it was to dr. Bentley. The firſt treatiſe of the miſcellaneous works annexed to the Harmonia menſurarum, is, Concerning the eſtimation of errors in mixed mathematicks." The ſecond is, Concerning the differential method; which he handles in a manner ſomewhat different from ſir Iſaac Newton's treatiſe upon that ſubject, having wrote it before he had ſeen that treatiſe. The name of the third piece is Canonotechnia, or concerning the conſtruction of tables by differences. The book concludes with three ſmall tracts Concerning the deſcent of bodies, the motion of pendulums in the cycloid, and the motion of projectiles: which tracts, the editor informs us, were all compoſed by mr. Cotes, when he was very young. He wrote alſo a Compendium of arithmetick, of the reſolutions of equations, of dioptricks, and of the nature of curves. Beſides theſe pieces in Latin, he drew up a courſe of hydroſtatical and pneumatical lectures in Engliſh, which were publiſhed by dr. Smith in the year 1737, and are held in high repute.

This uncommon genius in mathematicks died, to the regret of the univerſity, and all lovers of that ſcience, upon the 5th of June 1716, in the very prime of his life; for he was advanced no farther than to the thirty-third year of his age. He was buried in the chapel of Trinity-college; and an inſcription fixed over him, from which we learn that he had a very beautiful perſon. It was written by the celebrated dr. Bentley, who was his conſtant friend and patron, and runs in the following terms:

H. S. E.
Rogerus Roberti filius Cotes,
Collegii hujus S. Trinitatis ſocius,
Aſtronomiæ et experimentalis philoſophiæ
Profeſſor Plumianus:
Qui
Immatura morte præreptus,
Pauca quidem ingenii ſui pignora reliquit,
Sed egregia, ſed admiranda,
Ex inacceſſis matheſcos penetralibus
Felicii ſoleſtia tum primum eruta.

Poſt

Poſt magnum illum Newtonum
Societatis hujus ſpes altera
Et decus gemellum.
Cui ad ſummam doctrinæ laudem
Omnes morum virtutumque dotes
In cumulum acceſſerunt:
Eo magis ſpectabiles amabileſque,
Quod in formoſo corpore gratiores venirent.

Natus Burbagii in Agro Leiceſtrienſi
Jul. x. 1682, obiit Jun. v. 1716.

COTTON (Sir ROBERT) a moſt eminent Engliſh antiquarian, was ſon of Thomas Cotton, eſq; deſcended from a very ancient family, and born at Denton in Huntingdonſhire upon the 22d of January, 1570. He was of Trinity-college in Cambridge, where he took a bachelor of arts degree in the year 1585; and, ſome little time after, went to London, where he ſoon made himſelf known, and was admitted into a ſociety of antiquaries, who met at ſtated ſeaſons for their own amuſement. Here he indulged his natural humour in the proſecution of that ſtudy, for which he afterwards became ſo famous; and in the eighteenth year of his age, began to collect ancient records, charters, and other manuſcripts. In 1600 he accompanied mr. Cambden to Carliſle, who acknowledges himſelf not a little obliged to him, for the ſervices he did him in carrying on and perfecting his Britannia; and the ſame year wrote A brief abſtract of the queſtion of precedency between England and Spain. This was occaſioned by queen Elizabeth's deſiring the thoughts of the antiquaries ſociety upon that point, and is ſtill extant in the Cotton library. Upon the acceſſion of king James I. to the throne, he was created a knight; and during this whole reign was very much courted, admired, and eſteemed by the great men of the nation, and conſulted as an oracle by the privy counſellors and miniſters of ſtate, upon very difficult point relating to our conſtitution. In the year 1608, he was appointed one of the commiſſioners to enquire into the ſtate of the navy, which had lain neglected ever ſince the death of queen Elizabeth; and drew up a memorial of their proceedings to be preſented to the king, which memorial is ſtill extant in the Cotton library. In the year 1609, he wrote A diſcourſe of the lawfulneſs of combats to be performed in the preſence of the king, or the conſtable and marſhal of England, which was printed in 1651 and in 1672. He drew up

Vita cottoni a Thoma Smith conſcripta, p. 1.

Ib. p. 7, 8.

Ibid, p. 9.

See Caſley's catalogue, p. 325.

Vita Cotton a Smith, p. 13.

Ibid, p. 14.

alſo the ſame year An anſwer to ſuch motives as were offered by certain military men to prince Henry, to incite him to affect arms more than peace. This was compoſed by order of that prince, and remains ſtill in manu-
Cott. libr. ſcript. New projects being contrived to repair the royal revenue, which had been prodigally ſquandered, none pleaſed the king ſo much, as the creating a new order of knights, called baronets; and ſir Robert Cotton, who had done great ſervice in that affair, was choſen to be one, being the twenty-ninth baronet that was created.

He was afterwards employed by king James to vindicate the behaviour and actions of Mary queen of Scots, from the ſuppoſed miſrepreſentations of Buchanan and Thuanus; and what he wrote upon this ſubject, is thought to be interwove nin Cambden's annals of queen Elizabeth, or elſe printed at the end of Cambden's epiſtles. In the year 1616 the king ordered him to examine, whether the papiſts, whoſe numbers then made the nation uneaſy, ought, by the laws of the land, to be put to death, or to be impriſoned? this
Vita Cottoni, p. 17. taſk he performed with great learning, and produced upon that occaſion twenty-four arguments, which were publiſhed afterwards in the year 1672, among Cottoni poſthuma. It was probably at that time that he compoſed a piece, ſtill preſerved in manuſcript in the royal library, intitled, Conſiderations for the repreſſinge of the encreaſe of preeſts, jeſuits, and recuſants, without drawinge of blood. He was alſo employed by the houſe of commons, when the match between prince Charles and the infanta of Spain was in agitation, to ſhew, by a ſhort examination of the treaties between England and the houſe of Auſtria, the unfaithfulneſs and inſincerity of the latter; and to prove, that in all their tranſactions they aimed at nothing but univerſal monarchy. This
Ibid. p. 19. piece is printed among Cottoni poſthuma, under the title of, A remonſtrance of the treaties of amity, &c. He wrote likewiſe a vindication of our eccleſiaſtical conſtitution againſt the innovations, attempted to be brought in by the puritans, intitled, An anſwer to certain arguments raiſed from ſuppoſed antiquity, and urged by ſome members of the lower houſe of parliament, to prove, that eccleſiaſtical laws ought
Ibid. p. 21. and Cottoni poſthuma, p. 202. to be enacted by temporal men. In the year 1621, he compiled A relation to prove, that the kings of England have been pleaſed to conſult with their peeres, in the great councel and commons of parliament, of marriadge, peace, and war, which was printed firſt in 1651, then in 1672 among Cottoni poſthuma, and then in 1679 under the title of The antiquity and dignity of parliaments. Being a member of the

firſt

firſt parliament of king Charles I. he joined in complaining of the grievances, which the nation was then ſaid to groan under; but was always for mild remedies, zealous for the honour and ſafety of the king, and had no views but the nation's advantage.

The other works of ſir Robert Cotton, not already mentioned, are, 1. A relation of the proceedings againſt ambaſſadors, who have miſcarried themſelves, and exceeded their commiſſion. 2. That the ſovereign's perſon is required in the great councils or aſſemblies of the ſtates, as well at the conſultations as at the concluſions. 3. The argument made by the command of the houſe of commons, out of the acts of parliament and authority of law expounding the ſame, at a conference with the lords, concerning the liberty of the perſon of every freeman. 4. A brief diſcourſe concerning the power of the peers and commons of parliament in point of judicature. Theſe four are printed in Cottoni poſthuma. 5. A ſhort view of the long life and reign of Henry III. king of England, written in 1614, and preſented to king James I. printed in 1627, 4to. and reprinted in Cottoni poſthuma. 6. Money raiſed by the king without parliament from the conqueſt until this day, either by impoſition or free gift, taken out of records or ancient regiſters, printed in the royal treaſury of England, or general hiſtory of taxes, by captain J. Stevens, 8vo. 7. A narrative of count Gundamor's tranſactions during his embaſſy in England, London, 1659, 4to. He wrote books upon ſeveral other ſubjects, that remain in manuſcript: namely, Of ſcutage, Of encloſures, and converting arable land into paſture; Of the antiquity, authority, and office of the high ſteward and marſhal of England; Of the antiquity, etymology, and privileges of caſtles; Of towns; Of the meaſures of land; Of the antiquity of coats of arms; Of curious collections; Of military affairs; Of trade; Collections out of the rolls of parliament, different from thoſe that were printed, but falſly, under his name, in the year 1657, by William Prynne, eſq; He likewiſe made collections for the hiſtory and antiquities of Huntingdonſhire; and had formed a deſign of writing an account of the ſtate of chriſtianity in theſe iſlands, from the firſt reception of it here to the reformation. The firſt part of this deſign was executed by archbiſhop Uſher, in his book, De Britannicarum eccleſiarum primordiis, compoſed probably at the requeſt of ſir Robert Cotton, who left eight volumes of collections for the continuation of that work.

Preface to the 3d volume of Tyrrel's hiſtory of England, p. 9.

Cottoni vita a Smith, p. 24.

But without intending to derogate from the juſt merits of this learned and knowing man as an author, it may reaſonably be queſtioned, whether he has not done more ſervice to learning, by ſecuring, as he did, his valuable library for the uſe of poſterity, than by all his writings. It is for this library, that he is now moſt famous; and therefore it may not be improper to be a little particular in our account of it. It conſiſts wholly of manuſcripts; many of which being in looſe ſkins, ſmall tracts, or very thin volumes, when they were purchaſed, ſir Robert cauſed ſeveral of them to be bound up in one cover. They relate chiefly to the hiſtory and antiquities of Great-Britain and Ireland, though the ingenious collector refuſed nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making ſuch a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monaſteries at their diſſolution, and from our univerſities and colleges at their viſitations: when ſeveral learned antiquarians, ſuch as Joſceline, Noel, Allen, Lambarde, Bowyer, Elſinge, Cambden, and others, died, who had made it their chief buſineſs to ſcrape up the ſcattered remains of our monaſtical libraries: and, either by legacy or purchaſe, he became maſter of all that he thought valuable in their ſtudies. This library was placed by ſir Robert Cotton in his own houſe at Weſtminſter, near the houſe of commons; and very much augmented by his ſon and grandſon, ſir Thomas and ſir John Cotton. In the reign of king William, an act of parliament was made for the better ſecuring and preſerving that library, in in the name and family of the Cottons, for the benefit of the publick; that it might not be ſold, or otherwiſe diſpoſed of and embezzled. Sir John, great grandſon of ſir Robert Cotton, having ſold Cotton-houſe to the late queen Anne, to be a repoſitory for the Royal as well as the Cottonian library, an act was made for the better ſecuring of her majeſty's purchaſe of that houſe; and both houſe and library was ſettled and veſted in truſtees. The books were then removed into a more convenient room, the former being very damp; and Cotton-houſe was ſet apart for the uſe of the king's library-keeper, who had there the Royal and Cottonian libraries under his care. Some years after the Cottonian library was removed into a houſe near Weſtminſter-abbey, purchaſed by the crown of the lord Aſhburnham; where a fire happening upon the 23d of October, 1731, one hundred and eleven books were loſt, burnt, or intirely defaced, and

Chamberlayne's preſent ſtate of Great-Britain, p. 217, 218, edit. 1735.

and ninety nine rendered imperfect. It was thereupon removed to the new dormitory, and afterwards to the old dormitory, belonging to Weſtminſter ſchool.

It is almoſt incredible, how much we are indebted to this library, for what we know of our own country: witneſs the works of ſir Henry Spelman, ſir William Dugdale, the Decem ſcriptores, dr. Gale, biſhop Burnet's Hiſtory of the reformation, Strype's works, Rymer's Fœdera, ſeveral pieces publiſhed by T. Hearne, and every book almoſt that hath appeared ſince, relating to the hiſtory and antiquities of Great-Britain and Ireland. Nor was ſir Robert Cotton leſs communicative of his library and other collections in his life-time. Speed's hiſtory of England is ſaid to owe moſt of its value and its ornaments to ſir Robert Cotton: and mr. Cambden acckowledges, that he received thoſe coins in the Britannia from his collection. To mr. Knolles, author of the Turkiſh hiſtory, he communicated authentick letters of the maſters of the knights of Rhodes, and the diſpatches of Edward Barton, ambaſſador from queen Elizabeth to the Porte: to ſir Walter Raleigh, books and materials for the ſecond volume of his hiſtory, never publiſhed: and the ſame to lord Verulam, for his hiſtory of Henry VII. The famous mr. Selden was highly indebted to the books and inſtructions of ſir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the generous patron of all lovers of antiquities, and his houſe and library were always open to ingenious and inquiſitive perſons.

Vita Cottoni a Smith, p. 24.

Ibid. p. 25.

Dedicat. Analector. Britan. and of the hiſtory of tithes.

He died of a fever, in his houſe at Weſtminſter, upon the 6th of May 1631, aged ſixty years, three months, and fifteen days. He married Elizabeth one of the daughters and coheirs of William Brocas of Thedingworth in the county of Leiceſter, eſq; by whom he left one only ſon, ſir Thomas Cotton, bart. Such a man, we may imagine, muſt have had many friends and acquaintance, and indeed he was not only acquainted with all the virtuoſi and learned in his own country, but with many alſo of high reputation abroad; as Janus Gruterus, Francis Sweertius, Andrew Ducheſne, John Bourdelot, Peter Puteanus, Nicholas Fabricius Peireſkius, &c.

Ibid. p. 26.

COTTON (CHARLES) eſq; a gentleman of a very good family in Staffordſhire, who lived in the reigns of Charles and James II. He had ſomething of a genius for poetry, and was particularly famous for burleſque verſe.

He tranſlated one of Corneille's plays, called Horace, a tragedy, printed in the year 1671. He publiſhed a volume of poems on ſeveral occaſions, The wonders of the peak in Derbyſhire. Scarronides: or Virgil traveſtie. Lucian burleſqued: or the Scoffer ſcoffed. A new edition of which were printed in the year 1751. But the chief of all mr. Cotton's productions, and for which perhaps he deſerves the beſt of his countrymen, ſeems to be his tranſlation of Montaigne's eſſays. This was dedicated to lord George Saville, marquis of Halliſax; and mr. Cotton ſoon after received a very polite letter from that lord, which as it gives an high idea of the tranſlator and his performance, I will here take upon me the trouble to tranſcribe.

" Sir,

" I have too long delayed my thanks to you for giving " me ſuch an obliging evidence of your remembrance: that " alone would have been a welcome preſent, but when " joined with the book in the world, I am the beſt entertained with, it raiſeth a ſtrong deſire in me to be better " known, where I am ſure to be ſo much pleaſed. I have " till now thought wit could not be tranſlated, and do ſtill " retain ſo much of that opinion, that I believe it impoſſible, except by one whoſe genius cometh up to that of " the author. You have ſo kept the original ſtrength of " his thought, that it almoſt tempts a man to believe the " tranſmigration of ſouls; and that he being uſed to hills " is come into the moorlands to reward us here in England, " for doing him more right than his country will afford " him. He hath by your means mended his firſt edition: " to tranſplant and make him ours, is not only a valuable " acquiſition to us, but a juſt cenſure of the critical impertinence of thoſe French ſcribblers, who have taken pains " to make little cavils and exceptions, to leſſen the reputation of this great man, whom nature hath made too big " to confine himſelf to the exactneſs of a ſtudied ſtile. He " let his mind have its full flight, and ſheweth, by a generous kind of negligence, that he did not write for praiſe, " but to give to the world a true picture of himſelf and of " mankind. He ſcorned affected periods, or to pleaſe the " miſtaken reader with an empty chime of words. He hath " no affectation to ſet himſelf out, and dependeth wholly " upon the natural force of what is his own, and the " excellent application of what he borroweth.

" You

" You ſee, ſir, that I have kindneſs enough for monſieur " de Montaigne, to be your rival, but no body can now " pretend to be in equal competition with you. I do will- " ingly yield, which is no ſmall matter for a man to do to " a more proſperous lover; and if you will repay this piece " of juſtice with another, pray believe, that he, who can " tranſlate ſuch an author without doing him wrong, muſt " not only make me glad, but proud of being his very " humble ſervant,

HALLIFAX."

Thus far the teſtimony of lord Hallifax, in favour of our author's tranſlation; which certainly cannot be without great merit, when ſo accompliſhed a judge has praiſed it ſo highly. Mr. Cotton died ſome time about the revolution; but in what year we cannot be certain.

COUEL (Dr. JOHN) a very learned Engliſh divine, was born at Horningſhearth in Suffolk, in the year 1638, being the ſon of William Couel of that place. He was educated in claſſical learning at the ſchool of St. Edmund's Bury; and on the 31ſt of March 1654, admitted of Chriſt's college in Cambridge, of which, after taking his degrees of bachelor and maſter of arts in the regular way, he was elected fellow. Some time after he went into orders, and had the advantage of going, in the year 1670, as chaplain to ſir Daniel Harvey, ambaſſador from king Charles II. to the Ottoman Porte; where he ſerved, in that quality, both him and his ſucceſſor ſir John Finch, for the ſpace of ſeven years. Some time after his return to England, namely in the year 1679, he was created doctor in divinity; and the ſame year was choſen lady Margaret's preacher in the univerſity of Cambridge. On the 5th of March 1680, he had inſtitution to the fine-cure rectory of Littlebury in Eſſex, to which he was preſented by dr. Gunning biſhop of Ely; and on the 9th of November 1687, was inſtalled into the chancellorſhip of York, conferred upon him by the king, during the vacancy of that ſee. The 7th of July 1688, he was elected maſter of Chriſt's college in Cambridge, in which ſtation he continued to the day of his death. He was alſo rector of Kegworth in the county of Leiceſter. At length, after having led a kind of itinerant life, as he himſelf informs us in the dedication to his account of the preſent Greek church, at York, in Holland, and elſewhere, he

Biographia Britannica.

Ibid.

Ibid.

arrived at his long journey's end, on the 19th of December 1722, in the 85th year of his age, and was buried in the chapel of Christ's college, where there is an epitaph to his memory. He gave a benefaction of three pounds a year to the poor of the parish of Littlebury abovementioned. We "are informed, that he was a person noted for polite and "curious learning, singular humanity, and knowledge of "the world."

Ibid.

See Catalogue of preachers at Cambridge, prefixed to the lady Margaret's funeral sermon, republished by T. Baker, B. D. Lond. 1708.

Dr. Couel having, during his residence of seven years at Constantinople, had an opportunity of informing himself well of the ancient and present state of the Greek church, and having collected several curious observations and notices relating thereto, digested them afterwards into a curious and useful book, which was published not long before his decease. It is intitled, Some account of the present Greek church, with reflections on their present doctrine and discipline: particularly in the eucharist, and the rest of their seven pretended sacraments, compared with Jac. Goar's notes upon the Greek ritual, or ΕΥΧΟΛΟΓΙΟΝ. Cambridge MDCCXXII. folio. The chief occasion of this work, as he tells us in the preface to it, was the great controversy, which for several years was warmly debated in the last century by two of the most eminent divines of France; monsieur Arnauld doctor of the Sorbonne, on the side of the papists, and monsieur Claude minister of Charenton, in behalf of the protestants. The former not being content to say, that the church in all ages believed transubstantiation, did also positively affirm, that all the eastern churches do at this very day believe it, in the same sense as it was defined by the council of Trent. Mr. Claude, in answer to him, brought most authentick proofs of the contrary: upon which Arnauld set all the missionaries of the east on work to procure testimonies for him. These by bribes and other indirect means they obtained in such numbers, that there was soon after a large quarto in French printed at Paris, full of the names of patriarchs, bishops, and doctors of those churches, who all approved the Roman doctrine. But monsieur Claude, having had most certain information, by means of a French gentleman at Colchis, that some of those testimonies were mere fictions, and others quite different from what they were related, sent some queries into the east, and desired the English clergymen residing there, to enquire of the Greeks, and other eastern christians of the best note, who had no connexions with the Romanists, "Whether transub-

"stantiation,

"ſtantiation, or the real and natural change of the whole "ſubſtance of the bread into the ſame numerical ſubſtance, "as the body of Chriſt which is in heaven, be an article "of faith amongſt them, and the contrary be accounted "heretical and impious?" This ſet dr. Couel therefore upon examining thoroughly into that point; and in this work we have the reſult of his enquiry. The author having made uſe of ſeveral curious, and before unknown, manuſcripts, took care, for the reader's ſatisfaction, to depoſite them in the late earl of Oxford's library, at Wimple near Cambridge. Couel's preface, and Biographia Britan.

COUSIN (JOHN) an eminent French painter, was born at Succy near Sens, about the beginning of the ſeventeenth century; and ſtudied the fine arts ſo ſtrenuouſly in his youth, that he became profoundly learned, eſpecially in the mathematicks, which is a prodigious help to the regularity of deſign. By this means he was correct enough in that part of painting, and printed a book on the ſubject; which, though a ſmall one, has done him great honour, and undergone ſeveral impreſſions. He wrote alſo upon geometry and perſpective. Painting on glaſs being very much in vogue in thoſe days, he applied himſelf more to that, than to the drawing of pictures. Several fine performances of his are to be ſeen in the churches of the neighbourhood of Sens, and ſome in Paris; particularly in St. Gervaſe's church, where, on the windows of the choir, he painted the martyrdom of St. Laurence, the hiſtory of the Samaritan woman, and that of the paralytick. There are ſeveral pictures of his doing in the city of Sens; as alſo ſome portraits. But the chief of his works, and that which is moſt eſteemed, is his picture of the laſt judgment. This piece is in the ſacriſtie of the minims at Bois de Vincennes, and was graved by Peter de Tode, a Fleming, a good deſigner. This picture ſhews the fruitfulneſs of Couſin's genius, by the number of the figures, that enter into the compoſition; yet is ſomewhat wanting in elegance of deſign. De Piles's lives of painters.

Couſin married the daughter of the lieutenant general of Sens, and carried her to Paris, where he lived the reſt of his days. His learning acquired him the name of the great. He was well received at court, and in favour with four kings ſucceſſively; namely, Henry II. Francis II. Charles IX. and Henry III. He worked alſo in ſculpture, and made admiral Chabot's tomb, which is in the chapel of Orleans, belonging to the celeſtines in Paris. We cannot tell exactly,

actly, in what year Couſin died: but it is certain, that he was living in 1689, and that he lived to a very great age.

COWELL (dr. JOHN) a very learned and eminent civilian, was born at Ernſborough in Devonſhire, about the year 1554; educated at Eton ſchool; and elected a ſcholar of king's college in Cambridge, in the year 1570. He was afterwards choſen fellow of that college; and, by the advice of Bancroft biſhop of London, applied himſelf particularly to the ſtudy of the civil law. He was regularly admitted to the degree of doctor of laws in his own univerſity; and in the year 1600, was incorporated into the ſame degree at Oxford. Soon after he was made the king's profeſſor of civil law in Cambridge, and about the ſame time maſter of Trinity hall. His patron Bancroft, being advanced to the ſee of Canterbury in the year 1604, and beginning to project many things for the ſervice of church and ſtate, put him upon that laborious work, which he finiſhed in about three years time, and publiſhed at Cambridge in 1607. The title of it runs thus: The Interpreter, or book containing the ſignification of words: wherein is ſet forth the true meaning of all, or the moſt part of ſuch words and terms, as are mentioned in the law-writers, or ſtatutes of this victorious or renowned kingdom, requiring any expoſition or interpretation, &c. 4to. It was reprinted in the year 1609, and ſeveral times ſince, particularly in 1638, for which archbiſhop Laud was reflected upon; and it was made an article againſt him at his trial, as if the impreſſion of that book had been done by his authority, or at leaſt with his connivance, in order to countenance king Charles's arbitrary meaſures. In 1677, and 1684, it was publiſhed with large additions by Thomas Manley of the Middle Temple, eſq; and again in 1708 with very conſiderable improvements by another hand: in all which latter editions the exceptionable paſſages have been corrected or omitted.

Prince's Worthies of Devonſhire, p. 194. Fuller's Worthies in Devon, p. 262. Wood's Faſti, vol. i. col. 160. edit. p. 1721. Wood, ibid. Hiſt. of the troubles and trial of Archbiſhop Laud, p. 235.

In the mean time archbiſhop Bancroft was ſo ſatisfied with the abilities and learning ſhewn in The interpreter, that he appointed the author his vicar-general in the year 1608: nor was this performance cenſured for ſome time. But at laſt great offence was taken at it, becauſe, as was pretended, the author had ſpoken too freely, and with expreſſions even of ſharpneſs, of the common law, and ſome eminent profeſſors of it, Littleton in particular: and this fired ſir Edward Coke eſpecially, who was not only privately concerned

concerned for the honour of Littleton, whom he had commented upon, but alſo valued himſelf as the chief advocate of his profeſſion. Sir Edward took all occaſions to affront him, and uſed to call him in deriſion doctor Cow-heel. He was not ſatisfied with this: he endeavoured to hurt him with the king, by ſuggeſting that dr. Cowell "had "diſputed too nicely upon the myſteries of this our mo- "narchy, yea, in ſome points very derogatory to the ſu- "preme power of this crown; and had aſſerted, that the "king's prerogative is in ſome caſes limited." This was touching king James in a moſt tender part, and had probably ruined Cowell, if the archbiſhop had not ſtood his friend. However the common lawyers, whoſe conteſts with the civilians then ran very high, would not reſt: and therefore, as they found they could not hurt him with the king, reſolved to try what they could do with the people. Accordingly they repreſented him now, as a betrayer of the rights and liberties of the people; and a complaint was carried up againſt him in the houſe of commons, the reſult of which was, that the author was committed to cuſtody, and his book publickly burnt. Moreover the commons complained of him to the lords, as equally ſtruck at; and he was cenſured by them for aſſerting, "1. That the king "was ſolutus a legibus, and not bound by his coronation- "oath. 2. That it was not ex neceſſitate, that the king "ſhould call a parliament to make laws, but might do "that by his abſolute power: for that voluntas regis with "him was lex populi. 3. That it was a favour to admit "the conſent of his ſubjects in giving of ſubſidies. 4. That "he draws his arguments from the imperial laws of "the Roman emperors, which are of no force in Eng- "land." The commons were indeed very deſirous to proceed criminally againſt him; nay, even to hang him, if the king had not interpoſed. But the king did interpoſe; and, upon his majeſty's promiſe to condemn the doctrines of the book as abſurd, together with the author of them, they proceeded no farther.

Miſcellanea parliamentaria by W. Petyt. p. 64. Coke's Detection, vol. i. p. 63.

Dr. Cowell retired after this to his college, where he purſued his private ſtudies, but did not live to do it long. It was his misfortune to be afflicted with the ſtone, for which being cut, the operation proved fatal to him; for he died of it upon the 11th of October 1611, and was buried in his chapel of Trinity hall, where there is a plain Latin inſcription to his memory. Beſides The interpreter, he had publiſhed in the year 1605, in 8vo, at Cambridge, Inſtitutiones

tiones Juris Anglicani, &c. That is, inſtitutes of the laws of England in the ſame method as Juſtinian's inſtitutes. He alſo compoſed a tract De regulis juris, of the rules of the law, wherein his intent was, by collating the caſes of both laws, to ſhew, that they both be raiſed of one foundation, and differ more in language and terms, than in ſubſtance; and therefore were they reduced to one method, as they eaſily might, to be attained in a manner with all one pains. But it does not appear, that this laſt was ever publiſhed.

Wood's Faſti, ibid.

See pref. to the reader in the beginning of the Interpreter.

COWLEY (ABRAHAM) an eminent Engliſh poet, was born in the city of London in the year 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the intereſt of friends, procured him to be admitted a king's ſcholar in Weſtminſter-ſchool. The occaſion of his firſt inclination to poetry was his caſual lighting on Spencer's Fairy queen. "I believe, ſays he, in his Eſſay on himſelf, I can tell the particular little chance that filled my head firſt with ſuch chimes of verſes, as have never ſince left ringing there. For I remember, when I began to read, and to take ſome plea-ſure in it, there was wont to lie in my mother's parlour, I know not by what accident, for ſhe herſelf never in her life read any book but of devotion; but there was wont to lie Spencer's works. This I happened to fall upon, and was infinitely delighted with the ſtories of the knights, and giants, and monſters, and brave houſes, which I found every where, though my underſtanding had little to do with all this, and by degrees with the tinkling of the rhyme, and dance of the numbers: ſo that I think I had read him all over, before I was twelve years old, and was thus made a poet as immediately as a child is made an eunuch."

Sprat's account of his life prefixed to his works.

Wood's Faſti Oxon. vol. ii.

Cowley's works, vol. ii. 8vo.

In the year 1633, when he was in his ſixteenth year, being ſtill at Weſtminſter, he publiſhed a collection of poems, under the title of Poetical bloſſoms: in which, ſays biſhop Sprat, there were many things, that might well become the vigour and force of a manly wit. Mr. Cowley tells us of himſelf, that he had ſo defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar: however, as Sprat obſerves, he abundantly ſupplied that want, by converſing with the books themſelves, from whence thoſe rules had been drawn. He was removed from Weſtminſter to Trinity college in Cambridge, where he wrote ſome, and laid the deſigns of moſt

Ibid.

moſt of thoſe maſculine works, which he afterwards publiſhed. In the year 1638, he publiſhed his Love's riddle, a paſtoral comedy, which was written while he was at Weſtminſter, and dedicated in a copy of verſes to ſir Kenelm Digby; and a Latin comedy, called Naufragium joculare, or The merry ſhipwreck, after it had been acted before the univerſity by the members of Trinity college.

The firſt occaſion of his entering into buſineſs was, ſays the author of his life, an elegy he wrote On the death of mr. William Hervey. This brought him into the acquaintance of mr. John Hervey, the brother of his deceaſed friend: from whom he received many offices of kindneſs, through the whole courſe of his life, and principally this, that by his means he came into the ſervice of the lord St. Albans. In the year 1643, being then maſter of arts, he was, among many others, ejected his college and the univerſity; upon which, he retired to Oxford, ſettled in St. John's college there, and that ſame year, under the name of an Oxford ſcholar, publiſhed a ſatyr intitled, The puritan and the papiſt. His affection to the royal cauſe engaged him in the ſervice of the king; and he attended in ſeveral of his majeſty's journeys and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was ſettled in the family of the earl of St. Albans; and attended the queen mother, when ſhe was forced to retire into France. He was abſent from England about ten years, ſays Wood; about twelve, ſays Sprat; which, be they more or leſs, were wholly ſpent either in bearing a ſhare in the diſtreſſes of the royal family, or in labouring in their affairs. To this purpoſe he performed ſeveral dangerous journeys into Jerſey, Scotland, Flanders, Holland, and elſewhere; and was the principal inſtrument in maintaining a conſtant correſpondence between the king and his royal conſort, whoſe letters he cyphered and decyphered with his own hand. Sprat, &c. Ibid.

In the year 1656, mr. Cowley was ſent over into England, with all imaginable ſecrecy, to take cognizance of the ſtate of affairs here; but ſoon after his return, while he lay hid in London, he was ſeized on by a miſtake, the ſearch having been intended after another gentleman of conſiderable note in the king's party. Being made a priſoner, he was often examined before the uſurpers, who tried all methods to make him ſerviceable to their purpoſes; but proving inflexible, he was committed to cloſe impriſonment,

ment, and ſcarce at laſt obtained his liberty upon the terms of a thouſand pounds bail, which burden dr. Scarborough was ſo kind as to take upon himſelf. Thus he continued a priſoner at large, till the general redemption; yet, taking this opportunity of the confuſions that followed upon Cromwell's death, he ventured back into France, and there remained in the ſame ſatisfaction as before, till near the time of the king's return. Upon his return to England, he publiſhed a new edition of all his poems, conſiſting of four parts, viz. 1. Miſcellanies, 2. The miſtreſs, 3. Pindarick odes, 4. Davideis. The miſtreſs had been publiſhed in his abſence, and his comedy called The guardian, afterwards altered and publiſhed under the title of The cutter in Coleman-ſtreet; but both very incorrectly. Mr. Cowley, in the preface to his poems, complains of the publication of ſome things of his, without his conſent or knowledge; and thoſe ſo mangled and imperfect, that he could neither with honour acknowledge, nor with honeſty quite diſcover them: of which ſort, ſays he, was a comedy called The guardian, made and acted before the prince, "in his paſſage through Cambridge towards York, at the "beginning of the late unhappy war; or rather neither "made nor acted, but rough-drawn only and repeated: "for the haſte was ſo great, that it could neither be reviſed "or perfected by the author, nor learned without book by "the actors, nor ſet forth in any meaſure tolerably by the "officers of the college."

Sprat, &c.

During his ſtay in England, he wrote his two books of plants, publiſhed firſt in the year 1662, to which he afterwards added four books more; and all the ſix, together with his other Latin poems, were printed after his death at London in the year 1678. The occaſion of his chooſing the ſubject of his ſix books of plants, dr. Sprat tell us, was this. When he returned into England, he was adviſed to diſſemble the main intention of his coming over, under the diſguiſe of applying himſelf to ſome ſettled profeſſion; and that of phyſick was thought moſt proper. To this purpoſe, after many anatomical diſſections, he proceeded to the conſideration of ſimples; and having furniſhed himſelf with books of that nature, he retired into a fruitful part of Kent, where every field and wood might ſhew him the real figures of thoſe plants, of which he read. Thus he ſoon maſtered that part of the art of medicine: but then, inſtead of employing his ſkill for practice and profit, he laboured to digeſt it into its preſent form. The two firſt books treat of herbs in a ſtile, ſays dr.

dr. Sprat, reſembling the elegies of Ovid and Tibullus; the two next of flowers in all the variety of Catullus and Horace's numbers, for which laſt author he is ſaid to have had a peculiar reverence; and the two laſt of trees, in the way of Virgil's georgicks. Of theſe, the ſixth book is wholly dedicated to the honour of his country: for making the Britiſh oak to preſide in the aſſembly of the foreſt trees, he takes that occaſion to enlarge upon the hiſtory of the late troubles, the king's affliction and return, and the beginning of the Dutch war; and he does it in a way, which is honourable to the nation. It appears by mr. Wood's Faſti Oxonienſes, that mr. Cowley was created doctor of phyſick at Oxford upon the 2d of December 1657: who ſays, that he had this degree conferred upon him, by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. However there is no reaſon to conclude from hence, that mr. Cowley's loyalty was ever in the leaſt ſhaken; all this complacency towards the then government being only affected for the better carrying on the deſign of his coming over. The ſame account may be given of a few lines, in the preface to one of his books, which looked like a departure from his old principles, and occaſioned his loyalty to be called in queſtion. Sprat, &c. Ibid.

After the king's reſtoration, mr. Cowley, being then paſt the fortieth year of his age, of which the greateſt part had been ſpent in a various and tempeſtuous condition, reſolved to paſs the remainder of his life in a ſtudious retirement; which dr. Sprat repreſents as the effect of choice, and not of diſcontent. At firſt, ſays the doctor, he was but ſlenderly provided for ſuch a retirement, by reaſon of his travels, and the afflictions of the party to which he adhered, which had put him quite out of all the roads of gain. Yet notwithſtanding the narrowneſs of his income, he remained fixed to his reſolution, having contracted his deſires into a ſmall compaſs, and knowing that a very few things would ſupply them all. But upon the ſettlement of the peace of the nation, this hindrance of his deſign was ſoon removed; for he then obtained a plentiful eſtate by the favour of the lord St. Albans, and the bounty of the duke of Buckingham. Thus furniſhed for his retreat, he ſpent the laſt ſeven or eight years in his beloved obſcurity, and poſſeſſed that ſolitude, which, from his very childhood, he had always moſt paſſionately deſired. Mr. Cowley's works, eſpecially his eſſays in proſe and verſe, abound with the praiſes of ſolitude Ibid.

tude and retirement. His three firſt eſſays are on the ſubjects of liberty, ſolitude, and obſcurity: and moſt of the tranſlations are of ſuch paſſages from the claſſick authors, as diſplay the pleaſures of a country life, particularly, Virgil's O fortunatos nimium, &c. Horace's Beatus ille qui procul, &c. Claudian's Old man of Verona, and Martial's Vitam quæ faciunt beatiorem, &c. But his ſolitude, from the very beginning, had never agreed ſo well with the conſtitution of his body, as of his mind. The chief cauſe of it was, that out of haſte to be gone away from the tumult and noiſe of the city, he had not prepared ſo healthful a ſituation in the country, as he might have done, if he had made a more leiſurable choice. Of this he ſoon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingring fever. After that, he ſcarce ever recovered his former health, though his mind was reſtored to its perfect vigour; as may be ſeen, ſays dr. Sprat, from his two laſt books of plants, which were written ſince that time, and may at leaſt be compared with the beſt of his other works. Shortly after his removal to Chertſey, he fell into another conſuming diſeaſe: under which, having languiſhed for ſome months, he ſeemed to be pretty well cured of its bad ſymptoms. But in the heat of the ſummer, by ſtaying too long amongſt his labourers in the meadows, he was taken with a violent defluxion and ſtoppage in his breaſt and throat. This he at firſt neglected as an ordinary cold, and refuſed to ſend for his uſual phyſicians, till it was paſt all remedies; and ſo in the end, after a fortnight's ſickneſs, it proved mortal to him. He died at a houſe called the Porch-houſe, in the town of Chertſey in Surry, upon the 28th of July 1667, in the forty ninth year of his age; and was buried in Weſtminſter Abbey near Chaucer and Spencer, where a monument was erected to his memory, in May 1675, by George duke of Buckingham, with a Latin inſcription by dr. Sprat. When king Charles II. heard of his death, he was pleaſed to ſay, "that mr. Cowley had not left a better man behind "him in England."

Sprat &c.

Ibid.

Beſides mr. Cowley's works already mentioned, we have of his, A propoſition for the advancement of experimental philoſophy; and, A diſcourſe, by way of viſion, concerning the government of Oliver Cromwell. He had deſigned alſo, A diſcourſe concerning ſtyle, and A review of the principles of the primitive chriſtian church, but was prevented by death. A ſpurious piece, intitled, The iron age, was publiſhed under his name, during his abſence abroad;

abroad; of which he ſpeaks, in the preface to his poems, with ſome aſperity and concern. "I wondered very much "ſays he, how one, who could be ſo fooliſh to write ſo "ill verſes, ſhould yet be ſo wiſe to ſet them forth as ano-"ther man's, rather than his own: though perhaps he "might have made a better choice, and not fathered the "baſtard upon ſuch a perſon, whoſe ſtock of reputation is, "I fear, little enough for the maintenance of his own nu-"merous legitimate offspring of that kind. It would have "been much leſs injurious, if it had pleaſed the author to "put forth ſome of my writings under his own name, ra-"ther than his own under mine. He had been in that a "more pardonable plagiary, and had done leſs wrong by "robbery, than he does by ſuch a bounty: for no body "can be juſtified by the imputation even of another's me-"rit, and our own coarſe cloaths are like to become us "better, than thoſe of another man's, though never ſo "rich. But theſe, to ſay the truth, were ſo beggarly, that "I myſelf was aſhamed to wear them." This extract ſhews mr. Cowley to be as great a wit in proſe, as he is in verſe; and mr. Addiſon has obſerved, that of all the authors that ever wrote, none ever abounded ſo much in wit, according to mr. Locke's true definition of it, as mr. Cowley: of which he gives ſome examples from his poem, called The miſtreſs.

Spectator, vol. i. no. 62.

CRANMER (THOMAS) an Engliſh archbiſhop, and memorable for having endured martyrdom in the cauſe of proteſtantiſm, was deſcended from an ancient family in Nottinghamſhire, and born at Aſlacton in that county, upon the 2d of July 1489. In the year 1503, he was admitted of Jeſus college in Cambridge, of which he became fellow; diſtinguiſhing himſelf in the mean time by his uncommon abilities and application to letters. Soon after he was maſter of arts, he married, and loſt his fellowſhip; but, his wife dying in child-bed within a year, he was again admitted into it. In the year 1523, he was made a doctor in divinity. The moſt immediate cauſe of his advancement in the church, was the opinion he gave upon king Henry the VIIIth's divorce from Catherine of Spain. For having, on account of the plague at Cambridge, retired to Waltham Abbey in Eſſex, where a relation of his lived, Edward Fox the king's almoner, and Stephen Gardiner the ſecretary, happened accidentally to come to that houſe. Here the converſation turning upon the king's divorce, which was then almoſt the only thing talked of, Cranmer, who was well known

Memorials of Cranmer, by Strype, p. 1. Lond. 1694.

Fox's acts and monuments, vol. ii. p. 1860. edit. 1583.

Strype and Fox, ibid.

to the other two, being desired to speak upon that point, delivered it as his opinion, "That it would be much "better to have this question, whether a man may marry "his brother's wife or no, discussed and decided by the di- "vines upon the authority of God's word, than thus from "year to year to prolong the time, by having recourse to the "pope: that there was but one truth in it, which the "scripture would soon declare and manifest, being handled "by learned men; and that might be done as well at "the universities here in England, as at Rome, or else- "where." This opinion being communicated by dr. Fox to the king, his majesty approved of it much; saying, that "The man had the sow by the right ear." Cranmer upon this was sent for to court, made the king's chaplain, placed in the family of Thomas Boleyne earl of Wiltshire and Ormond, and ordered to write upon the subject of the divorce. He did so; and shewed, by the testimonies of the scriptures, of general councils, and ancient writers, that the bishop of Rome had not authority sufficient to dispense with the word of God: from which we may learn, that the reformation, which Luther had set on foot in Germany in the year 1517, had also made some progress, in the hearts of men at least, here in England. When he had finished his book, he went to Cambridge to dispute upon that point, and brought many over to his opinion. About this time he was presented to a living, and made archdeacon of Taunton.

Fox, ibid.

Burnet's hist. of the reformat. vol. i. p. 79.

Strype, p. 5.

In the year 1530, he was sent, with some others, into France, Italy, and Germany, to discuss the affair of the king's marriage. At Rome he got his book presented to the pope, and offered to dispute openly against the validity of king Henry's marriage; but no body chose to engage him. While he was at Rome, the pope constituted him his penitentiary throughout England, Ireland, and Wales; not so much, we may imagine, out of kindness and respect to him, as to quiet and appease that reforming spirit, which he had already discovered. In Germany he was sole ambassador upon the forementioned affair; and, during his residence there, married at Nuremberg a second wife. Upon the death of Warham, archbishop of Canterbury, in August 1532, Cranmer was nominated for his successor; but he refused to accept of that dignity, unless he was to receive it immediately from the king without the pope's intervention. He was consecrated upon the 30th of March 1533; at which time he made an unusual protestation, which the

Ibid. p. 416.

Ibid. p. 16.

Burnet, vol. i. p. 128.

curious

curious reader may see in the appendix to Strype's memorials, &c. His design, by this expedient, was to preserve to himself the liberty of doing his duty to God, the king, and his country, in spite of the pope's interpositions; and this made him renounce every clause in his oath, which seemed to bar him from it. Upon the 23d of May 1533, he pronounced the sentence of divorce between king Henry and queen Catherine; and likewise married the king to Anne Boleyne upon the 28th following: though lord Herbert says, in his history of Henry VIII. that Cranmer did not marry him, but only was present, while another did it. The pope threatening him with excommunication for his sentence against queen Catherine, he appealed from his holiness to a general council; and ever after disputed against the pope's supremacy.

N°. v. p. 9.

Antiquitates Britannicæ, p. 329.

Strype and Fox, ibid

He now began to act vigorously in the work of the reformation: and, at the first step towards it, procured the Bible to be translated into English, and to be dispersed. Next he forwarded the dissolution of the monasteries; and in the year 1535, performed a provincial visitation, for the sake of recommending the king's supremacy, which he did in many places by preaching. In his sermons he shewed, 1. "That the bishop of Rome was not God's vicar upon "earth, as he was taken to be; and declared, by what "arts he had usurped that authority. 2. That the holi- "ness that see so much boasted of, and by which name "popes affected to be stiled, was but a holiness in name; "and that there was no such holiness at Rome: where he "took occasion to launch out into the vices of the court "of Rome. 3. He inveighed against the bishop of Rome's "laws, which, he said, were miscalled divinæ leges, and "sacri canones." In the year 1536, he divorced king Henry from Anne Boleyn. In 1537, he visited his diocese, and endeavoured to abolish the superstitious observation of holidays. In 1539, he and some bishops fell under the king's displeasure, because they would not consent in parliament, that the monasteries should be suppressed for the king's sole use. Cranmer had projected, that out of the revenues of those nurseries of idleness, a provision should be made in every cathedral, for readers of divinity, and of Greek and Hebrew, and a great number of students whom the bishop might transplant out of his nursery, into all the parts of his diocese: but this design miscarried. He also strenuously opposed the act for the six articles, in the house of lords, speaking three days against it; and, upon the pas-

Strype, p. 30, 31.

Ibid. p. 49.

Ib'd p. 55.

Ib'd. p. 72.

Burnet, ib'd. vol. i. p. 302

Strype, ibid. p. 78. fing of that ſtatute, ſent away his wife into Germany. In the year 1540, he was one of the commiſſioners for inſpecting into matters of religion, and for explaining ſome of its main doctrines; and the book, intitled, A neceſſary erudition of any chriſtian man, was the reſult of their commiſſion.

After lord Cromwell's death, in whoſe behalf he had written to the king, he retired, and lived in great privacy, Ibid. p. 86. not meddling at all in ſtate affairs. In the year 1541, he gave orders, purſuant to the king's directions, for taking away ſuperſtitious ſhrines; and the year following, procured the act for the advancement of true religion, and the abolishment of the contrary, which moderated the rigour of the Ibid. p. 99. ſix articles. In 1543, his enemies preferred accuſations againſt him, for oppoſing the ſix articles, and other parts of popery. Nay, he was complained of in the houſe of commons, for preaching hereſy againſt the ſacrament of the altar; and alſo in the privy council, where the ſubſtance of his accuſation was, "that he, with his learned men, had ſo "infected the whole realm with their unſavoury doctrine, "that three parts of the land were become abominable he"reticks. That it might prove dangerous to the king, "being like to produce ſuch commotions and uproars, as "were ſprung up in Germany: and therefore they deſired, "that the archbiſhop might be ſent to the Tower, till he "could be examined." All theſe were ſuppoſed to be con- Ibid. p. 105, 123, 124. trivances of Gardiner's, and would have been ſufficient to have ruined him, if the king had not protected him.

Upon Henry the VIIIth's deceaſe, he was one of the regents of the kingdom, and one of the executors of his will; and, upon the 20th of February 1545-6, crowned king Edward VI. to whom he had been godfather; as he had been alſo to the lady Elizabeth. Soon after he cauſed the homilies to be compoſed, compoſing ſome of them himſelf; and laboured earneſtly in promoting the reformation. For this purpoſe, he procured the repeal of the ſix articles; the eſtabliſhment of the communion in both kinds, and a new office for the ſacrament; the reviſal and amendment of the other offices of the church; frequent preaching; a royal viſitation to inſpect into the manners and abilities of the clergy; and viſited his own dioceſe himſelf for the ſame Ibid. p. 146, 157, 182. purpoſe. In the year 1549, he was one of the commiſſioners for examining biſhop Bonner, with a power to impriſon or deprive him of his biſhoprick. The ſame year he ordained ſeveral prieſts and deacons, according to the new

new form of ordination in the common prayer book; which through his care was now finiſhed, and ſettled by act of parliament. A review was made of this book towards the end of the next year; and in 1552, it was printed again with amendments and alterations, and authorized by parliament. In 1553, he oppoſed the new ſettlement of the crown upon Jane Gray, and would no way be concerned in that affair; nor would he join in any of Dudley's ambitious projects: however, upon the death of Edward VI. he appeared for her. Fox, ibid. p. 1870.

But now, after the acceſſion of queen Mary to the throne, his troubles came on him apace. He was firſt ordered to appear before the council, and bring an inventory of his goods; which he did upon the 27th of Auguſt, when he was commanded to keep his houſe, and be forth coming. September the 13th, he was again ſummoned before the council, and ordered to be at the ſtar chamber the next day; when he was committed to the Tower, partly for ſetting his hand to the inſtrument of the lady Jane's ſucceſſion, and partly for the publick offer he had made a little before, of juſtifying openly the religious proceedings of the late king. November the 3d, he was attainted, and found guilty of high treaſon, upon which the fruits of his archbiſhoprick were ſequeſtred: but upon his humble and repeated application, he was pardoned the treaſon, and 'twas reſolved he ſhould be proceeded againſt for hereſy. In April 1554, he, Ridley, and Latimer, were removed to Oxford, in order for a publick diſputation with the papiſts, which was accordingly held upon the 18th of that month: and two days after, they were brought before the commiſſioners, and aſked, whether they would ſubſcribe to popery? which they unanimouſly refuſing, were condemned as hereticks. Some of Cranmer's friends petitioned the queen in his behalf: putting her in mind, how he had once preſerved her in her father's life-time. For the king, it ſeems, was reſolved to ſend her to the Tower, and to make her ſuffer as a ſubject, becauſe ſhe would not obey the laws of the realm, in renouncing the pope's authority and religion; but was prevented by Cranmer's interceſſion. This however had no effect upon the queen, who was determined to give him up: and a new commiſſion was ſent from Rome for his tryal and conviction. Accordingly, on the 12th of September 1555, he appeared before the commiſſioners at St. Mary's church in Oxford, where he was accuſed of blaſphemy, perjury, incontinency, and hereſy: of blaſphemy and hereſy,

Burnet's hiſt. of ref. vol. ii. p. 250.

Strype, ibid. p. 307, 314. and Burnet, ibid.

Ibid.

for his writings againſt popery; of perjury, for breaking his oath to the pope; and of incontinency on account of his being married. At laſt he was cited to appear at Rome within eighty days, to anſwer in perſon: but no care being taken to ſend him, he was, by an order from thence, degraded and deprived.

Strype, p. 372.

Ibid. p. 375.

Hitherto the archbiſhop had manifeſted a great deal of courage and wiſdom in his ſufferings, but at laſt human frailty made him commit ſuch a fault, as was the greateſt blemiſh of his life: for, from various motives, that eſpecially of ſaving his life, he was ſubtily drawn in by the papiſts, to ſign a recantation, wherein he renounced the proteſtant religion, and re-embraced all the errors of popery. But neither did this work at all upon queen Mary, who was ſtill reſolved to commit him to the flames: and who ſoon after ſent for dr. Cole provoſt of Eton, and gave him inſtructions to prepare a ſermon for that mournful occaſion. On the 24th of February, a writ was ſigned for the burning of Cranmer; and on the 21ſt of March, which was the fatal day, he was brought to St. Mary's church, and placed on a kind of ſtage over-againſt the pulpit. While Cole was haranguing, Cranmer expreſſed great inward confuſion; often lifting his hands and eyes to heaven, and frequently pouring out floods of tears. At the end of the ſermon, when Cole deſired him to make an open profeſſion of his faith, as he had promiſed him he would, he firſt prayed in the moſt fervent manner. Then he exhorted the people preſent, not to ſet their minds upon the world; to obey the queen; to love each other; and to be charitable. After which he made a confeſſion of his faith, begining with the creed, and concluding with theſe words, "And I believe every word and "ſentence taught by our Saviour Jeſus Chriſt, his apoſtles "and prophets, in the Old and New Teſtament. And now, "added he, I come to the great thing that ſo much troubleth my conſcience, more than any thing I ever did or "ſaid in my whole life; and that is, the ſetting abroad a "writing contrary to the truth, which I here now renounce as things written with my hand, contrary to the "truth which I thought in my heart, and written for fear "of death, and to ſave my life if it might be; that is, all "ſuch bills or papers which I have written and ſigned with my "hand ſince my degradation, wherein I have written many "things untrue. And for as much as my hand offended, writing "contrary to my heart, my hand ſhall firſt be puniſhed: "for, may I come to the fire, it ſhall be firſt burned. As for "the

Ibid. p. 382.

Fox, ibid. p. 1886.

" the pope, I refuse him as Christ's enemy and antichrist,
" with all his false doctrine: and as for the sacrament, I be-
" lieve as I have taught in my book against the bishop of
" Winchester." Thunder-struck, as it were, with this un- Fox, ibid. p.
expected declaration, the enraged popish crowd admonished 1887.
him not to dissemble: " Ah, replied he with tears, since I
" have lived hitherto, I have been a hater of falshood, and
" a lover of simplicity, and never before this time have I
" dissembled." Upon which, they pulled him off the stage Ibid.
with the utmost fury, and hurried him to the place of his martyrdom over against Baliol college: where he put off his clothes with haste, and standing in his shirt and without shoes, was fastened with a chain to the stake. Some pressing him to agree to his former recantation, he answered, shewing his hand, " This is the hand that wrote, and there-
" fore it shall first suffer punishment." Fire being applied to Strype, ibid.
him, he stretched out his right hand into the flame, and held p. 389.
it there unmoved, except that once he wiped his face with it, till it was consumed; crying with a loud voice, " This
" hand hath offended;" and often repeating " This un-
" worthy right hand." At last, the fire getting up, he soon Fox, and
expired, never stirring or crying out all the while; only Strype, &c.
keeping his eyes fixed to heaven, and repeating more than once " Lord Jesus receive my spirit." He died in the 67th year of his age.

He was an open, generous, honest man; a lover of truth, and an enemy of falshood and superstition. He was gentle and moderate in his temper; and though heartily zealous in the cause of the reformation, yet a friend to the persons of those who most strenuously opposed it. Thus in the year 1534, he endeavoured to save the lives of bishop Fisher and sir Thomas More; and afterwards, when Tonstall bishop of Strype, Ibid.
Durham came into trouble, and a bill was brought into the p. 26, 28.
house of lords for attainting him, Cranmer spoke freely, nay protested, against it. He was a great patron of learning and the universities, and extended his care also to those protestant foreigners, who fled to England from the troubles in Germany; such as Martin Bucer, made professor of divinity, and Paulus Fagius, professor of the Hebrew tongue, at Cambridge; Peter Martyr, professor of divinity at Oxford; John a Lasco, Bernardine Ochinus, Immanuel Tremellius, &c. He was a very learned man himself, and author of se- Ibid. p. 195.
veral works, printed and unprinted. His printed works are, 1. An account of mr. Pole's book, concerning king Henry the VIIIth's marriage. 2. Letters to divers persons;

to king Henry VIII. ſecretary Cromwell, ſir William Cecil, and to foreign divines. 3. Three diſcourſes upon his review of the king's book, intitled, The erudition of a chriſtian man. 4. Other diſcourſes of his. 5. The biſhop's Book, in which he had a part. 6. Anſwers to the fifteen articles of the rebels in Devonſhire in 1549. 7. The examination of moſt points of religion. 8. A form for the alteration of the maſs into a communion. 9. Some of the homilies. 10. A catechiſm, intitled, A ſhort inſtruction to chriſtian religion, for the ſingular profit of children and young people. 11. Againſt unwritten verities. 12. A defence of the true and catholick doctrine of the ſacrament of the body and blood of our Saviour Chriſt, &c. 13. An anſwer to Gardiner biſhop of Wincheſter, who wrote againſt the defence, &c. Lond. 1551, reprinted 1580. It was tranſlated into Latin by ſir John Cheke. Gardiner anſwered, and Cranmer went through three parts of a reply, but did not live to finiſh it: however it was publiſhed. 14. Preface to the Engliſh tranſlation of the Bible. 15. A ſpeech in the houſe of lords, concerning a general council. 16. Letter to king Henry VIII. in juſtification of Anne Boleyn, May 3, 1535. 17. The reaſons, that led him to oppoſe the ſix articles. 18. Reſolution of ſome queſtions concerning the ſacrament. 19. Injunctions given at his viſitation within the dioceſe of Hereford. 20. A collection of paſſages out of the canon law, to ſhew the neceſſity of reforming it. 21. Some queries in order to the correcting of ſeveral abuſes. 22. Concerning a further reformation, and againſt ſacrilege. 23. Anſwers to ſome queries concerning confirmation. 24. Some conſiderations offered to king Edward VI. to induce him to proceed to a further reformation. 25. Anſwer to the privy council. 26. Manifeſto againſt the maſs.

Thoſe works of Cranmer's, which ſtill remain in manuſcript, are, 1. Two large volumes of collections out of the holy ſcripture, the ancient fathers, and later doctors and ſchoolmen. Theſe are in the king's library. When they were offered to ſale, they were valued at 100 pounds: but biſhop Beveridge and doctor Jane, appraiſers for the king, brought down the price to 50 pounds. 2. The lord Burleigh had ſix or ſeven volumes more of his writing. 3. Dr. Burnet mentions two volumes more that he had ſeen. 4. There are alſo ſeveral letters of his in the Cotton library.

Caſley's Catalogue of the royal library, p. 124. 125.

Burnet's hiſt. of ref. vol. i. p. 171.

CRA-

CRASHAW (RICHARD) was the ſon of William Craſhaw an eminent divine, and educated at the charter houſe near London. He was then ſent to Pembroke hall in Cambridge, and was afterwards of Peter-houſe, where he was choſen fellow; in both which colleges he was diſtinguiſhed for his Latin and Engliſh poetry. Afterwards he was ejected from his fellowſhip together with many others, for denying the covenant in the time of the rebellion: and foreſeeing that the church of England would be ſubverted, he changed his religion, and went to Paris, in hopes of recommending himſelf to ſome preferment there; but being a mere ſcholar, was incapable of executing the new plan he had formed. There he fell into great diſtreſs, which mr. Cowley the poet hearing of, very kindly ſought him out, gave him all the aſſiſtance he could, and at laſt got him recommended to Henrietta Maria queen of England then reſiding at Paris. Obtaining from her letters of recommendation, he travelled into Italy, and by virtue of thoſe letters, became ſecretary to a cardinal at Rome, and at laſt one of the canons or chaplains of the rich church of our lady at Loretto, ſome miles diſtance from thence, where he died and was buried about the year 1650.

Before he left England, he wrote certain poems, intitled, Steps to the temple; becauſe, ſays the Oxford antiquary, from whom we have this account of him, "he led his life "in the temple of God, in St. Mary's church near to his "college. There, as we learn from the preface to theſe poems, "he lodged under Tertullian's roof of angels. There he made "his neſt more gladly, than David's ſwallow near the houſe "of God; where, like a primitive ſaint, he offered more "prayers in the night, than others uſually offer in the day. "There he penned the ſaid poems called Steps to the temple "for happy ſouls to climb to heaven by. To the ſaid Steps "are joined other poems called The delights of the muſes, "wherein are ſeveral Latin poems; which, though of a mere "human mixture, yet they are ſweet, as they are innocent. "He hath alſo written Carmen deo noſtro, being hymns and "other ſacred poems, addreſſed to the counteſs of Denbigh. He "was excellent in five languages beſides his mother tongue, "namely, Hebrew, Greek, Latin, Italian, and Spaniſh." We cannot leave mr. Craſhaw however without obſerving, that, as great a ſaint as he was, yet the time, manner, and other circumſtances of his converſion to popery have left ſome little blemiſh upon his holineſs, as they certainly give room to ſuſpect the ſincerity and uprightneſs of his motives.

Wood's Athen. Oxon. vol. ii. p. 688.

CRATINUS,

CRATINUS, an ancient comic poet, of whom we ſhould have known next to nothing, had not Quintillian, Horace, and Perſius, mentioned him and Eupolis, together with Ariſtophanes, as the great maſters of what we call the antient comedy.

Cratinus, the elder of the two, was famous in the 81ſt olympiad, ſome twenty or thirty years before Ariſtophanes. He was an Athenian born, and, as far as we can find, ſpent all his long life in his own native city: where, if he did not invent comedy, he was at leaſt the firſt who brought it into ſome form and method, and made it fit for the entertainment of a civil audience. It is true indeed, that the art, under this firſt refinement, retained too many marks of its rude original. Perſons and vices were expoſed in barefaced ſatire, and the chief magiſtrates of the commonwealth ridiculed by name upon the ſtage: as we find in Plutarch's life of Pericles, ſeveral paſſages out of Cratinus's plays, where he reflected boldly on that great general. Cratinus appears to have been an exceſſive drinker; and the excuſe he gave for the vice was, that it was abſolutely neceſſary to warm his fancy, and to put a ſoul into his verſe. Hence Horace, in the 19th epiſtle of the firſt book, quotes his authority to ſhew, what ſhort-lived creatures the offspring of water poets commonly prove: and for the ſame reaſon, Ariſtophanes in his Irene, has given us a pleaſant account of Cratinus's death; when he ſays that it was cauſed by a fatal ſwoon, at the ſight of a noble caſk of wine ſplit in pieces, and waſhing the ſtreets. The time of his death is preſerved in the ſame jeſt of Ariſtophanes, and referred to the year, in which the Lacedemonians firſt beſet Athens; namely, in the 37th olympiad. Suidas tells us, that he wrote twenty one plays; leaving only this ſhort deſcription of his excellencies, that he was "ſplendid and bright in his characters."

Eupolis was an Athenian too, and followed the ſame profeſſion of diverting the common people with the vices and miſcarriages of their governours. He was but ſeventeen years old when he ventured upon the theatre; where he ſeems to have been more ſevere and impartial than Cratinus. For Pericles and Cimon being the two oppoſite patriots, and leading men in thoſe times, Eupolis ſpared neither party; whereas Cratinus, though he expoſed Pericles, yet ſhewed a great reſpect for Cimon, and commended him in ſome verſes, which are cited by Plutarch. Eupolis, according to Suidas, periſhed by ſhipwreck in the war with the Lacedemonians; on which occaſion it was afterwards publickly prohibited,

hibited, that a poet ſhould ſerve in war. Cicero obſerves it to be a common notion, that Eupolis was thrown into the ſea by Alcibiades, for traducing him in one of his plays: but adds withal, that Eraſtothenes had confuted this vulgar error, by giving a liſt of the comedies which he wrote, after the time pitched on for that misfortune. He was the author of ſeventeen plays; but nothing of his, no more than of Cratinus, is extant. Ad. Attic. l. vi. epiſt. 1.

CRATIPPUS, pronounced by Cicero to be by far the greateſt of all the peripatetick philoſophers he ever heard, was of Mitylene, and taught philoſophy there. He went afterwards to Athens, where he followed the ſame profeſſion; and amongſt his diſciples had Cicero's ſon. Cicero had an high eſteem for him, and prevailed upon Cæſar to grant him the freedom of Rome: and afterwards engaged the Areopagus to make a decree, by which Cratippus was deſired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. We may be ſure, that theſe lectures muſt have been very inſtructive and engaging, ſince Brutus went to hear them, when he was preparing for the war againſt Marc Antony. Cratippus had the art of making himſelf agreeable to his diſciples, and of pleaſing them by his converſation, which was free from that pedantick gravity, ſo common to men in his ſituation. This appears from a letter of young Cicero, where there is the following paſſage: "Know then, that Cratippus loves me not as a "diſciple, but as a ſon; and as I am very well pleaſed to "hear his lectures, ſo I am extremely delighted with the "ſweetneſs of his temper. I prevail with him whenever "I can, to ſup with me; and this being now cuſtomary, "he comes often to us unawares, when we are at ſupper, "and laying aſide his philoſophick gravity, he is ſo kind as "to laugh and joke with us." There are other proofs beſide this, that Cratippus was a man, who underſtood life as well as philoſophy. After the battle of Pharſalia, Pompey went to Mitylene; where the inhabitants paid their reſpects to him, and Cratippus among them. Pompey complained, as Plutarch tells us, and diſputed a little upon divine providence; but Cratippus gently yielded to him, giving him hopes of better times, leſt he ſhould have tired and vexed him, with anſwering and refuting his objections. If Cratippus had been a pedant, and his knowledge had not extended beyond ſchool learning, he would have followed Pompey till he went on board, and would have had the laſt word. He would have De univerſ. c. 1. Cicer. offic. ſub init. Cic. ad fam. l. xvi. ep. 21. In Pompeio.

have puſhed his common-place arguments to the laſt reply; and would have taken more pride in vanquiſhing him in a diſpute, than Cæſar had in a drawn battle. Cratippus wrote ſome pieces about divination: and is ſuppoſed to be the ſame with him, whom Tertullian, in his book De anima, has ranked among the writers upon dreams.

CREECH (THOMAS) eminent for his tranſlations of ancient authors both in proſe and verſe, was ſon of Thomas Creech, and born at Blandford in Dorſetſhire in the year 1659. He was educated in grammar learning under mr. Curganven of Sherbourne, to whom he afterwards dedicated a tranſlation of one of Theocritus's Idylliums; and entered a commoner of Wadham college in Oxford, in the year 1675. Mr. Wood tells us, that his father was a gentleman; but mr. Giles Jacob ſays, in his Lives and characters of all the Engliſh poets, that, his parents circumſtances not being ſufficient to ſupport him through a liberal education, his diſpoſition and capacity for learning raiſed him up a patron in colonel Strangeways, whoſe generoſity ſupplied that defect. Be that as it will, mr. Creech diſtinguiſhed himſelf much; and was accounted a good philoſopher and poet, and a ſevere ſtudent. June the 13th 1683, he took a maſter of arts degree, and not long after was elected probationer fellow of All-ſouls college; to which, mr. Jacob obſerves, the great reputation acquired by his tranſlation of Lucretius recommended him. Mr. Wood tells us, that upon this occaſion he gave ſingular proofs of his claſſical learning and philoſophy before his examiners. He now began to be well known by the works he publiſhed; but father Niceron obſerves, in his Memoires pour ſervir à l'hiſtoire des hommes illuſtres, that they were of no great advantage to his fortune, ſince his circumſtances were always indifferent. In the year 1701, having taken holy orders, he was preſented by his college to the living of Welling in Hertfordſhire; but before he left Oxford, he unfortunately put an end to his own life. The motives of this fatal cataſtrophe are not certainly known. Monſieur Bernard, in his Nouvelles de la republique des lettres, informs us, that in the year 1700, mr. Creech fell in love with a woman, who treated him contemptuouſly, though ſhe was complaiſant enough to others; that, not being able to digeſt this uſage, he was reſolved not to ſurvive it; but that he hanged himſelf in his ſtudy, in which ſituation he was found three days after. Mr. Jacob gives a different account of this affair.

General dictionary.

Athenæ Oxon. vol. ii. col. 1104. edit. 1721.

Vol. i. p. 39.

Athenæ Oxon.

Vol. xxxi. p. 44.

Pour Sept. 1701.

fair. He says nothing of the particular manner of his death, but only that he unfortunately made away with himself: which he ascribes to a naturally morose and splenetick temper, too apt to despise the understandings and performances of others. "This, says mr. Jacob, made him less esteemed, "than his great merit deserved; and his resentments on "this account frequently engaged him in those heats and "disputes, which in the end proved fatal to him." Jacob, ibid.

We will now give an account of mr. Creech's translations; for we do not find him to have been the author of any original works. 1. A translation of Lucretius, printed in octavo at Oxford 1682, and reprinted the year after. A certain writer treats mr. Creech with great severity, on account of his translation; for having observed, that the only book now in being, which from one end to the other is an open defence of atheism, is that of Lucretius, he tells us, that "this most impious book in Charles the IId's "reign was with infinite pains turned into English verse, "that the smoothness and sweetness of the metre might "supply what was wanting in the argument; that the ele-"gance of the expression, the melodious harmony of num-"bers, and all those other bewitching beauties, which "attend good poetry, might insensibly instill the poison into "the minds of unthinking people, especially of the youth, "whose imagination is generally too strong for their reason, "and their fancy too powerful for their judgment. And this "celebrated translation was not only made by an Oxford scho-"lar, who was thereupon preferred, but it was licensed by the "university of Oxford, where he was looked on as a raw lad, "that had not read the Lucretius of Creech, who died, as "he lived, like a true atheist; but being a high church priest, "his murdering himself was not made to pass for a judge-"ment." In the mean time the translation is allowed to be a good one, whatever might be the guilt of the translator. Mr. Dryden, in the preface to the miscellany poems, which were published by him, speaks of it in the highest terms of approbation, calling mr. Creech The ingenious and learned translator of Lucretius; and every body else entertained the same opinion of it. In the edition of 1714 in two volumes 8vo, all the verses of the text, which mr. Creech had left untranslated, particularly those in the 4th book about the nature of love, are supplied; and many new notes added and intermixed by another hand, by way of forming a complete system of the Epicurean philosophy. New notes, we say: for mr. Creech had published in 1695 an edition of Lucretius in Latin, with notes, which were afterwards printed

Nation vindicated from the aspersions cast on it in a late pamphlet, intitled, A representation of the present state of religion, &c. part. ii. p. 38. Lond. 1712.

See pref. to this edit.

printed at the end of the Engliſh tranſlation. Another edition of this, much enlarged, was publiſhed in 1717 in 8vo. 2. In the year 1684, he publiſhed a tranſlation of Horace; in which however he has omitted ſome few odes. As to the ſatires, he was adviſed, as he tells us in his preface, "To turn them to our own time; ſince Rome "was now rivalled in her vices, and parallels for hypo-"criſy, profaneneſs, avarice, and the like, were eaſy to be "found. But thoſe crimes, he declares, were out of his "acquaintance; and ſince the character is the ſame who-"ever the perſon is, he was not ſo fond of being hated, "as to make any diſobliging application. Such pains, ſays "he, would look like an impertinent labour to find a dung-"hill, only that I might ſatisfy an unaccountable hu-"mour of edifying one man's face, and beſpattering ano-"ther."

Theſe are mr. Creech's capital performances; but he tranſlated ſeveral other things of a ſmaller kind, as, 3. The idylliums of Theocritus with Rapin's Diſcourſe of paſtorals, Oxford 1684, 8vo. 4. The ſecond elegy of Ovid's firſt book of elegies; The ſixth, ſeventh, eighth, and twelfth of the ſecond book; The ſtory of Lucretia, out of his book De faſtis; and the ſecond and third of Virgil's Eclogues; printed in A collection of miſcellany poems at London in 1684. 5. The thirteenth ſatyr of Juvenal, with notes. Printed in the Engliſh tranſlation of the ſatyrs of Juvenal and Perſius, publiſhed at London in 1693 in folio. 6. A tranſlation into Engliſh of the verſes prefixed to mr. Quintinie's Complete gardener. 7. The lives of Solon, Pelopidas, and Cleomenes from Plutarch. 8. The life of Pelopidas from Cornelius Nepos. 9. Laconick apophthegms, or remarkable ſayings of the Spartans, from Plutarch. 10. A diſcourſe concerning Socrates's Dæmon, and the two firſt books of the Sympoſiacs, from Plutarch. Theſe tranſlations from Plutarch were publiſhed in the Engliſh tranſlation of his lives and morals. 11. A tranſlation of Manilius's Aſtronomicon.

CRELLIUS (JOHN) a moſt celebrated Socinian, and next in dignity to Socinus. He was born in the year 1590 in a village near Nuremberg. After he was educated there, he embraced the doctrines of Socinus; but the country where he lived not tolerating a liberty of conſcience, he panted after a freer air, "ubi ſentire quæ vellet, & quæ ſen-"tiret dicere liceret;" "where he might think what he "pleaſed,

"pleaſed, and ſpeak what he thought," as the writer of his life expreſſes it. He went into Poland therefore in 1612, where the unitarians had a ſchool, in which he became profeſſor, and was afterwards made miniſter. He has written ſeveral tracts upon the New Teſtament, and an anſwer to a book of Grotius's, intitled De ſatisfactione Chriſti, which Grotius drew up againſt the doctrine of Fauſtus Socinus. He wrote alſo a book of morals, in which he is charged with maintaining, that it is lawful for men upon certain occaſions to beat their wives; which, if true, would probably expoſe him more to the reſentment of the ladies, than all his other ſingularities of opinion. He died at Racovia of an epidemick fever in the forty-third year of his age.

See the life of Crellius prefixed to the ſecond volume of Bibliotheca fratrum polonorum.

He was a man of very uncommon abilities, and is allowed to have been ſo by thoſe, who cannot be ſuſpected of the leaſt partiality to him. "I thank you, ſays Grotius, for "your letter and the kind preſent of your book. I am re- "ſolved to read over and over again whatever you ſhall "write, as I am ſure I cannot do it but with great advan- "tage to myſelf. When I received your letter, I was in- "tent upon your commentary on the epiſtle to the Gala- "tians. You have very happily hit upon the ſcope and de- "ſign of this epiſtle, and ſhewn the connexion which plain- "ly runs through it." And in another place, ſpeaking of Crellius's book againſt himſelf, he owns it to be written with great modeſty and erudition, though he does not approve the ſentiments contained in it.

Grotius epiſt. p. 1. ep. 197, & 552.

"Crellius, ſays father Simon, is a grammarian, a philoſo- "pher, and a divine throughout. He has a wonderful addreſs "in adapting St. Paul's words to his own prejudices. He "ſupports the doctrines of his ſect with ſo much ſubtilty, "that he does not ſeem to ſay any thing of himſelf, but to "make the ſcriptures ſpeak for him, even where they are "moſt againſt him." Theſe are prodigious things for men to ſay of one another, who are all the while at variance about the fundamentals of religion: eſpecially if we conſider, how common it is for them to wiſh one another damned, only for diſagreeing perhaps about ſome minute circumſtances.

Hiſtoire critique des principaux commentateurs du noveau teſtament, &c. par Rich. Simon.

CROFT (HERBERT) an eminent prelate of the church of England, and third ſon of ſir Herbert Croft of Croft-caſtle in Herefordſhire, was deſcended of an ancient family, and born October the 18th 1603, at Great Milton near Thame in Oxfordſhire, in the houſe of ſir William Green; his mother

ther being then on a journey to London. At thirteen years of age he was ſent to Oxford, but upon his father's turning papiſt, and becoming a lay brother in the Benedictine monaſtery at Douay, he was removed from Oxford, and carried over thither. After ſome ſhort ſtay at Douay, he was ſent to the Engliſh college of jeſuits at St. Omers; where he was not only reconciled to the church of Rome, but perſuaded alſo to enter into the order. Some time before his father's death, which happened above five years after his going abroad, he was by him ſent back into England, in order to tranſact ſome family affairs; and becoming happily acquainted with Morton, biſhop of Durham, he was by his arguments reclaimed to the church of England. At the deſire of dr. Laud he went a ſecond time to Oxford, and was admitted a ſtudent of Chriſt-Church; and the univerſity generouſly allowing the time he had ſpent abroad to be reckoned, as if he had reſided there, he ſoon after took a bachelor of divinity's degree, entered into holy orders, and became miniſter of a church in Glouceſterſhire, and rector of Harding in Oxfordſhire. In Auguſt 1639, he was collated to a prebend in the church of Saliſbury; and the year after, took a doctor of divinity's degree, being then chaplain in ordinary to the king. The ſame year he was made a prebendary of Worceſter, and the year after canon of Windſor. In 1644 he was nominated dean of Hereford, where he married mrs. Anne Brown, the daughter of his predeceſſor; though one would think that was a ſeaſon, in which a man would have kept himſelf as clear of incumbrances as he could; he eſpecially, who was in conſtant peril of his then ſmall fortune, and ſometimes of his life. He ſuffered extremely for his loyalty to Charles I. but at length, in the year 1659, by the ſucceſſive deaths of his two elder brothers, became poſſeſſed of the family-eſtate. At the reſtoration of Charles II. he was reinſtated in his preferments; and upon the 27th of December 1661, promoted to the ſee of Hereford, which he never would quit, though he was offered a better ſee more than once. He became afterwards, about the year 1667, dean of the royal chapel, which he held to 1669, and then reſigned it; being weary of a court life, and finding but little good effects from his pious endeavours. He then retired to his dioceſe, where he lived an example of that diſcipline, he was ſtrict in enjoining others; and was extremely beloved for his conſtant preaching, hoſpitable temper, and extenſive charity. He was very intent upon reforming ſome things in the church, which he thought abuſes, and not tending to edifica-

Engliſh baronettage, vol. iv. p. 537.

Ibid.

Athen. Oxon. vol. ii. col. 865.

Wood's Faſti, vol. i. col. 284.

Walker's ſufferings of the clergy, p. ii. p. 34.

edification in the leaſt. He was very ſcrupulous in his manner of admitting perſons into holy orders, and more eſpecially to that of the prieſthood; and he refuſed to admit any prebendaries into his cathedral church, except ſuch as lived within his dioceſe, that the duty of the church might not be neglected, and that the addition of a prebend might be a comfortable addition to a ſmall living. Theſe ſeem to have been good reſolutions; and it is ſaid, he continued inflexible in them. Athen. Oxon.

In the mean time, he was not ſo intent upon his private concerns in his dioceſe, but that he ſhewed himſelf ready to ſerve the publick, as often as he thought it in his power. Accordingly in the year 1675, when the quarrel with the nonconformiſts was at its height, and the breach ſo artfully widened, that the papiſts entertained hopes of entering through it, he publiſhed a piece, intitled, The naked truth; or, the true ſtate of the primitive church, 4to. which was printed at a private preſs, and addreſſed to the lords and commons aſſembled in parliament. This, though no more than a ſmall pamphlet of four or five ſheets, made a prodigious noiſe, and was read and ſtudied by all people of ſenſe and learning in the kingdom. The author's deſign in it was to try, whether the legiſlature could be prevailed upon to take any meaſures for reconciling the differences among proteſtants, and for ſecuring the church againſt the attempts of papiſts. He begins with articles of faith; and having ſhewn the danger of impoſing more than are neceſſary, eſpecially as terms of communion, he proceeds next through all the great points in diſpute between the church of England, and thoſe that diſſent from her: labouring to prove throughout, that proteſtants differ about nothing, that can truly be ſtiled eſſential to religion, and that, for the ſake of union, compliances would be more becoming as well as more effectual, than enforcing uniformity by penalties and perſecution. The whole is written in a ſpirit of piety, and with great force of argument: nevertheleſs it was attacked with great zeal by the intolerant part of the clergy, and ſome of them wrote againſt it furiouſly: Dr. Turner, maſter of St. John's college in Cambridge, particularly, in his Animadverſions on a pamphlet, called The naked truth, 1676, 4to. This was anſwered by the famous Andrew Marvell, in a piece, intitled, Mr. Smirke, or the divine in mode; in which he ridicules the animadverter with his uſual life and ſpirit, and gives the following character of biſhop Croft's work. "It is a treatiſe, ſays he, which, if not for its oppoſer, Ibid.

" needs no commendation, being writ with that evidence " and demonſtration of truth, that all ſober men cannot but " give their aſſent and conſent to it unaſked. It is a book " of that kind, that no chriſtian ſcarce can peruſe it, with- " out wiſhing himſelf to have been the author, and almoſt " imagining that he is ſo: the conceptions therein being of " ſo eternal idea, that every man finds it to be but a copy " of the original in his own mind." Many other pamphlets were written againſt the Naked truth; but the author did not vouchſafe them any reply, truth and publick ſervice, not vain wrangling and debate, being the points he had in view. It was reprinted in the year 1680, and many times ſince.

This was the firſt thing biſhop Croft publiſhed, except two ſermons: one on Iſaiah, ch. xxvii. ver. laſt, preached before the houſe of lords upon the faſt-day, February the 4th, 1673; the other before the king at Whitehall, April the 12th, 1674, on Philipp. ch. i. ver. 21. In the year 1678 he publiſhed a third ſermon, preached upon the 4th of November at the cathedral church in Hereford, and intitled, A ſecond call to a farther humiliation. The year after he publiſhed a Letter written to a friend concerning popiſh idolatry: and alſo a ſecond impreſſion corrected, with additions, of his Legacy to his dioceſe; or a ſhort determination of all controverſies we have with the papiſts by God's holy word, 4to. After the epiſtle to all the people within his dioceſe, eſpecially thoſe of the city of Hereford, comes a preface; then three ſermons upon John v. 39. " Search the " ſcriptures, for in them ye think ye have eternal life;" and laſtly, a Supplement to the preceding ſermons, together with a tract concerning the holy ſacrament of the Lord's ſupper, promiſed in the preface. This work was calculated by him to preſerve the people of his dioceſe from the ſnares of popiſh miſſionaries, who were then very active all over the kingdom. In the year 1685, he publiſhed ſome animadverſions on a book, intitled, The theory of the earth; and in 1688, A ſhort diſcourſe concerning the reading his majeſty's late declaration in churches. This, which was the laſt employment of his pen, was ſhewn by a certain courtier to king James; who ordered ſo much of the diſcourſe, as concerned the reading of the declaration, to be publiſhed to the world, and the reſt to be ſuppreſſed, as being contrary to the views, with which that declaration had been ſet forth. It is remarkable of this excellent prelate, that he had taken a reſolution ſome years before his death, of reſigning his biſhoprick;

Athenæ Oxon.

biſhoprick; to which, it ſeems, he was moved by ſome ſcruples of conſcience. His motives he expreſſed in a long letter to the learned dr. Stillingfleet; who however, in an anſwer, ſatisfied his conſcience, and diſpoſed him to continue his epiſcopal charge with his uſual earneſtneſs and vigour. He died at his palace at Hereford, on the 18th of May 1691, and was buried in the cathedral there, where there remains this ſhort inſcription over his grave-ſtone. Depoſitum Herberti Croft de Croft epiſcopi Herefordenſis, oblit 18 die Maii A. D. 1691, ætatis ſuæ 88, in vita conjuncti: that is, "Here are depoſited the remains of Herbert Croft of Croft, "biſhop of Hereford, who died May 18, 1691, in the 88th "year of his age, in life united." The laſt words, "in "life united," allude to his lying next dean Benſon, at the bottom of whoſe grave-ſtone are theſe, in morte non diviſi, that is, "in death not divided:" the two grave-ſtones having hands engraven on them, reaching from one to the other, and joined together, to ſignify the laſting and uninterrupted friendſhip, which ſubſiſted between thoſe two reverend dignitaries. Miſcellaneous diſcourſes by dr. Stillingfleet, 1735, 8vo. p. 1—36.

As biſhop Croft lived, ſo he died, without the leaſt tincture of that popery, which he had contracted in his youth, as appears clearly enough from the preamble to his will. "I "do, ſays he, in all humble manner moſt heartily thank "God, that he hath been moſt graciouſly pleaſed, by the "light of his moſt holy goſpel, to recal me from the darkneſs of groſs errors and popiſh ſuperſtitions, into which I "was ſeduced in my younger days, and to ſettle me again "in the true ancient catholick and apoſtolick faith profeſſed by our church of England, in which I was born and "baptized, and in which I joyfully die, &c." He had one only ſon, Herbert, by his wife, who was educated in Magdalen college, Oxford, and was created baronet by Charles II. in November 1671, and was twice knight of the ſhire in the reign of king William.

CROMWELL (OLIVER) protector of the commonwealth of England, was deſcended, both by his father and mother, from families of great antiquity. He was the ſon of mr. Robert Cromwell, who was the ſecond ſon of ſir Henry Cromwell of Hinchinbrooke in the county of Huntingdon, knt. whoſe anceſtors, though of very honourable extraction, were not, as many writers have aſſerted, any ways allied to, or dependent upon, Thomas Cromwell, earl of Eſſex, prime miniſter and favourite to king Henry VIII. Carrington's hiſtory of the life and death of Oliver, lord protector, Lond. 1659, 12mo. and others.

For when dr. Goodman, biſhop of Glouceſter, who turned papiſt, and was very deſirous of making his court to the protector, dedicated a book to him, and moreover preſented a printed paper to him, by which he pretended to ſcrape kindred with him, as being himſelf ſome way allied to Thomas earl of Eſſex, the protector with ſome paſſion told him, "that lord was not related to his family in any degree." His mother was Elizabeth, daughter of ſir Richard Stewart of the iſle of Ely, knt. who has been reported, and not without ſome foundation of truth, to have been deſcended from the royal houſe of Stuart; as appears from a pedigree of her family ſtill in being. It was commonly ſaid by the cavaliers, in the life-time of the protector, that he was a brewer, or the ſon of a brewer; nor was this altogether without foundation. For his mother, finding it hard to breed up ſo large a family out of the narrow income of mr. Cromwell's ſmall eſtate, thought proper to engage in the brewing trade herſelf, which ſhe managed with great ſkill and prudence, and without the leaſt aſſiſtance either from the father or the ſon. Out of the profits of this trade, and her own jointure of 60l. per annum, ſhe provided fortunes for her daughters, ſufficient to marry them into good families. The eldeſt was the wife of mr. John Deſborough, afterwards one of the protector's major-generals: another married, firſt, Roger Whetſtone, eſq; and afterwards colonel John Jones, who was executed for being one of the king's judges: the third eſpouſed colonel Valentine Walton, who died in exile: the fourth, namely mrs. Robina Cromwell, married firſt dr. Peter French, and then dr. John Wilkins, a man eminent in the republick of letters, and after the reſtoration, biſhop of Cheſter. It may not be amiſs to add, that an aunt of Cromwell's married Francis Barrington, eſq; another aunt John Hampden, eſquire, of Buckinghamſhire, by whom ſhe was mother to the famous John Hampden; a third aunt was the wife of mr. Whaley, and the mother of colonel Whaley, in whoſe cuſtody the king was, while he remained at Hampton-court. He had two other aunts, but of their marriages we have no intelligence.

Fuller's worthies in Cambridgeſhire, p. 169.

Fuller, ibid.

Dugdale's ſhort view of the late troubles, p. 459.

Wood's Faſti, Oxon. vol. ii. c. 90.

Having given this ſhort account of Oliver Cromwell's family, let us proceed to ſpeak of him. He was born then in the pariſh of St. John, Huntingdon, where his father moſtly lived, upon the 24th, or as the generality of writers ſay, the 25th of April, 1599, and educated in grammar learning at

at the free-ſchool in that town. We have very different accounts of his behaviour, while he remained at ſchool: ſome ſay, that he ſhewed very little propenſity to learning; others, that he made a great proficiency in it. It is very probable, that both are in the wrong; and that he was not either incorrigibly dull, or wonderfully bright: but that he was an unlucky boy, and of an uneaſy and turbulent temper, is reported by authors of unſuſpected veracity. Many ſtories are told of him in this early part of his life; and there is one that deſerves to be mentioned. It relates to a viſion he ſaw, or fancied he ſaw; for which, at the deſire of his relations, his maſter corrected him ſeverely. It happened to him, as we are told, in the day-time, when lying melancholy upon his bed, he thought he ſaw a ſpectre, which told him, that he ſhould be the greateſt man in the kingdom. His father being informed of this, was very angry, and deſired his maſter to correct him ſeverely, which however had no great effect, for Oliver was ſtill perſuaded of the thing, and would ſometimes mention it, notwithſtanding his uncle Stuart told him, "it was too traiterous to repeat it." Sir Philip Warwick tells us, that he was very well acquainted with one dr. Simcot, who was Cromwell's phyſician in the earlier part of his life, who aſſured him, that he was a very fanciful man, and ſubject to great diſorders and imagination: and it is certain, that he was not altogether free from theſe fits, during the whole courſe of his life, not even in the higheſt of his proſperity.

Flagellum, or, the life of Cromwell, p. 13.

Warwick's memoirs, p. 249.

From Huntingdon he was removed to Sidney college in Cambridge, where he was admitted upon the 23d of April 1616. We have very different accounts of the progreſs he made in his ſtudies, while a member of the univerſity. It is certain that he was well read in the Greek and Roman hiſtory; but whether he acquired this knowledge at Cambridge, is a point that may be doubted, ſince, as ſeveral writers inform us, he ſpent much of his time there at football, cricket, and other robuſt exerciſes, for his ſkill and expertneſs in which he was famous. His father dying about two years after he had been at college, he returned home; where the irregularity of his conduct ſo diſturbed his mother, that, by the advice of friends, ſhe ſent him to London, and placed him in Lincoln's inn. But this did not anſwer the end propoſed; for, inſtead of applying to the ſtudy of the laws, he gave himſelf up to wine, women, and play, ſo that he quickly diſſipated what his father had left

Rapin's hiſtory of England, 8vo. vol. xiii. p. 147.

Flagellum, &c. p. 15.

Ibid. p. 16.

him. However, his ſtay at Lincoln's inn could not be long; nor was this ſeaſon of wildneſs of much continuance; for he was married by the time he was twenty one, as appears from the pariſh regiſter of St. John Huntingdon, in which we find, that his eldeſt ſon Robert, who died a child, was born upon the 13th of October, 1621: ſo that if he ſtaid but two years at the univerſity, and it is very probable that he did not ſtay there longer, there was not above two years more for his going to Lincoln's inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of ſir James Bouchier of Eſſex, knt. whom he gained, more by the intereſt of his relations, Hampden, Barrington, Stuart, &c. than by his own. She was a woman of ſpirit and parts, and it is ſaid, not without a conſiderable ſhare of pride.

Flagellum, &c. p. 20.

Mr. Cromwell ſoon after returned to the country, where he lived quite reformed, and led a very grave and ſober life. Some have imputed this ſudden renunciation of his vices and follies, for very ſudden it was, to his falling in with the puritans; but it is certain, that he remained then, and for ſome time after, a zealous member of the church of England, and entered into a cloſe friendſhip with ſeveral eminent divines. He was ſettled at Huntingdon, and there continued; till an eſtate of between four and five hundred pounds a year, devolving to him by the death of his uncle ſir Thomas Stuart, induced him to remove into the iſle of Ely. It was about this time, that he began to fall off from the church, and to converſe with the puritans, whoſe notions he ſoon after embraced with that warmth, with which he did every thing. He was elected a member of the third parliament in the reign of Charles I. which met on the 20th of January 1628; and was of the committee for religion, where he diſtinguiſhed himſelf by his zeal againſt popery, and by complaining of Neile biſhop of Wincheſter's licenſing books, which had a dangerous tendency. After the diſſolution of that parliament, he returned again into the country, where he continued to expreſs much concern for religion, to frequent ſilenced miniſters, and to invite them often to lectures and ſermons at his houſe. By this he brought his affairs again into a very indifferent ſituation; ſo that by way of repairing the breaches he had made in his fortune, he took a farm at St. Ives, which he kept about five years, but which inſtead of repairing helped to run out the remainder of it, and had totally undone him, if he had

Whitlock's memorials, p. 12.

Dugdale's ſhort view of the late troubles, p. 460.

had not thrown it up. Theſe diſappointments revived in him a ſcheme, which his bad circumſtances firſt put into his head while at Lincoln's inn, of going over into New England. This was in 1637, and his deſign, it is thought, had certainly been executed, if he had not been hindered by the iſſuing out a proclamation for reſtraining ſuch embarkations. The next year he had leſs time upon his hands; for the earl of Bedford, and ſome other perſons of high rank, who had large eſtates in the fen country, were very deſirous of ſeeing it better drained; and though one project of this ſort had failed, they ſet on foot another, and got it countenanced by royal authority, and ſettled a ſhare of the profits upon the crown. This, though really intended for a publick benefit, was oppoſed as injurious to private property; and at the head of the oppoſition was mr. Oliver Cromwell, who had a conſiderable intereſt in thoſe parts. It was the vigour and vigilance he ſhewed upon this occaſion, which firſt rendered him conſpicuous and conſiderable; and gave occaſion to his friend and relation mr. Hampden, to recommend him afterwards in parliament, as a perſon capable of contriving and conducting great things. But for all this, he was not very ſucceſsful in his oppoſition; and, as his private affairs were ſtill declining, he was in a very neceſſitous condition at the approach of the long parliament.

Flagellum, &c. p. 22.

Ruſhworth, part II. p. 298.

Dugdale's baronage, vol. ii. p. 380.

Flagellum, &c. p. 23.

In theſe circumſtances one might wonder, how he ſhould form a deſign, at a time when elections were conſidered as things of the utmoſt conſequence, of getting himſelf choſen, more eſpecially for the town of Cambridge, where he was ſo far from having any intereſt, that in reality he was not ſo much as known; and if he had been known, would never have been elected. But the whole of that affair was owing to an accidental intrigue, in which himſelf had at firſt no hand. One reaſon why mr. Cromwell quitted Huntingdon was, a diſpute he had with mr. Bernard, upon his becoming recorder, about precedency; a point, in which he was very nice. After he came to Ely, he reſorted entirely to nonconformiſts meetings, where he quickly diſtinguiſhed himſelf by his gifts, as they were ſtiled in thoſe days, of preaching, praying, and expounding. At one of theſe meetings he met with Richard Tims, a tradeſman of Cambridge, who rode every Sunday to Ely for the ſake of pure doctrine; and captivated his heart intirely. This man, hearing that a parliament was to be called, and being himſelf one of the common council, took it into his head, that there could not be a fitter man to be their burgeſs, than mr.

Ibid.

Cromwell: and with this notion in his brain, he went to mr. Wildbore, a draper in the town and relation of Cromwell's, who agreed with him exactly as to the fitneſs of the perſon, but told him the thing was impoſſible, as he was not a freeman. Tims, not ſatisfied with that, addreſſed himſelf next to mr. Evett, a tallow-chandler, who was alſo a puritan. He too liked the thought; but, as he was not a freeman, pronounced the deſign impracticable. However, Tims was hardly got out of his houſe, before he ſent for him back, to give him a whiſper, that the mayor had a freedom to beſtow, and that one Kitchingman, an attorney, who had married his wife's ſiſter, and was of their party, had a great influence over him. He adviſed him therefore to move mr. Kitchingman in it, who was to uſe his intereſt with the mayor, under colour that mr. Cromwell was a gentleman of fortune, and had a mind to come and live in the town, which was then in a poor condition; but with a ſtrict charge to hide the true deſign, alderman French, who was then mayor, being a declared royaliſt. When they came to make this application to him, mr. French ſaid he was ſorry; but that in reality they came too late, for he had promiſed his freedom to the king's fiſherman. Mr. Kitchingman eaſily removed this objection, by undertaking that the town ſhould confer a freedom upon the perſon he mentioned: and ſo, at the next court-day, the mayor declared his intention to beſtow his freedom upon a very worthy gentleman of the iſle of Ely, one mr. Cromwell; who, being appriſed of his friend's induſtry, came to town over night, and took up his lodgings at mr. Almond's, a grocer. Thither the mace was ſent for him, and he came into court dreſſed in ſcarlet, richly laced with gold; where, having provided plenty of claret and ſweetmeats, they were ſo well circulated among the corporation, that they unanimouſly declared mr. mayor's freeman to be a civil worthy gentleman. When the election came on, the mayor diſcovered his miſtake; but it was then too late, for the party among the burgeſſes was ſtrong enough to chuſe him, which they accordingly did at the next election of the enſuing year. We thought ourſelves obliged to be more particular in relating the cauſe and circumſtances of his election, becauſe it was the foundation of all his greatneſs, and muſt therefore be conſidered as a point of conſequence.

Ibid. p. 24, 25.

Motitia parliamentaria, vol. i. p. 164.

When he came into parliament, he was very conſtant in his attendance, and a frequent ſpeaker; though he did not

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at that time diſcover any of the great qualities, which afterwards appeared in him, and which ſeem to have been called out, as occaſion required. He affected not only plainneſs but careleſſneſs in dreſs, was very uniform in his conduct, and ſpake warmly and roundly, but without either art or elocution. He was very forward in cenſuring, what were called grievances, both in church and ſtate, though he had not framed to himſelf any plan of reformation. This he frankly acknowledged, with reſpect to eccleſiaſtical affairs, when preſſed by ſir Thomas Chicheley and mr. Warwick to declare his ſentiments on that ſubject. "I can tell, ſaid "mr. Cromwell, what I would not have, though I cannot "tell what I would have." He was very zealous in promoting the remonſtrance, which was carried on the 14th of November 1641, and which in reality laid the baſis of the civil war; and declared to lord Falkland afterwards, that if the remonſtrance had not been carried, he was reſolved to have converted the ſmall remains of his eſtate into ready money the next day, and to have quitted the kingdom upon the firſt opportunity. His firmneſs upon this occaſion recommended him ſo effectually to mr. Hampden, mr. Pym, and the reſt of the leaders on that ſide, that they took him into all their councils; where he acquired that clear inſight into things, and knowledge of men, of which afterwards he made ſuch prodigious uſe. As ſoon as the parliament formed any ſcheme of raiſing forces for their ſervice, which was in the beginning of the year 1642, mr. Cromwell ſhewed his activity, by going immediately to Cambridge; where he ſoon raiſed a good troop of horſe, of which himſelf was appointed commander. He fixed his head quarters at Cambridge, where he acted with great ſeverity; towards the univerſity more eſpecially, after he miſſed ſeizing the plate, which he took great pains to ſeize, contributed by the loyal colleges, for the king's ſervice, and ſent down to the king at the very time, that he ſet up his ſtandard at Nottingham. It was probably about the ſame time, that mr. Cromwell had a very remarkable interview with his uncle, of which ſir Philip Warwick had an account from the good old gentleman's mouth; and therefore we will give it in his own words. "Viſiting old ſir Oliver "Cromwell, his uncle and godfather, at his houſe at Ramſey, "he told me this ſtory of his ſucceſsful nephew and godſon, "that he viſited him with a good ſtrong party of horſe, "and that he aſked him his bleſſing; and that the few "hours he was there, he would not keep on his hat in "his

Life of Oliver Cromwell, lord protector. Lond. 1742, 8vo. p. 5.

Life of dr. Barwick, p. 25.

"his preſence; but at the ſame time that he not only diſ-
"armed, but plundered him, for he took away all his plate."
Warwick's memoirs, p. 251.
He was more ſucceſsful in his next enterpriſe; for being informed that the king had appointed ſir Thomas Coningſby, ſheriff of Hertfordſhire, and had ſent him a writ, requiring him to proclaim the earl of Eſſex and his adherents traitors, Cromwell marched with his troop directly to St. Albans, where he ſeized ſir Thomas Coningſby for that action, and carried him priſoner to London. He received the thanks of the parliament for this; and we find him ſoon after at the head of a thouſand horſe, with the title of colonel Cromwell. It is very ſtrange, but ſtrictly true, and confirmed by hiſtorians on all ſides, that, though in his forty third year when he aſſumed the military character, yet in the ſpace of a few months, he not only gained the reputation of an officer, but really became a good one; and ſtill ſtranger, that by mere dint of diſcipline he made his new raiſed men excellent ſoldiers, and laid the foundation of that invincible ſtrength, which he afterwards exerted in behalf of the parliament.

Whitlock's memorials, p. 131. Heath's chronicle, p. 60.

The nature of our work will not ſuffer us to enter into a detail of all Cromwell's exploits, in the courſe of the civil war; and therefore we muſt content ourſelves with mentioning in a general way ſome few memorable acts, referring our reader to hiſtories for more particular accounts. In the ſpring of the year 1643, having ſettled things in the ſix aſſociated countries, viz. Eſſex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnſhire, where he did great ſervice by reſtraining the king's garriſon at Newark, giving a check to the earl of Newcaſtle's troops at Horncaſtle, and many other things, which increaſed his credit prodigiouſly with the parliament. The Scots having been invited to England by the parliament, it was judged highly requiſite, that the army under the earl of Mancheſter, and Cromwell, who was now declared lieutenant general of the horſe, ſhould join them; the better to enable them to reduce York, which they had cloſely beſieged. This ſervice was performed with great vigour and diligence, more eſpecially by Cromwell: for though the earl had the title, yet the power was chiefly in Cromwell; and things were ſo dextrouſly managed between him and his friends at Weſtminſter, that, as they knew they might depend upon all his power, ſo they took care to put as much in his hands as they could. In the battle of Marſton Moor, fought upon the 3d of July 1644, it is unanimouſly agreed, that Cromwell's cavalry, who were commonly ſtiled ironſides,

Rapin's hiſt. of England 8vo. vol. xiii. p. 145.

Flagellum, &c. p. 35.

Ibid. 45.

changed

changed the fortune of the day, as that did of the war; for the king's affairs declined, and the parliament's flouriſhed ever after. Some, however, though they allow this readily to Cromwell's forces, have yet repreſented him as acting in a pitiful cowardly manner, and ſo terrified, as even to run away: but, all things conſidered, this is not very credible. It is certain, that on the 19th of the ſame month, he ſtormed the earl of Exeter's fine houſe at Burleigh; and no man's courage, conduct, and ſervices were more valued at London, than his. He was alſo in the ſecond battle at Newbury, on the 17th of September in the ſame year; and is ſaid to have made ſo bold a charge with his horſe upon the guards, that his majeſty's perſon had been in the utmoſt danger, if the old earl of Cleveland had not come in to his relief, and preſerved his maſter's liberty at the expence of his own. And in the winter, when the diſputes in parliament ran higher than ever, nothing but Cromwell's merit and good fortune were talked of by his party; ſome of whom blaſphemouſly ſtiled him, "The ſaviour of "the nation."

Clarendon's hiſt. of rebellion, vol. i. p. 402. folio. Memoirs of Denzil lord Hollis, p. 15, 16, 17. Bates's elenchus motuum nuperorum in Anglia, p. 65. Whitlock, &c. p. 149.

In the mean time, the wiſeſt men and the beſt patriots ſaw very clearly, whither theſe exceſſive praiſes tended; and that the nation might be made as ſenſible in this reſpect as themſelves, the earl of Mancheſter exhibited a charge againſt him in the houſe of lords, and Cromwell, to be even with him, brought in another againſt the noble peer in the houſe of commons. It is true, that neither of theſe charges were proſecuted: but it is nevertheleſs true, that Cromwell and his friends abſolutely carried their point, by bringing in what was called the ſelf-denying ordinance, that excluded the members of either houſe from having any commands in the army: from which however, on account of his extraordinary merit, that ſet him above all ordinances, Cromwell was at firſt occaſionally, at length abſolutely, exempted. From being lieutenant general of the horſe, he became lieutenant general of the army; and he procured addreſs from his regiment, declaring their ſatisfaction with the change. He continued to diſtinguiſh himſelf by his military ſucceſſes, and to receive the thanks of both houſes for the ſervices he did. He ſhone particularly at the battle of Naſeby June 14th, 1646, and alſo had his ſhare in reducing the weſt; till, upon the ſurrender of Exeter, April the 13th 1645, he found leiſure to return to London. Upon taking his ſeat in the houſe, thanks were returned to him, in terms as ſtrong as words could expreſs;

Heath's chronicle, p. 67.

and

and the prevailing party there received from him ſuch encouragement, as induced them to believe, he was wholly at their devotion. But in this they were miſtaken; for while they thought the lieutenant general employed in their buſineſs, he was in reality only attentive to his own. Thus, when the parliament inclined to diſband a part of their forces, after the king had delivered himſelf to the Scots, and the Scots had agreed to deliver him to the parliament, Cromwell oppoſed it vigorouſly, if not openly. For, in the firſt place, he inſinuated by his emiſſaries to the ſoldiers, that this was not only the higheſt piece of ingratitude towards thoſe, who had fought the parliament into a power of diſbanding them, but alſo a crying act of injuſtice, as it was done with no other view, than to cheat them of their arrears. Secondly, he procured an exemption for ſir Thomas Fairfax's army, or, in other words, for his own, the general only having that title and appointments, while Cromwell had the power; and the weight of the reduction fell upon Maſſey's brigade in the weſt, together with the troops which colonel Poynts commanded in Yorkſhire: men of whom he had good reaſon to doubt, and upon whom the parliament might have depended. Thus he dextrouſly turned to his own advantage the means, which, in truth, were contrived for his deſtruction.

Memoirs of Denzil lord Hollis, p. 81.

On the 12th of November 1646, the army marched triumphantly through London; and in the beginning of February following, the Scots having received the money agreed on, delivered up the king, who was carried priſoner to Holmby. At this time Cromwell had a very nice game to play. What wore the legal appearance of power, was evidently in the hands of the parliament, in which the preſbyterian party was ſtill prevalent; and as the general ſir Thomas Fairfax was likewiſe in that intereſt, it looked as if the real power was alſo on their ſide. At the bottom however, the army, now taught to know their own ſtrength, were in reality the maſters; and they were intirely directed by Cromwell, though they knew it not themſelves. He ſaw the neceſſity of having a ſtrong place, and getting the king's perſon into their power; and he contrived to do both, without ſeeming to have a hand in either. Oxford was at that time in a good condition, and well ſupplied with artillery, upon which the army ſeized it with the magazines, and every thing elſe: and Cromwell, then at London, prevailed upon cornet Joyce to ſeize the king's perſon with a ſtrong detachment of horſe, not only without the general's orders,

Ludlow's memoirs, vol. i. p. 189.

orders, but without any orders at all, except thoſe verbal inſtructions from Cromwell. This was executed on the 4th of June 1647, notwithſtanding the parliament's commiſſioners were then with the king; who was conducted from Holmby to Childerſley, then the army's head quaters. Here, through the management chiefly of Cromwell and his ſon-in-law commiſſary Ireton, the king was treated, not only with reverence, but with kindneſs; and when ſir Thomas Fairfax, who knew nothing of the taking the king away, and diſliked it, would have ſent him back again with the commiſſioners, under the guard of two regiments of horſe, the king abſolutely refuſed to move. Nay, to ſuch a degree was that monarch convinced of the ſincerity of his new friends, that he had the indiſcretion to tell ſir Thomas Fairfax, when he made him a tender of his duty and reſpect, with promiſes of fair treatment; that "He "thought he had as good an intereſt in the army, as "himſelf." Dugdale's ſhort view of the late troubles, P. 240. Memoirs of Thomas lord Fairfax, P. 116.

The remaining ſix months of this year were the moſt critical of Cromwell's whole life: for, in order to ſucceed in his ſchemes, it was abſolutely neceſſary for him to deceive the king, the parliament, and the army, which in their turns was effected, though not without danger and difficulty. As for the king, he relied intirely upon Cromwell and Ireton; and they, on the other hand, ſpoke of and acted towards him in ſuch a manner, that they were looked upon as abſolute courtiers. Nor is it at all wonderful, that the king gave credit to them, when they brought the army to ſend a letter to the parliament, which was delivered on the 9th of July 1647: avowing the king's cauſe to be theirs, and that no ſettlement could be hoped for, without granting him his juſt rights. As to the parliament, ſo long as they enjoyed their power, Cromwell always ſpoke the language of a member of the houſe of commons; ſhewed a high regard for their privileges; and profeſſed, that he was ſuſpected and diſliked by the army, for his attachment to the civil government. This did not, however, hinder his being diſbelieved by many; till at length he found it neceſſary for his own ſafety, to make his eſcape from the houſe with ſome precipitation. As to the ſoldiers, and that mutinous ſpirit which they diſcovered againſt the parliament, it was raiſed, fomented, and managed by Cromwell and Ireton; the former declaring at Triploe-heath, when the parliament had been obliged to Whitlock, P. 259. Flagellum, &c. P. 55.

eraſe

Heath's chronicle, p. 132.

eraſe their own declaration out of their journals, that "now they might be an army as long as they lived."

Soon after this, a new party ſprung up among the ſoldiers, under the title of levellers, who made no ſecret of their hating equally both king and parliament; and it was to ſave himſelf from theſe people, who, as he was informed by Cromwell, ſought his life, that the king, upon the 11th of November, fled from Hampton Court to the iſle of Wight, after having rejected the parliament's propoſals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king intirely; for having made uſe of the king's preſence to manage the army, and of the power which the army had thereby acquired, to humble and debaſe the parliament, there remained no end to be anſwered by keeping meaſures any longer towards the king. The parliament, now much altered from what it was, upon the king's refuſing to paſs four bills they had ſent him, fell into very warm debates; in which it is aſſerted that Cromwell was a principal ſpeaker, and inveighed bitterly againſt his majeſty, ſaying, "the king was a very "able man, but withal a great diſſembler; one in whom "no truſt could be repoſed, and with whom therefore, they "ought to have nothing to do for the future." However this might be, the parliament on the 5th of January voted, that no more addreſſes ſhould be made to the king; and from that time he was more ſtrictly impriſoned than ever. In the mean time, there were riſings in ſeveral parts of the kingdom; which employing the military power, the city of London and the parliament were left in ſome meaſure at liberty to purſue their own ſentiments; and what theſe were, quickly appeared. For June the 27th, 1648, the city petitioned for a perſonal treaty with the king, which was very well received, and ſome ſteps taken thereupon. A few days after, the commons recalled their vote for non-addreſſes, ſet on foot a perſonal treaty with the king at the iſle of Wight, and at length voted his majeſty conceſſions ſatisfactory. An attempt was alſo made to impeach Cromwell of high treaſon. But the army having now reduced all things, and returning towards London, November the 20th, ſent a remonſtrance to the houſe of commons, diſapproving all they had done. This remonſtrance was carried by colonel Ewers, who went next into the iſle of Wight, where he ſeized the perſon of the king, and carried him to Hurſt caſtle. This was reſented by the parliament, who commanded the general to recall his orders;

Ludlow's memoirs, vol. i. p. 203.

Flagellum, p. 63.

Ibid. and Ludlow's memoirs, vol. i. p. 229, 236.

Ruſhworth's collections, vol. ii. part. iv. p. 1167.

Dugdale, p. 289.

ders; but inſtead of this, the army marched directly to London; and, in the firſt week of December, took poſſeſſion of it, purged the houſe of commons, that is, turned out the better part of its members, and then forced the reſt to do what they pleaſed. In moſt of theſe proceedings Cromwell appeared very active, and is, with good reaſon, believed to have directed them all. Flagellum, p. 70.

It is not neceſſary to dwell particularly upon thoſe well-known circumſtances, relating to the king's being brought before the high court of juſtice, and to the ſentence of death paſſed upon him there; ſince the part Cromwell acted therein was open and publick. He ſat in the court; he ſigned the warrant; and he proſecuted the accompliſhment of it by the bloody execution of the king. When the firſt propoſition was made in the houſe of commons for trying the king, he roſe up and ſaid, that "if any man moved "this upon deſign, he ſhould think him the greateſt traitor "in the world; but ſince providence and neceſſity had "caſt them upon it, he ſhould pray God to bleſs their coun-"cils, though he was not provided on the ſudden to give "them counſel." But not long after he was: for, being a great pretender to enthuſiaſms and revelations, he told them, that as he was praying for a bleſſing from God on his undertaking to reſtore the king to his priſtine majeſty, his tongue cleaved to the roof of his mouth, that he could not ſpeak one word more; which he took as a return of prayer, that God had rejected him from being king. Many applications were made to Cromwell for ſaving the king's life; and ſome of the paſſages relating to them are curious and worth notice. One of the moſt remarkable, as it greatly illuſtrates the character of the man, we think it neceſſary to relate; and that is, the tranſaction between the lieutenant general and a couſin of his, colonel John Cromwell, an officer in the ſervice of the ſtates. This gentleman is ſaid to have been in England, while the king was in the hands of the army; and, that in a conference he had with the lieutenant general, the latter made uſe of this expreſſion, "I think the king the moſt injured prince in the world;" and then, clapping his hand upon his ſword, added, "But "this, couſin, ſhall do him right." The colonel returning to Holland ſoon after, reported what he took to be truth, that the lieutenant general had a great reſpect for the king. When therefore the news of the king's trial reached Holland, he was ſent over with letters credential from the ſtates, to which was added a blank with the king's ſignet, and Hiſt. of independency, part. ii. p. 54. Flagellum, p. 53.

and another of the prince's, both confirmed by the ſtates, for Cromwell to ſet down his own conditions, if he would now ſave his majeſty's life. The colonel went directly to his kinſman's houſe, who was ſo retired and ſhut up in his chamber, with an order to let none know he was at home, that it was with much difficulty he obtained admittance, after he had declared who he was. Having mutually ſaluted each other, the colonel deſired to ſpeak a few words with him in private; and began with much freedom to ſet before him the heinouſneſs of the fact then about to be committed, and with what deteſtation it was looked upon abroad: telling him, that "of all men living "he could never have imagined, he would have had any "hand in it, who in his hearing had proteſted ſo much "for the king." To this Cromwell anſwered, "It was "not he, but the army; and though he did once ſay ſome "ſuch words, yet now times were altered, and providence "ſeemed to order things otherwiſe." And it is ſaid he added, that "he had prayed and faſted for the king, but "no return that way was yet made to him." Upon this the colonel ſtepped a little back, and ſuddenly ſhut the door, which made Cromwell apprehend he was going to be aſſaſſinated; but pulling out his papers, ſaid to him, "Couſin, "this is no time to trifle with words: ſee here, it is now "in your own power, not only to make yourſelf, but your "family, relations, and poſterity happy and honourable "for ever; otherwiſe, as they changed their name before "from Williams to Cromwell, referring to an old tradition "in the family, ſo now they muſt be forced to change it "again: for this fact will bring ſuch an ignominy upon "the whole generation of them, as no time will be able "to deface." At this Cromwell pauſed a little, and then ſaid, "I deſire you will give me till night to conſider "of it; and do you go to your inn, but not to bed, till "you hear from me." The colonel did accordingly; and about one in the morning, a meſſenger came to tell him, "He might go to reſt, and expect no other anſwer to "carry to the prince; for the council of officers had "been ſeeking God, as he alſo had done the ſame, and "it was reſolved by them all, that the king muſt die."

Echard's hiſt. of England, p. 658.

The government being now intirely changed, for in five days after the king's death, the houſe of lords was voted uſeleſs, it became neceſſary to think of ſome expedient for managing the executive power; and therefore it was reſolved to ſet up a council of ſtate, of which John Bradſhaw

was

was preſident, and lieutenant general Cromwell a principal member. But before he had well taken poſſeſſion of this new dignity, he was again called to action; and that too as briſk, and at leaſt as hazardous, as any in which he had hitherto been concerned. The perſons he had to engage were part of the army he commanded; which, being diſſatisfied on ſome account or other, ſet forth their ſentiments by way of remonſtrance, preſented to the general. For this high offence they were ſeized, and tried by a court martial, and ſentenced to ride with their faces to their horſes tails, at the head of their reſpective corps, with a paper, expreſſing their crime, fixed on their breaſts, after which their ſwords were to be broke over their heads, and themſelves caſhiered; eve y circumſtance of which was ſtrictly executed, upon the 6th of March, in Great Palace Yard. This ſerved only to raiſe the flame higher: for ſeveral regiments of horſe, and among the reſt Cromwell's, mutinied, put white cockades in their hats, and appointed a rendezvous at Ware; where Cromwell appeared, when he was leaſt ſuſpected, and brought with him ſome regiments quartered at a diſtance, that he could depend on. Here, without any previous expoſtulations, he with two regiments of horſe ſurrounded one regiment of the mutineers, and calling four men by name out of their ranks, obliged them to caſt dice for their lives; and thoſe two which eſcaped were ordered to ſhoot the others, which they did: upon which the ſame ſpectators of the tragedy thought fit to ſlip their white cockades into their pockets, and to ſecure themſelves by a ſubmiſſion. The ſame ſpirit of mutinying broke out in another regiment of horſe; but it was entirely ſubdued by Cromwell, and the fomenters of it puniſhed. After this he and Fairfax went, firſt, to Oxford, where they were made doctors in the civil law; and from thence to London, where they were ſplendidly entertained by the city, and had preſents of great value when they took leave. At this time England, if not quiet, was totally ſubdued: the Scots were diſcontented, but not in arms; ſo that Ireland became the principal object of the parliament's care, ſince in that iſland, of three parties which had been for many years ſhedding each other's blood, their own was the weakeſt. In the month of Auguſt therefore 1649, Cromwell embarked with an army for Ireland, where his ſucceſſes, as in England, were attended with ſo few diſappointments, that, by the month of June 1650, he had in a manner ſubdued it. Then his preſence was required in

Whitlocke, p. 386.

Flagellum, p. 81.

Wood's faſti, vol. ii. c. 38.

Whitlocke, p. 406.

England, not only by thoſe who wiſhed him well, but thoſe alſo that wiſhed him worſt; and therefore conſtituting his ſon-in-law Ireton his deputy, he took ſhipping for Briſtol, where after a dangerous paſſage he ſafely arrived, leaving ſuch a terror upon the minds of the Iriſh, as made every thing eaſy to thoſe who ſucceeded him, and completed the conqueſt of that country.

Upon his return to London, he came as it were in triumph; and all ranks of people contended, either from love or fear, who ſhould ſhew him the moſt reſpect. At his taking his ſeat in the houſe, he had thanks returned him for his ſervices, in terms as high as could be. When theſe ceremonies were over, they proceeded to things of greater conſequence: for, by this time, the parliament had another war upon their hands, the Scots having invited home Charles II. and prepared an army to invade England. There is no doubt, that the parliament would readily have truſted this war to the conduct of lord Fairfax, a brave man and good officer; but Fairfax had taken the covenant, and, ſuch were his ſcruples, could not bring himſelf to think of breaking it, by attacking the Scots in their own country. Cromwell thought, and rightly, that they ſhould not wait for an invaſion, but prevent it by an invaſion; and therefore preſſed Fairfax to continue in his command, and the more earneſtly, becauſe he knew he would not do it; declaring, that he thought it a greater honour to ſerve as his lieutenant-general, than to command in chief the fineſt army in the world. Fairfax however remained inflexible in his reſolution; ſo that, on the 26th of June, an ordinance paſſed for repealing his commiſſion, and at the ſame time another for appointing Oliver Cromwell, eſq; general and commander in chief of all the forces of the commonwealth. He had now as great power, as might have ſatisfied the moſt ambitious mind; for though he offered to reſign his lieutenancy of Ireland, yet the parliament would not accept it. He marched with an army to Scotland, and on the 3d of September, gained the famous victory of Dunbar, than which none ever did him greater credit as a commander. He continued the war all the winter: in the ſpring was ſeverely attacked by an ague: of which recovering, he after ſeveral ſucceſſes forced the king into England, and blocked him up in Worceſter. On the 3d of September 1651, he attacked and carried the town, totally defeated the king's forces, and gained what he himſelf called, in his letter to the parliament, the crowning victory.

Whitlocke, p. 460.

Echard's and Rapin's hiſt. of England, &c.

Whitlocke, p. 507.

tory. It is ſaid, that this ſignal ſtroke of ſucceſs took Cromwell a little off his guard. Thus he would have knighted two of his principal commanders upon the field of battle, and was with great difficulty diſſuaded from it: his letter to the parliament on this occaſion was conceived in higher and loftier terms than uſual: and Ludlow ſays, that his behaviour was altered from that day, and that all who were about him obſerved it. It is certain nevertheleſs, that he afterwards behaved with great humility and ſubmiſſion to the parliament; though in the mean time he took all the care imaginable to make the army ſenſible of their own importance, and to let them ſee that nothing could divide their intereſts from his own. This was the true foundation of his growing greatneſs, and of the gradual declenſion of the parliament's power; which, though they clearly diſcerned, they knew not how to prevent. Ludlow's memoirs, vol. ii. p. 447.

Cromwell did not remain long with the troops, but directed his march to London; where, beſides many conſiderable marks of honour that were paid him, a general thankſgiving was appointed for his victory, and the 3d of September made an anniverſary ſtate holiday. When theſe ceremonies and acknowledgments were over, he had leiſure to look about him, and to conſider his own condition as well as that of the nation. He ſaw himſelf at preſent general and commander in chief of a great army in England, and at the ſame time was lord lieutenant of Ireland. But then he knew, that all this was derived to him from the parliament; and he clearly diſcerned, that, whether independents or preſbyterians ſat there, they would endeavour to perpetuate ſupreme power in their own hands, which for many reaſons he diſliked. He therefore ſifted the moſt eminent perſons, in order to find out their ſentiments about the eſtabliſhment of the kingdom; which was a new phraſe invented to cover the deſign of ſubverting the parliament. In a meeting among them, held ſome time after the battle of Worceſter, he propoſed the queſtion fairly; when ſome declared for a monarchy, as others did for a commonwealth: but this conference came to nothing. Upon the 7th of November 1652, meeting the lord commiſſioner Whitlocke in the park, he entered into a long diſcourſe with him upon this important ſubject: in which Cromwell undertook to ſhew him, that the parliament was now become a faction; that they were reſolved to rule all, and to rule for ever, merely for their own ſakes; that they gave all employments to themſelves, their relations, Whitlocke, p. 460.

and friends; that they drew every thing within their own cognizance, by which the ſubject loſt the benefit of the law, and held his property but by a precarious tenure; that, all this conſidered, they had fought themſelves into a worſe condition; and that, inſtead of a monarch with a prerogative royal, they had now many maſters, who made laws and broke them at their pleaſure; that, on the other hand, the army was very ſenſible of this; that they bore it with great reluctancy; that they too had great diſputes among themſelves; and that it could not be long before thoſe miſchiefs broke out into a new flame. Whitlocke very readily agreed, that he had deſcribed both parties truly; but at the ſame time acknowledged, that, notwithſtanding he was acquainted with the diſeaſes of the commonwealth, he was entirely ignorant of any right method of cure. "What, "ſaid Cromwell, if a man ſhould take upon himſelf to be "king?" Whitlocke replied by ſhewing him, that he would get nothing by it, that he had more power already than former kings ever had, and that by aſſuming the name he might run a great hazard of loſing the thing. Cromwell then preſſed to know, what he would have done? Upon which Whitlocke propoſed compromiſing matters with Charles Stuart: the debating of which Cromwell declined, as an affair of much difficulty. Cromwell had many converſations of this ſort with the moſt intelligent of all parties; but we will only relate one more, which is grounded on good authority, having been often related by mr. Henry Nevil, a celebrated politician, and once a member of the council of ſtate. He was wont to tell it thus: That Cromwell upon this great occaſion ſent for ſome of the chief city divines, as if he made it a matter of conſcience to be determined by their advice. Among theſe was the leading mr. Calamy, who very boldly oppoſed the project of Cromwell's ſingle government, and offered to prove it both unlawful and impracticable. Cromwell anſwered readily upon the firſt head of unlawful, and appealed to the ſafety of the nation being the ſupreme law. "But, ſays he, pray mr. "Calamy, why impracticable?" Calamy replied, oh, 'tis the voice of the nation; there will be nine in ten againſt you. "Very well, ſays Cromwell; but what if I ſhould "diſarm the nine, and put the ſword into the tenth man's "hand, would not that do the buſineſs?"

Ibid. p. 516.

Life of Hen. Nevil, eſq; p. 35.

All this, notwithſtanding he behaved in publick with great decency and duty towards that body of men, he was contriving to remove. The whole winter of the year 1652 was

was ſpent in contrivances and cabals on both ſides; by the friends of the parliament to ſupport and maintain its authority, by their opponents to bring things into ſuch a ſituation, as to render the neceſſity of diſſolving that aſſembly univerſally apparent. On the 19th of April 1653, he called a council of officers once more to debate this point; in which as he had many friends, ſo he had alſo ſome opponents, who inſinuated, that what he did proceeded from ſelf-intereſt and ambition. Major general Harriſon, a zealous fanatick, but abſolutely deceived by Cromwell, aſſured the aſſembly, in the ſincerity of his heart, that "the lord "general ſought only to pave the way for the govern-"ment of Jeſus and his ſaints;" to which major Streater briſkly returned, that "then he ought to come quickly, "for if it was after Chriſtmas, he would come too late." Flagellum, p. 126. Upon this, Cromwell adjourned the meeting till the next morning, when a new point was ſtarted, whether it might not be expedient for the houſe and the army, to appoint twenty perſons of a ſide, to be intruſted with the ſupreme power? in the midſt of this diſpute advice came, that the houſe had under conſideration their own diſſolution; and upon this, ſuch as were members withdrew, and went thither to promote that deſign. But in reality the parliament had framed a bill, to continue themſelves to the 5th of November in the next year, propoſing in the mean time to fill up the houſe by new elections. Cromwell, informed what the houſe was upon, was ſo enraged, that he left the council, and marched directly with a party of three hundred ſoldiers to Weſtminſter. Then placing ſome of them at the door, ſome in the lobby, and others on the ſtairs, he went into the houſe; and, addreſſing himſelf firſt to his friend ſir John, told him, that "he then came to do "that which grieved him to the very ſoul, and what he "had earneſtly with tears prayed to God againſt; nay, that "he had rather be torn in pieces than do it; but that there "was a neceſſity laid upon him therein, in order to the "glory of God, and the good of the nation." Then he ſat down, and heard their debates for ſome time on the fore-mentioned bill; after which, calling to major general Harriſon, who was on the other ſide of the houſe, to come to him, he told him, that "He judged the parliament ripe for "a diſſolution, and this to be the time of doing it." Harriſon anſwered, ſir, the work is very great and dangerous, therefore I deſire you ſeriouſly to conſider of it, before you engage in it. "You ſay well," replied Cromwell; and Whitlocke, p. 524. Flagellum, p. 129.

thereupon ſat ſtill for about a quarter of an hour. Then the queſtion being put for paſſing the ſaid bill, he declared again to Harriſon, "This is the time, I muſt do it:" and ſo ſtanding up of a ſudden, he bade the ſpeaker leave the chair, and told the houſe, "that they had ſat long enough, "unleſs they had done more good; that ſome of them were "whoremaſters, others drunkards, others corrupt and un-"juſt men, and ſcandalous to the profeſſion of the goſpel; "that it was not fit, they ſhould ſit as a parliament any Ibid. p. 457. "longer, and therefore he muſt deſire them to go away." He charged them with not having a heart to do any thing for the publick good, and with being the ſupporters of tyranny and oppreſſion. When ſome of the members began to ſpeak, he ſtepped into the midſt of the houſe, and ſaid, "Come, come, I will put an end to your prating:" then walking up and down the houſe, he cried out, "You are "no parliament, I ſay, you are no parliament;" and ſtamping with his feet, he bid them for ſhame be gone, and Ibid. give place to honeſter men. Upon this ſignal the ſoldiers entered the houſe, and he bade one of them take away that bauble, meaning the mace; and Harriſon taking the ſpeaker by the hand, he came down. Then Cromwell, addreſſing himſelf again to the members, who were about a hundred, ſaid, "'Tis you that have forced me to "this; for I have ſought the Lord night and day, that he "would rather ſlay me, than put me upon the doing of this "work." And then ſeizing on all their papers, he ordered the ſoldiers to ſee the houſe cleared of all members; and having cauſed the doors to be locked up, went away to Whitehall. Here he found a council of officers ſtill aſſembled, and this grand point yet in debate: upon which he told them roundly, "they need trouble themſelves no "farther about it, for he had done it." Done what, replied colonel Okey, who was none of his creature; and, upon his telling him, expoſtulated the point warmly. But Cromwell talked ſo much louder than he, of the glory of God and the good of the nation, the removing of yokes and badges of ſlavery, that Okey very ſoon thought proper to be ſilent, and to wait for the concluſion of this affair. In Flagellum, p. 127. the afternoon of the ſame day, Cromwell, attended by the majors general Lambert and Harriſon, went to the council of ſtate, and finding them ſitting, addreſſed them in the following terms: "Gentlemen, if you are met here as "private perſons, you ſhall not be diſturbed, but if as a "council of ſtate, this is no place for you. And ſince

"you

"you cannot but know what was done at the houſe this "morning, ſo take notice, that the parliament is diſſolved." Serjeant Bradſhaw boldly anſwered, "Sir, we have heard "what you did at the houſe in the morning, and before "many hours all England will hear it. But, ſir, you "are miſtaken to think that the parliament is diſſolved, "for no power under heaven can diſſolve them but them-"ſelves; and therefore take you notice of that." Some others alſo ſpoke to the ſame purpoſe: but the council finding themſelves to be under the ſame force, all quietly departed. Ludlow, vol. ii. p. 461.

The true reaſon why general Cromwell diſmiſſed in this manner this council of ſtate was, becauſe he intended to have another of his own framing; theſe, as they derived their authority from, being men entirely devoted to the parliament. He now projected ſuch meaſures, as appeared to him the moſt proper, for the ſupport of that great authority which he had attained. He continued for a few days to direct all things by the advice of the council of officers; but afterwards a new council of ſtate was called, by virtue of letters or warrants under the lord general's hand. But this conſiſting chiefly of fifth monarchy and other madmen, ſoon diſſolved of itſelf; and then the power returned into the hands of Cromwell, from whence it came. General Harriſon, and about twenty more, remained in the houſe, and ſeeing the reign of the ſaints at an end, placed one Moyer in the ſpeaker's chair, and began to draw up proteſts; but they were ſoon interrupted by colonel White with a party of ſoldiers. White aſking them what they did there, they told him, they were ſeeking the Lord; to which he replied, that to his knowledge the Lord had not been ſought there many years, and ſo turned them fairly out of doors. The ſcene thus changed, the ſupreme power was ſaid to be in the council of officers again; and they very ſpeedily reſolved, that the lord general, with a ſelect council, ſhould have the adminiſtration of publick affairs, upon the terms contained in a paper, intitled, "The inſtrument of government;" and that his excellency ſhould be protector of the commonwealth of England, Scotland, and Ireland, and have the title of highneſs. Accordingly he was inveſted therewith, on the 16th of December 1653, in the court of chancery in Weſtminſter hall, with great ſolemnity; and thus, in the 54th year of his age, aſſumed the ſovereign power, which he well knew how to exerciſe with dignity. When he had thus reduced the government into ſome order at Flagellum, p. 139.

leaſt, he proceeded very wiſely and warily; appointed a privy council, in which there were ſeveral great and worthy men, who he knew would either not act at all, or not act very long with him: but their names giving a ſanction for the preſent, he proceeded, with the advice of as many of them as attended, to make ſeveral ordinances that were neceſſary, as alſo to diſpoſe matters for the holding a new parliament. He applied himſelf alſo to the ſettlement of the publick affairs, both foreign and domeſtick; he concluded a peace with the ſtates of Holland and Sweden; he obliged the king of Portugal, notwithſtanding all that had paſſed between the parliament and him, to accept of a peace upon his terms; and adjuſted matters with France, though not without ſome difficulty. As to home affairs, he filled the courts in Weſtminſter hall with very able judges; and directed the lawyers themſelves to make ſuch corrections in the practice of their profeſſion, as might free them from publick odium. The ſame moderation he practiſed in church matters; profeſſing an unalterable reſolution to maintain liberty of conſcience. He gave the command of all the forces in Scotland to general Monk, and ſent his ſon Henry to govern Ireland. By an ordinance dated April the 12th 1654, he united England and Scotland, fixing the number of repreſentatives for the latter at thirty; and ſoon after he did the ſame by Ireland. He affected to ſhew great zeal for juſtice, in cauſing the brother of the ambaſſador from Portugal to be executed for murder; which he did upon the 10th of July, in ſpite of the greateſt application to prevent it.

But, notwithſtanding all the pains which the protector took to gain the affections of the people, he found a great ſpirit riſing againſt him in all the three kingdoms; and his government ſo cramped for want of money, that he was under an abſolute neceſſity of calling a parliament, according to the form which he had preſcribed in The inſtrument of government. He fixed upon the 3d of September for the day, on which they were to aſſemble, eſteeming it particularly fortunate to him; and to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a ſermon at Weſtminſter Abbey, to which the protector went in very great ſtate. He received this houſe of commons in the painted chamber, where, in a very long ſpeech he gave them a large account of the nature of that government, which he had thought fit to eſtabliſh, the ends he

he propoſed, and the means he had uſed to compaſs thoſe ends, &c. when they came to the houſe, they fell to debating, whether the ſupreme legiſlative power of the kingdom ſhould be in a ſingle perſon, or a parliament; which alarming the protector, who found himſelf in danger of being depoſed by a vote of this new parliament, he cauſed a guard to be ſet at the door, on the 12th of the ſame month, to prevent their going into the houſe of commons, then ſent for them into the painted chamber, where he gave them a very ſharp rebuke, nor did he permit any to go into the houſe afterwards, before they had taken an oath to be faithful to the protector and his government. While this parliament was ſitting, an odd accident happened to the protector. He had received a ſet of Friezland horſes from the duke of Holſtein as a preſent; and would needs drive his ſecretary Thurloe in his coach, drawn by theſe horſes, round Hyde Park. But the horſes, proving as ungovernable as the parliament, threw his highneſs out of the box; and in his fall one of his pocket piſtols went off, notwithſtanding which he eſcaped, without either wound or broken bones. By the inſtrument of government the parliament was to ſit five months, which the protector took the liberty of computing by his ſoldiers almanack, theſe months conſiſted of twenty eight days only; and finding they were about to take away his power, and would give him no money, he on the 23d of January ſent for them once more into the painted chamber, where after a long and bitter ſpeech he diſſolved them. We ſhall cloſe the account of this year, with mentioning the death of the protector's mother, which happened upon the 18th of November 1654. She lived with him at Whitehall, ſhared in the ſplendor of his court, but enjoyed it not. Though ſhe troubled him but little with her remonſtrances, yet her fears were ſo ſtrong, that ſhe could not believe he was ſafe, if ſhe did not ſee him twice a day; and, if by accident ſhe heard a piſtol at any time diſcharged, ſhe could not help crying out, my ſon is ſhot. The protector cauſed her remains to be interred in king Henry the VII's chapel in Weſtminſter abbey; but this was contrary to her deſire, for ſhe eaſily foreſaw that they would never reſt in peace there.

Ludlow's memoirs, vol. ii. p. 500.

Ibid. p. 508.

Heath's chronicle, p. 366.

Ludlow's memoirs, vol. ii. p. 488.

The opening of the year 1655 proved but cloudy: the diſſolution of the parliament ſtirred all the ill blood in the kingdom, ſo that he found himſelf at once beſet with conſpiracies on all ſides, and by all parties; but he had the good luck to diſcover them, before they could be executed.

Upon

Upon the 13th of February, he went to Guild-hall; and declared, that the republicans and cavaliers had formed deſigns againſt his perſon. Of the former, major John Wildman, who had been an intimate friend of his, was ſeized, while penning a paper, intitled, A declaration of the people of England againſt the tyrant Oliver Cromwell, eſq; and ſome other violent men of that party he impriſoned, but was afraid of doing more. As to the royaliſts, he ſuffered them to go on a little; for, by the help of one Manning, who was his ſpy in the court of king Charles II. he was ſo well acquainted with their projects, as to put themſelves upon ſuch meaſures, as entirely defeated them. And this is a true account of that inſurrection, which broke out at Saliſbury, where the king was proclaimed, and Cromwell's judges ſeized; which act of open force left no doubt with the publick, that there were deſigns againſt the protector. For this inſurrection ſeveral perſons ſuffered death; and from hence the protector, who had hitherto ſhewn an inclination to govern as a lawful prince if he could, ſeemed to lay aſide his diſpoſition, and no longer to make any difficulty of ſupporting his authority in any manner and by any means. In the ſpring of this year was carried into execution that famous expedition, by which the protector hoped to make himſelf maſter of the Spaniſh Weſt Indies; where, though his forces did not ſucceed in their main deſign, yet they made themſelves maſters of the iſland of Jamaica, which has remained ever ſince part of the dominions of the Britiſh crown. The alliance, which had been ſo long in treaty with the crown of France, was ſigned November the 24th 1655, and proclaimed the 28th of the ſame month; by which it was ſtipulated, that Cromwell ſhould ſend over a body of Engliſh troops, to act in conjunction with the French againſt the Spaniards in the Low Countries, and that, on the other hand, the French king ſhould oblige the royal family to quit his dominions. The new king of Sweden ſent over an ambaſſador to compliment the protector. He was moſt graciouſly received; but the intended viſit of queen Chriſtina he judged proper to avoid. The glorious ſucceſſes of admiral Blake in the Mediterranean, and the great ſums he recovered from ſeveral powers, for depredations committed by their ſubjects on the Engliſh trade, did much honour to the protector's government; and, to conclude the tranſactions of this year, it muſt be allowed, that how much

Flagellum, p. 161.

much ſoever he might be diſliked at home, his reputation at this time was very great abroad.

The loſs he ſuſtained in the diſcovery of Manning, whom king Charles cauſed to be ſhot for correſponding with Thurloe, was moſt effectually repaired by the aſſiſtance he received from a perſon of ſuperior character who was chancellor Hyde's great correſpondent, and ſuppoſed to be one of the moſt active and determined royaliſts in England. Though the war with Spain under Blake's management had brought two millions of money to the protector's coffer, yet he ſtill felt ſome wants, which he judged nothing but a parliament could ſupply; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practiſed before the laſt, he fixed the meeting of that aſſembly on the 19th of September 1656. It met accordingly; but with a guard poſted at the door of the houſe, who ſuffered none to enter till they had taken the oaths prepared for them, by which many were excluded. The parliament however choſe a ſpeaker, paſſed an act for diſannulling the king's title, another for the ſecurity of his highneſs's perſon, and ſeveral money bills: for all which the protector gave them his moſt gracious thanks. About the cloſe of this year a new plot was either diſcovered or invented, for which one Miles Sindercombe was condemned; but he diſappointed the protector, by poiſoning himſelf the night before he was to be executed. In the ſpring of the year 1657, it plainly appeared what the protector aimed at, by the pains he had taken with the parliament; for now a kind of legiſlative ſettlement of the government was upon the carpet, under the title of "the "humble petition and advice:" in which there was a blank for the ſupreme governor's title, and a clauſe prepared to countenance the eſtabliſhing ſomething like peers, under the name of the other houſe. At length the whole came to light: for one alderman Pack, a forward, time-ſerving, money-getting fellow, and deep in all the jobbs of the government, moved that the firſt blank might be filled with the word king. This was violently oppoſed by the army members; but at length, after various debates, carried, as well as the clauſe impowering him to make ſomething like lords; and in this form the petition was preſented to his highneſs, who deſired ſome time to conſider before he gave his anſwer. The protector would have been glad to have had the kingſhip forced upon him, but that he found ſome of his beſt friends and neareſt relations averſe to it; and carried their oppoſition ſo far, as to promote a petition from the ar-

Whitlocke's memorials, p. 653.

Ibid. p. 657.

Heath's chronicle, p. 386. Bates Elenchus motuum &c. p. 13. p. 214.

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my to the parliament againſt it. This determined Cromwell to refuſe that honour, which he had been ſo long ſeeking; and therefore, upon the 8th of May 1657, he told them in the banquetting houſe, that he could not with a good conſcience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector; and his highneſs himſelf, that all the pains he had taken might not abſolutely be thrown away, reſolved upon a new inauguration, which was accordingly performed, on the 26th of June 1657, in Weſtminſter hall, with all the pomp and ſolemnity of a coronation. After this the houſe of commons adjourned to the 20th of January following, in order to give the protector time to regulate all things according to the new ſyſtem; with a view to which he ſummoned his two ſons, with many other perſons, to take their ſeats in the other houſe. This year Cromwell was extremely diſconcerted with a ſmall treatiſe, which captain Titus, under the name of William Allen, publiſhed with this title, Killing no murder: in which was ſhewn ſo plainly, that one who had violated all laws, could derive protection from no law, that Oliver thenceforwards believed himſelf in continual danger.

Heath, p. 389.

Whitlocke, p. 661.

Flagellum, p. 185.

In the beginning of the year 1658, he pleaſed himſelf with the hopes of being once at the head of an aſſembly, ſomewhat reſembling the ancient parliaments of England; and accordingly purſuant to their own adjournment, the commons met on the 20th of January, as the other houſe alſo did, agreeably to the writs of ſummons iſſued by the lord protector. He ſent for them by the black rod, and began his ſpeech with the pompous words, "My lords, and you the "knights, citizens, and burgeſſes of the houſe of com-"mons, &c." All this ſerved only to ſhew, that in military force and nothing elſe, his adminiſtration was founded: for in the firſt place, the ancient nobility would not reſume their ſeats in ſuch company as he had aſſigned; ſecondly the houſe of commons would have nothing to do with the new nobles in the other houſe; and thirdly, the new nobles could do nothing by themſelves. Thus in leſs than a fortnight the new ſyſtem was in a fair way of being pulled to pieces; and this occaſioned the protector to come, on the fourth of February, and to diſſolve them with great bitterneſs of ſpeech and ſorrow of heart: for now he plainly ſaw, that a regular eſtabliſhment was a thing impracticable. Some farther deſigns againſt him were ſoon after diſcovered, not of the cavaliers only, but of the fifth monarchy men alſo. With the latter

Whitlocke, p. 672.

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the protector was obliged to observe some measures; the former he delivered over to a high court of justice. By the sentence of that court dr. Hewett, a reverend divine of the church of England, suffered death for contumacy, on the 8th of June 1658; having refused to plead or to own the jurisdiction of the court. On the sixth of August following, the protector's favourite daughter, mrs. Claypole, died, which affected him greatly on more accounts than one. For her illness, being very painful, distempered her mind not a little; and in her deliriums she exclaimed vehemently against him for his cruelties, and more especially for the death of dr. Hewett, on whose behalf she had made the most importunate intercessions. He is said to have been, from that time, wholly altered, and daily more reserved and suspicious: and indeed not without reason; for he found a general discontent prevailed through the nation, a signal disaffection in the army, and a great increase of the influence of the republicans, to whom some of his relations, and even his wife, inclined: so that he knew not which way to turn, or what to expect. These cares having long tormented his mind, at last affected his body; so that while at Hampton Court, he fell into a kind of slow fever, which soon degenerated into a tertian ague. For about a week this disorder continued without any dangerous symptoms, insomuch that every other day he walked abroad; but one day after dinner his five physicians coming to wait upon him, one of them having felt his pulse said, that it intermitted. At this, being somewhat surprised, he turned pale, fell into a cold sweat, and when he was almost fainting, ordered himself to be carried to bed; where, by the assistance of cordials, being brought a little to himself, he made his will with respect to his private affairs.

Eachard's hist. of Eng. p. 734.

It is impossible to have a better account of his last sickness, than that given by dr. Bates, who was his physician. After mentioning the circumstance of making his private will, he tells us, that the next morning early, when one of his physicians came to visit him, he asked him, "why he looked "so sad?" and, when answer was made, that so it became any one, who had the weighty care of his life and health upon him, "Ye physicians, said he, think I shall die: I "tell you, I shall not die this bout, I am sure of it. Do "not you think, said he to the physician looking more attentively at him on these words; do not think that I am "mad: I speak the words of truth upon surer grounds, than "Galen or your Hippocrates furnish you with. God al-

Bates Elenchus motuum &c. p. ii. p. 234, &c.

"mighty

"mighty himſelf hath given that anſwer, not to my prayers "alone, but alſo to the prayers of thoſe, who entertain a "ſtricter commerce and greater intereſt with him. Go "on chearfully, baniſhing all ſadneſs from your looks; and "deal with me as you would do with a ſerving man. Ye "may have a ſkill in the nature of things, yet nature can "do more than all phyſicians put together; and God is far "more above nature." He was then deſired to take his reſt, becauſe he had not ſlept the greateſt part of the night; and this phyſician left him. But as he was coming out of the chamber, he accidentally met another; to whom, ſaid he, I am afraid our patient will be light headed. Then replied the other, you are certainly a ſtranger in this houſe. Do not you know what was done laſt night? the chaplains, and all who are dear to God, being diſperſed into ſeveral parts of the palace, have prayed to God for his health; and have brought this anſwer, he ſhall recover. Nay to ſuch a degree of madneſs they came, that a publick faſt being for his ſake kept at Hampton Court, they did not ſo much pray to God for his health, as thank him for the undoubted pledges of his recovery; and they repeated the ſame at Whitehall. Theſe oracles of the ſaints were the cauſe, that the phyſicians ſpake not a word of his danger. Being removed to London, he became much worſe, grew firſt lethargick, then delirious: from whence recovering a little, but not enough to give any diſtinct directions as to the management of publick affairs, he died on the third of September 1658, aged ſomewhat more than fifty nine years and four months. A little before his death, the phyſicians awaked the privy council, by repreſenting the danger he was in; and at an appointed time they came to adviſe him, that he would name his ſucceſſor. But when in a drowſy fit he anſwered out of purpoſe, they again aſked him, if he did not name Richard his eldeſt ſon for his ſucceſſor; to which he anſwered, yes. Then being aſked where his will was, which heretofore he had made concerning the heirs of the kingdom, he ſent to look for it in his cloſet and other places; but in vain; for he had either burnt it, or ſomebody had ſtole it. It has been imagined that Oliver Cromwell was poiſoned, but without any reaſonable foundation. Dr. Bates gives us the following account of his diſorder. "His "body being opened, in the animal parts the brain ſeemed "to be over charged; in the vitals the lungs a little in-"flamed; but in the natural, the ſource of the diſtemper ap-"peared; the ſpleen, though ſound to the eye, being within "filled

" filled with matter like to the lees of oil. Nor was that
" inconſiſtent with the diſeaſe, he had for a long time been
" ſubject to; ſince, for at leaſt thirty years, he had at
" times complained of hypocondriacal indiſpoſitions. Though
" his bowels were taken out, and his body filled with ſpices,
" wrapped in a fourfold ſear cloth, put firſt into a coffin of
" lead, and then into one of wood, yet it purged and wrought
" through all, ſo that there was a neceſſity of interring it
" before the ſolemnity of the funeral." A very pompous funeral was ordered at the publick expence, and performed from Somerſet houſe, with a ſplendour not only equal but ſuperior to any, that has been beſtowed upon crowned heads. Some have related, that his body was, by his own particular order, ſecretly buried in Naſeby field; others that it was wrapped in lead, and ſunk in the deepeſt part of the Thames, to prevent any inſult that might afterwards be offered to it. But it ſeems out of all doubt, that his body was interred at Weſtminſter, from the following account of what paſſed upon the order to diſinter him after the reſtoration. " In the
" middle iſle of Henry the VII's chapel, as the author of the
" complete hiſtory of England tells us, at the eaſt end, in a
" vault, was found his corps. In the inſide of whoſe coffin,
" and upon the breaſt of the corps, was laid a copper plate
" finely gilt, incloſed in a thin caſe of lead: on the ſide
" whereof were engraven the arms of England, impaled with
" the arms of Oliver; and on the reverſe the following le-
" genda: Oliverius protector reipublicæ Angliæ, Scotiæ, &
" Hiberniæ, natus 25 April, 1599, inauguratus 16 Decembris
" 1653, mortuus 3 Septembris ann. 1658. Hic ſitus eſt."

Bates, ibid. p. 236.

Ibid. vol. iii. p. 229.

As odious as Cromwell's reign had generally been, yet many marks of publick approbation were beſtowed upon his memory, ſuch as the celebrated poems of Waller, Sprat, and Dryden; which, though the authors lived to change their ſentiments, will not fail to give always a very high idea of the man. In his life time his actions had been celebrated by ſeveral learned men abroad, as well as by his own ſecretary Milton at home; and with theſe panegyricks he ſeems not to have been diſpleaſed; for, as Anthony Wood tells us, he was very deſirous to engage a very learned man to write his hiſtory, and offered conſiderable rewards to tempt him to it, which however were not accepted. We have indeed various characters of him from various perſons, and thoſe too of various ſentiments; yet in moſt of theſe there ſeems to be a mixture or flattery of prejudice. Such as approved his actions, knew not where to ſtop their praiſes; and ſuch as deteſted them

Athenæ Oxon. vol. ii. p. 485.

them, were as extravagant in their cenſures. Thoſe who hated his perſon went farther ſtill. Lord Hollis, in his memoirs, will hardly allow him great or good qualities; and one principal deſign of lieutenant general Ludlow's memoirs is to repreſent Cromwell as the vileſt and wickedeſt of men. Mr. Cowley ſeems to have excelled all others, as well in reſpect to the matter as the manner of repreſenting his actions and adminiſtration in the different lights of praiſe and cenſure; ſo that his performance may juſtly be eſteemed the moſt perfect of any, as it is beyond compariſon the moſt beautiful. It is ſaid, that cardinal Mazarine ſtiled him a fortunate madman: but father Orleans, who relates this, diſlikes that character, and would ſubſtitute in its place, that of a judicious villain. Lord Clarendon calls him a brave wicked man: and biſhop Burnet is of opinion, that "his "life and his arts were exhauſted together; and that, if he "had lived longer, he would ſcarce have been able to pre- "ſerve his power." But this proves no more, than that the biſhop did not diſcern, how he could have ſupported his adminiſtration; it is more than probable, that Cromwell would not have been at a loſs for ways and means.

Cowley's works, vol. iii. p. 631.

Revolutions of England, p. 185.

Hiſt. of his own times, vol. i. p. 70.

As to Cromwell's publick way of living, there was a ſtrange kind of ſplendour in his time at Whitehall; for ſometimes his court wore an air of ſtately ſeverity, at other times he would unbend himſelf and drink freely. He never drank to exceſs; but only ſo far as to have an opportunity of ſounding men's thoughts in their unguarded moments. Sometimes in the midſt of ſerious conſultations, he ſtarted into buffoonery; ſometimes the feaſts that were prepared for perſons of the firſt diſtinction, were, by a ſignal of drums and trumpets, made the prey of his guards. There was a kind of madneſs in his mirth, as well as of humour in his gravity, and much of deſign in all. Some have commended him for keeping up a great face of religion in his court and through the nation: but it is not eaſy to know what they mean by a face of religion. This is certain, that religion never wore ſo many faces as in his time; nor was he pleaſed to diſcover, which face he liked beſt. The preſbyterians he hated: the church of England he perſecuted: againſt the papiſts he made laws, but the ſectaries he indulged. Yet ſome of the preſbyterian divines he courted; affected kindneſs to a few of the miniſters of the church of England; and entered into ſome very deep intrigues with the papiſts. This made ſir Kenelm Digby his favourite, father White write in defence of his government and even of his conduct,

Flagellum, p. 158.

Ludlow's memoirs, vol. i. p. 240.

and

and the popiſh primate of Ireland, Reily, ſent precepts through all his province under his ſeal, to pray for the health, eſtabliſhment, and proſperity of the protector Cromwell and his government. As for the judges in Weſtminſter hall, he differed with St. John, and was ſometimes out of humour with Hale. He ſet up high courts of juſtice unknown to the law, and put dr. Hewett to death for not pleading before one of them, though he offered to plead, if any one, that ſat there and was a lawyer, would give it under his hand, that it was a legal juriſdiction; and Whitlocke himſelf owns, that though he was named in the commiſſion he would never ſit, becauſe he knew it was not lawful. His majors general, while they acted, ſuperſeded all law; and the protector himſelf de- Memorial, p. 673. rided Magna charta, ſo much reſpected by our kings. He was indeed kind to ſome learned men. Milton and Marvel were his ſecretaries. He would have hired Meric Caſaubon, as we have obſerved, to have wrote his hiſtory; and have taken the famous Hobbes into his ſervice, for writing the Leviathan, probably, becauſe in that celebrated work power is made the ſource of right and the baſis of religion: for this was indeed the foundation on which Cromwell's ſyſtem as well as Hobbes's, was intirely built. He gave the body of archbiſhop Uſher a publick funeral in Weſtminſter abbey, yet he payed but half the expence, and the other half proved a heavy burden upon that prelate's poor family. For the protector's conduct with reſpect to foreign courts, it is cer- Parr's life of Uſher, p. 78. tain, that he carried his authority very far; and perhaps the Engliſh honour never ſtood higher. The queen of Sweden paid great reſpect to Oliver, who, to expreſs his regard for her on the other ſide, hung her picture in his bedchamber, which the laughers in thoſe times ſaid, made the lady Elizabeth Cromwell, the protector's conſort, not a little jealous. The kings of Denmark and Portugal the protector treated very haughtily; and obliged the ambaſſador of the latter to come and ſign the peace at Whitehall, the very morning his brother was executed on Tower-hill. He refuſed the title of couſin from the French king, expecting that of brother; and ſo artfully played the Spaniard with him at a critical conjuncture, that the two crowns contended for his friendſhip with an earneſtneſs, that made them both ridiculous. Their advances were ſo extraordinary, and their acts of ſubmiſſion ſo ſingular, that the Dutch ſtruck a medal, with the buſt of Cromwell and his titles on one ſide, with Britannia on the other, and Cromwell thruſting his head in her boſom, with his breeches down and his backſide bare, the Spaniſh

ambaſſador ſtooping to kiſs it, while the French ambaſſador holds him by the arm, with theſe words inſcribed, Retire toi, l'honneur apartient au roi mon maitre, that is, come back, that honour belongs to the king my maſter.

Catalogue des medailles qui ſe trouvent dans le cabinet de Nicholas chevalier, a Amſterdam.

Very little of Cromwell's private life is known; he being towards forty, when he firſt diſtinguiſhed himſelf in oppoſing the project for draining of fens. Yet ſome there were, who knew and underſtood him thoroughly, before his extraordinary talents were made known to the world; and in particular his couſin Hampden, of which the following was a remarkable inſtance. When things ran high in the houſe of commons, and mr. Hampden and the lord Digby were going down the parliament ſtairs, and Cromwell juſt before them, who was known to the latter only by ſight: "Pray, ſaid "his lordſhip to mr. Hampden, who is that man, for I "ſee that he is on our ſide, by his ſpeaking ſo warmly to "day? that ſloven replied mr. Hampden, whom you ſee be- "fore us who has no ornament in his ſpeech; that ſloven, "I ſay, if we ſhould ever come to a breach with the king, "which God forbid; in ſuch a caſe, I ſay, that ſloven will "be the greateſt man in England." This prophecy which was ſo fully accompliſhed, roſe chiefly from the ſenſe mr. Hampden had of Cromwell's indefatigable diligence in purſuing whatever he undertook; for this remarkable quality he had in a very high degree. He had another quality, which was equally uſeful to him; and that was diſcerning the temper of thoſe he had to deal with, and dealing with them accordingly. Before he became commander in chief, he kept up a very high intimacy with the private men; taking great pains to learn their names, by which he was ſure to call them; ſhaking them by the hand, clapping them on the ſhoulder; or, which was peculiar him, giving them a ſlight box on the ear; which condeſcending familiarities, with the paſſion he expreſſed for their intereſts, gave him a power eaſier conceived than deſcribed. He tried to inveigle the earl of Mancheſter, but finding that impracticable, he fell upon him in the houſe of commons, and procured his removal. He carried himſelf with ſo much reſpect to Fairfax, that he knew not how to break with him, though he knew that he had betrayed him. He not only deceived Harriſon, Bradſhaw, and Ludlow, but outwitted Oliver St. John, who had more parts than them all; and he foiled ſir Henry Vane with his own weapons. In ſhort, he knew men perfectly, worked them to his purpoſes as if they had been cattle, and which is ſtill more wonderful, did that often while they conceived

Bulſtrode's memoirs, p. 193.

Bates's Elenchus motuum. &c. p. 77.

that

that they were making a tool of him. He had a reach of head, which enabled him to impoſe even upon the greateſt bodies of men. He fed the reſentment of the houſe of commons againſt the army, till the latter were in a flame, and very angry with him: yet when he came to the army, it was upon a flea-bitten nag, all of a foam, as if he had made his eſcape from that houſe: and in this trim, he ſigned the engagement of Triploe-heath, throwing himſelf from his horſe upon the graſs, and writing his name as he lay upon his belly. He had yet another faculty beyond theſe; and that was, the art of concealing his arts. He dictated a paper once to Ireton, which was impoſed upon the adjutators, as if founded upon their inſtructions; who ſent it expreſs by two of their number to Cromwell, then lieutenant general, at his quarters at Colcheſter. He was in bed, when they came; but they demanded and had admittance. When they told him their commiſſion, he aſked them, with the greateſt rage and reſentment in his looks, how they durſt bring him papers from the army? They ſaid, that paper contained the ſenſe of the army, and they were directed to do it. Are you ſure of that, ſaid he with the ſame ſtern countenance? Let me ſee it. He ſpent a long time in reading it, and as it ſeemed to them, in reflecting upon it: then with a mild and devout look, he told them, it was a moſt juſt thing, and he hoped that God would proſper it, adding, "I will ſtand by the army "in theſe deſires with my life and fortune." Bates's Elenchus motuum, p. 811.

With ſuch arts and qualities as theſe, joined to his great ſkill and reputation in military affairs, we may eaſily account for all his ſucceſſes, and that prodigious authority he raiſed himſelf to, without having recourſe to that contract of his with the devil, which, as Eachard relates, colonel Lindſey was eye and ear witneſs to. In the courſe of his life he was temperate and ſober, and deſpiſed thoſe who were not ſo. In his family he ſhewed greatneſs, but without any diminution of his authority. He was very reſpectful to his mother, and very tender towards his wife; yet neither had any influence over him. He expreſſed a deep ſenſe of the concern which the former expreſſed for his danger, heard whatever ſhe ſaid to him patiently, but acted as he thought proper, and in reſpect to her burial, directly againſt her dying requeſt. His wife is ſaid to have made a propoſition tending to reſtore the king; but he rejected it unmoved, as he had ſhewn himſelf before, when his ſon Richard threw himſelf at his feet, to diſſuade him from taking the king's life. He did not ſeem to take amiſs applications of the ſame kind from other Hiſt. of England, p. 691.

Lives of illuſtrious perſons who died in 1718. p. 296.

other perſons, as from Whitlocke, though that gentleman thought he loſt his confidence by it; from the marquis of Hertford, whom he treated very reſpectfully; and from dr. Brownrig, biſhop of Exeter, to whom he ſhewed more kindneſs than to any other man of his rank and profeſſion. Aſking advice once of this prelate, "My advice, ſaid he to him, "muſt be in the words of the Goſpel: Render to Cæſar the "things that are Cæſar's, and unto God the things that are "God's:" to which Cromwell made no reply. He ſhewed a great reſpect for learning and learned men, without affecting to be learned himſelf. His letters however are the beſt teſtimonies of his parts, for they are varied in their ſtyle in a wonderful manner, exactly adapted to the purpoſes for which they were written, and the perſons to whom they were addreſſed. A great number of them are to be found in Thurloe's and Nichols's collections, as well as in Ruſhworth and Whitlocke. His publick ſpeeches were long, dark, and perplexed; and though mixed with the cant of the times, yet have ſentiments in them, which ſhew a ſuperiority of underſtanding. Several of theſe are in Whitlocke's memorials. In his converſation he was eaſy and pleaſant, and could unbend himſelf without loſing his dignity. He made an excellent choice in thoſe he employed, but truſted none of them farther than was neceſſary. It may ſeem ſtrange, that in drawing together his character, there ſhould be nothing ſaid of his principles as to government or religion; but the real truth is neither can be diſcovered with certainty. We know, that he hated a commonwealth and the preſbyterians; but what his ſentiments were in other reſpects, it is hardly poſſible to ſay. When he recollected himſelf after the follies of his youth, there ſeems to be no doubt that he had ſerious impreſſions of religion; and theſe ſeem to be very ſtrong proofs that he was afterwards tinctured with enthuſiaſm. It is impoſſible to ſuppoſe him a fanatick, in the time of his elevation; it were more reaſonable to ſuppoſe him gradually to have loſt all ſenſe of religion, and only preſerved the maſk of it, for the better carrying on his deſigns, and managing the perſons with whom he had to do. My lord Clarendon mentions the protector's ſpeaking kindly of biſhops, as if there was ſomething good in that order, if the droſs was ſcoured off; and ſeems to think he was in earneſt. But the whole courſe of Cromwell's life proves that he was not at all ſteady to the form of religion, ſuppoſing him to have retained any principles at the bottom; and there ſeems to be very little doubt, that the true meaning of theſe flattering

Memorials of biſhop Brownrig, p. 186.

Hiſt. of rebellion, p. 697.

flattering words was, his design to return to the old form of government; for whatever he intended, this was his great aim. He did not overturn the constitution to leave it in ruins, but to set it up again, and himself at the head of it: and though he compared his own government at first to that of a high constable, yet all he laboured at afterwards was plainly to get the chaos new formed, and his own authority sanctified by the regal title, and the appearance of a legal parliament. Burnet's hist. of his own times, vol. i. p. 70.

The protector Oliver Cromwell had many children, of whom six survived to be men and women; namely, Richard, Henry, Bridget, Elizabeth, Mary, Frances. Richard Cromwell was born upon the fourth day of October 1626, and died July the 13th 1712 at Cheshunt in Hertfordshire. Oliver Cromwell has been censured for keeping this eldest son at a distance from business, and for giving him no employments; but for this perhaps there was not any just ground. He married him to a lady who brought him a good fortune. He suffered him to pursue the bent of his inclinations, and to lead the life of a plain, honest, country gentleman; which for a time was highly suitable to his own interest, as it seemed to correspond with the terms of the instrument of government; and with the dislike, which the protector when first so called, had expressed of hereditary right. When he had afterwards brought about a change in affairs, he altered, at the same time, his conduct towards his son; named him the first lord in his other house; resigned to him the chancellorship of Oxford, and conferred upon him all the honours he could. His second son Henry, born upon the 20th of January 1627, he sent over into Ireland, where he raised him gradually to the post of lord lieutenant. Though in this he seemed to give him the preference to Richard, yet in reality he used him more harshly; for though his abilities were good, his manners irreproachable, and his submission exemplary, yet he paid no great deference to his recommendations, and allowed him as little power as could well be imagined. This son died upon the 25th of March 1674. He married all his daughters well, and was kind to their husbands; but it is said, that he gave them no fortunes. Bridget his eldest first married commissary general Ireton, and after his decease lieutenant general Fleetwood. Cromwell is said never to have had but one confident, and that was Ireton; whom he placed at the head of affairs in Ireland, where he died of the plague in the year 1651. This daughter was a republican, as were her two husbands, and consequently not quite agreeable to

her father; otherwiſe a woman of very good ſenſe, and regular in her behaviour. Elizabeth was born in the year 1630, and married John Cleypole, eſq; a Northamptonſhire gentleman, whom the protector made maſter of the horſe, created him a baronet July the 16th 1657, and appointed him one of his lords. We have mentioned the death of this favourite daughter, and the ſtrange effect it had upon the protector. Mary was married with great ſolemnity to the lord viſcount Fauconberg upon the 18th of November 1657; but the ſame day more privately by dr. Hewet, according to the office in the common prayer book. She was a lady of great beauty, and of a very high ſpirit; and, after her brother Richard was depoſed, is thought to have promoted very ſucceſsfully the reſtoration of king Charles; for it is remarkable, that all Cromwell's daughters, except the eldeſt, had a ſecret kindneſs for the royal family, of which however he was not ignorant. Lord Fauconberg was ſent to the Tower by the committee of ſafety, and was in very high favour with king Charles II. He was raiſed to the dignity of an earl by king William; and died on the laſt day of the year 1700. His lady ſurvived him to March the 14th 1712, and diſtinguiſhed herſelf to her death, by the quickneſs of her wit, and the ſolidity of her judgement. Frances, his youngeſt daughter, was twice married, firſt to Mr. Robert Rich, grandſon to the earl of Warwick on the 11th of November 1657, who died the 16th of February following; and, ſecondly, to ſir John Ruſſel of Chippenham in Cambridgeſhire, by whom ſhe had ſeveral children, and lived to a great age.

Flagellum, p. 169.

Bates's Elenchus motuum, p. 233.

We will conclude this article with an extraordinary ſtory of this laſt mentioned lady in the earlier part of her life; which we inſert, not only becauſe it is a good one, but becauſe it is generally received for true, though it reſts chiefly upon the credit of an hiſtorian whoſe credit is ambiguous. Mr. Oldmixon is the hiſtorian we mean; and he relates it in the following words. "One of Cromwell's domeſtick chaplains, mr. Jeremy White, a ſprightly man, and a top wit of his court, was ſo ambitious as to make his addreſſes to lady Frances, the protector's youngeſt daughter. The young lady did not diſcourage him; and this piece of innocent gallantry in ſo religious a court could not be carried on without ſpies. Oliver was told of it, and he was much concerned at it; obliging the perſon who told him to be on the watch, and telling him if he could give him any ſubſtantial proofs, he ſhould be well rewarded, and White ſeverely puniſhed. The ſpy followed the matter

"ſo

" ſo cloſe, that he hunted Jerry White, as he was generally " called, to the lady's chamber, and ran immediately to the " protector with this news. Oliver in a rage haſtened him- " ſelf thither; and going in haſtily, found Jerry on his " knees, kiſſing the lady's hand, or having juſt kiſſed it. " Cromwell in a fury aſked, what was the meaning of that " poſture before his daughter Frank? White, with a great " deal of preſence of mind, ſaid, may it pleaſe your highneſs " I have a long time courted that young gentlewoman there, " my lady's woman, and cannot prevail: I was therefore " humbly praying her ladyſhip to intercede for me. The " protector, turning to the young woman, cried, what's " the meaning of this, huſſy? why do you refuſe the honour " mr. White would do you? he is my friend, and I expect " you ſhould treat him as ſuch. My lady's woman, who " deſired nothing more, with a very low curtſey, replied, " if mr. White intends me that honour, I ſhall not be againſt " him. Say'ſt thou ſo, my laſs, cried Cromwell? Call " Godwyn. This buſineſs ſhall be done preſently, before I " go out of the room. Mr. White was gone too far to go " back: the parſon came: Jerry and my lady's woman were " married in the preſence of the protector, who gave her five " hundred pounds for her portion: and that, with the mo- " ney ſhe had ſaved before, made mr. White eaſy in his " circumſtances, except in one thing, which was, that he " never loved his wife, nor ſhe him, though they lived to- " gether near fifty years afterwards."

Oldmixon's hiſt. of the Stuarts, vol. i. p. 426.

CROSS, an Engliſh artiſt, and famous copyer of paintings, who flouriſhed in the reigns of the kings Charles I. and Charles II. A pleaſant ſtory goes of him, that being employed by the firſt of theſe kings to copy ſeveral eminent pieces in Italy, and having leave of the ſtate of Venice to copy the celebrated Madonna of Raphael in St. Mark's church, he performed the taſk ſo admirably well, that he is ſaid to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that ſeveral meſſengers were ſent after him, but that he had got the ſtart of them ſo far as to carry it clear off. This picture was afterwards, in Oliver's days, bought by the Spaniſh ambaſſador, when the king's goods were expoſed to ſale. Mr. Croſs copied likewiſe Titian's Europa, and other celebrated pieces, admirably well.

CROUSAZ (JOHN PETER de) a celebrated philoſopher and mathematician, was deſcended of an ancient and genteel family, and born at Lauſanne in Switzerland, upon the 13th of April in the year 1663. His father educated him with great care, and, deſigning him for the profeſſion of arms, had him particularly inſtructed in every thing relating to the art military. Crouſaz however had no taſte for ſoldiering, but on the contrary a great love of letters and ſtudy: which being obſerved by his father, he was left to follow the bent of his natural inclination. He ſtudied under ſeveral ingenious maſters ſucceſſively; and the reading of Des Cartes's works made him apply himſelf with great earneſtneſs to philoſophy and mathematicks, in which he made a conſiderable progreſs. Some time after he went to Geneva, to Holland, to France; and at Paris became acquainted with Malbranche and other eminent men. Returning to his own country, he was made an honorary profeſſor. In the year 1699, he was choſen profeſſor of Greek and of philoſophy at Bern; afterwards rector of the academy of Lauſanne in the years 1706, and 1722, and mathematical and philoſophical profeſſor at Groningen in 1724. Two years after, he was nominated a foreign member of the royal academy of ſciences at Paris; about which time he was pitched upon to be tutor to prince Frederick of Heſſe Caſſel, nephew of the king of Sweden. Mr. de Crouſaz managed the education of this illuſtrious perſon to the year 1732, when he was appointed by that king counſellor of his embaſſies. In the year 1737, he became profeſſor of philoſophy and mathematicks in the academy of Lauſanne; where he died in the year 1748, aged 85 years.

He was the author of a great many works; as 1. An eſſay upon logick, in French, under this title, A ſyſtem of reflexions, which may contribute to clear and extend our knowledge: or, A new treatiſe of logick, Amſterd. 1712, two volumes, 8vo. Mr. de Crouſaz afterwards enlarged this work into ſix volumes, and ſo it was printed in the edition of 1741; but, ſome time before his death, he contracted theſe ſix volumes into one. 2. A treatiſe upon beauty, two volumes in 12mo. 3. A treatiſe upon the education of children, two volumes in 12mo. 4. An examination of a treatiſe upon the liberty of thinking, in 8vo. 5. An examination of ancient and modern pyrrhoniſm, in folio. 6. Sermons; ſeveral of which relate to the truth of the chriſtian religion. 7. Miſcellaneous works. 8. A commentary upon mr. Pope's Eſſay on man. 9. Several pieces upon philoſophy and mathematicks.

Dictionaire portatif, &c. par lod vocat.

CROWNE (JOHN) was the ſon of an independent miniſter in that part of America, called Nova Scotia. Being a man of ſome genius, and impatient of the gloomy education he received in that country, he reſolved upon coming to England, to try if he could not make his fortune by his wits. When he firſt arrived here, his neceſſities were extremely urgent; and he was obliged to become a gentleman uſher to an old independent lady. But he ſoon grew as weary of that preciſe office, as he was of the diſcipline of Nova Scotia. He ſet himſelf therefore to writing; and preſently made himſelf ſo known to the court and town, that he was nominated by Charles II. to write The maſque of Calypſo. This nomination was procured him by the earl of Rocheſter: it muſt not however be aſcribed entirely to his merit, but to ſome little ſpite in this lord, who deſigned by that preference to mortify mr. Dryden. Upon the breaking out of the two parties, after the pretended diſcovery of the popiſh plot, the favour Crowne was in at court, induced him to embrace the tory party; about which time he wrote a comedy called The city politicks, in order to ſatyrize and expoſe the whigs. This comedy was by many intrigues of the party-men hindered from appearing upon the ſtage, till the king himſelf laid his abſolute commands on the lord chamberlain to have it acted immediately.

About the latter end of this reign, Crowne, tired out with writing, and deſirous to ſhelter himſelf from the reſentment of many enemies he had made by his City politicks, ventured to addreſs the king himſelf, for an eſtabliſhment in ſome office, that might be a ſecurity to him for life. The king anſwered, "he ſhould be provided for;" but added, "that he "would firſt ſee another comedy." Mr. Crowne endeavoured to excuſe himſelf by telling the king, that "he plotted "ſlowly and aukwardly." His majeſty replied, that "he "would help him to a plot;" and ſo put into his hand the Spaniſh comedy, called Non poder eſſer, out of which mr. Crowne took the comedy of Sir Courtly Nice. The play was juſt ready to appear to the world; and mr. Crowne extremely delighted to think, that he was going to be made happy the remaining part of his life, by the performance of the king's promiſe. But upon the laſt day of the rehearſal, he met Underhill the player coming from the houſe, as he was going to it; upon which, reprimanding him for neglecting ſo conſiderable a part, as he had in the comedy, and upon the laſt day too; "Lord, ſir, ſays Underhill, we are all un-"done." "How! ſays Crowne, is the playhouſe on fire?"

"the

"the whole nation, replies the player, will quickly be ſo, "for the king is dead." The king's death ruined Crowne, who had now nothing but his wits to live on for the remaining part of his life. It is not certain when he died, but it is ſuppoſed to be ſomewhere about the year 1703. He was the author of ſeventeen plays, ſome of which were acted with great ſucceſs; and of two poems, called Pandion & Amphiginia, and Dæneids.

CROXAL (SAMUEL) was born at Walton upon Thames in Surry, received his education at Eton ſchool, and from thence was ſent to St. John's college in Cambridge. It is ſaid, that while he was at the univerſity, he became enamoured of mrs. Anna Maria Mordaunt, who firſt inſpired his breaſt with love; and to whom he dedicates the poem of the Fair Circaſſian, for which he has been much diſtinguiſhed. Mr. Croxal was all along deſigned for holy orders, and had probably entered them, when he publiſhed this poem; which made him ſo cautious of being known to be the author of a piece, ſo ludicrouſly written, and yet taken from a book, which makes a part of the canon of ſcripture. Some years after however it was known to be his: for one mr. Cragg, a miniſter of the city of Edinburgh, took occaſion, in a volume of ſpiritual poems, which he publiſhed, to complain of the horrid proſtitution of genius, that was prevalent among us; and mentions particularly the author of the Fair Circaſſian with great indignation, for having abandoned his muſe to the purpoſes of lewdneſs, "in converting, ſays he, the Song of Solomon in- "to an amorous dialogue between a king and his miſtreſs."

Mr. Croxal had not long quitted the univerſity, e'er he was inſtituted to the living of Hampton in Middleſex; and afterwards to the united pariſhes of St. Mary Somerſet and St. Mary Mounthaw, in the city of London, both which he held till his death. He was alſo chancellor, prebendary, and canon reſidentiary of the church of Hereford. Towards the latter end of the reign of queen Anne, he publiſhed two original cantos, in imitation of Spencer's Fairy queen, which were meant as a ſatire on the earl of Oxford's adminiſtration. In the year 1715, he addreſſed a poem to the duke of Argyle, upon his obtaining a victory over the rebels, and the ſame year publiſhed the Viſion, a poem, addreſſed to the earl of Halifax. He publiſhed many other poems and tranſlations, and performed likewiſe an entire tranſlation of Æſop's fables. He died old in 1751, after publiſhing

publishing, as it is said, a year before a poem, called the Royal manual; in the preface of which he endeavours to shew, that it was composed by the famous Andrew Marvel, found among his manuscripts; but it was generally believed to be written by himself. In consequence of dr. Croxal's strong attachment to the whig interest, he was made archdeacon of Salop in 1732, and chaplain in ordinary to his present majesty.

CUDWORTH (RALPH) a very learned English divine, was son of dr. Ralph Cudworth, and born in the year 1617, at Aller in Somersetshire, of which place his father was rector. His mother was of the family of Machell, and had been nurse to prince Henry, eldest son of king James I. His father dying, when he was only seven years of age, and his mother marrying again, his education fell under his father-in-law, dr. Stoughton, who conducted it with great care, and was very attentive to the promising genius of his son. In the year 1630, he was admitted pensioner of Emanuel College in Cambridge; of which, after taking his bachelor and master of arts degrees in the regular way, he was chosen fellow, and became an eminent tutor. Among his pupils, which were very numerous, was mr. William Temple, afterwards a baronet, and famous for his embassies and writings. Somewhere about the year 1640, he was presented to the rectory of North Cadbury in Somersetshire, worth three hundred pounds per annum. In 1642, he gave the world the first specimen of his great abilities and learning, by publishing a Discourse concerning the true notion of the Lord's supper, It was printed at London in 4to. with only the initial letters of his name. He contends, that the Lord's supper is not a sacrifice, but a feast upon a sacrifice; and endeavours to demonstrate, that "the Lord's "supper in the christian church, in reference to the true "sacrifice of Christ, is a parallel to the feasts upon sacrifices, "both in the Jewish religion and heathenish superstition." Bochart, Spencer, Selden, and other eminent writers quote this discourse with great commendations. The notion however, though supported by the author with uncommon learning, is generally rejected; the Lord's supper being supposed nothing more, than a simple commemoration of the death and sufferings of Christ, which seems indeed more agreeable to the plain language of scripture. The same year likewise appeared his treatise, intitled, The union of Christ and the church a shadow, by R. C. printed at London in 4to.

Account of the Life and writings of Ralph Cudworth, D.D. prefixed to dr. Birch's edition of his Intellectual system. p. 6.

Chap. iv.

Account, &c. p. 7.

In the year 1644 he took the degree of bachelor of divinity, upon which occaſion he maintained at the commencement the two following theſes: I. Dantur boni et mali rationes æternæ & indiſpenſabiles; that is, the reaſons of good and evil are eternal and indiſpenſable. II. Dantur ſubſtantiæ corporeæ ſua natura immortales: that is, there are incorporeal ſubſtances by their own nature immortal. It appears from theſe queſtions, that he was even at that time examining and revolving in his mind thoſe important ſubjects, which he ſo long afterwards cleared up with ſuch uncommon penetration in his Intellectual ſyſtem, and other works ſtill preſerved in manuſcript. In the ſame year 1644, he was appointed maſter of Clare-hall in Cambridge, in the room of dr. Paſke, who had been ejected by the parliamentary viſitors. In 1645, dr. Metcalf having reſigned the regius profeſſorſhip of the Hebrew tongues, mr. Cudworth was unanimouſly nominated on the 15th of October, by the ſeven electors to ſucceed him. From this time he abandoned all the functions of a miniſter, and applied himſelf only to his academical employments and ſtudies, eſpecially to that of the Jewiſh antiquities. Upon the 31ſt of March, 1647, he preached before the houſe of commons at Weſtminſter, upon a day of publick humiliation, a ſermon upon 1 John ii. 3, 4. for which he had the thanks of that houſe returned him the ſame day. This ſermon was printed the ſame year at Cambridge in 4to. with a dedication to the houſe of commons; of which dedication we will be at the pains to tranſcribe the firſt paragraph, merely to give the ſtranger to mr. Cudworth's character a juſt and proper idea of it, and to prevent certain prejudices, which will be apt to riſe in his mind againſt him, from the ſituation he views him in at preſent.

Account, &c. p. 7.

"To the honourable houſe of commons: The ſcope of this "ſermon, which not long ſince exerciſed your patience, "worthy ſenators, was not to contend for this or that opi- "nion, but only to perſuade men to the life of Chriſt, as "the pith and kernel of all religion: without which, I may "boldly ſay, all the ſeveral forms of religion, though we "pleaſe ourſelves never ſo much in them, are but ſo many "ſeveral dreams. And thoſe many opinions about religion, "that are every where ſo eagerly contended for on all ſides, "where this doth not lie at the bottom, are but ſo many "ſhadows fighting with one another: ſo that I may well "ſay of the true chriſtian, that is indeed poſſeſſed of the life "of chriſtianity, in oppoſition to all thoſe that are but light-

" ly tinctured with the opinions of it, in the language of " the poet,

Οιος νηϊστησι, σοι δ' ως οτινα αισσον.

" Wherefore I could not think any thing elſe, either more " neceſſary for chriſtians in general, or more ſeaſonable at " this time, than to ſtir them up to the real eſtabliſhment of " the righteouſneſs of God in their hearts, and that parti- " cipation of the divine nature, which the apoſtle ſpeaketh " of, that ſo they might not content themſelves with mere " fancies and conceits of Chriſt, without the ſpirit of Chriſt " really dwelling in them, and Chriſt himſelf inwardly form- " ed in their hearts; nor ſatisfy themſelves with the mere " holding of right and orthodox opinions, as they conceive, " whilſt they are utterly devoid within of that divine life, " which Chriſt came to kindle in men's ſouls; and there- " fore are ſo apt to ſpend all their zeal upon a violent ob- " truding of their own opinions and apprehenſions upon " others, who cannot give entertainment to them: which, " beſides its repugnancy to the doctrine and example of " Chriſt himſelf, is like to be the bellows, that will blow " a fire of diſcord and contention in chriſtian common- " wealths; whilſt in the mean time theſe hungry and ſtarv- " ed opinions and apprehenſions devour all the life and ſub- " ſtance of religion, as the lean kine in Pharaoh's dream " did eat up the fat. Nor, laſtly, pleaſe themſelves only in " the violent oppoſing other men's ſuperſtitions, according " to the genius of the preſent times, without ſubſtituting " in the room of them an inward principle of ſpirit and life " in their own ſouls; for, I fear, many of us, that pull " down idols in our churches, may ſet them up in our " hearts; and, whilſt we quarrel with painted glaſs, make " no ſcruple at all of entertaining many foul luſts in our " ſouls, and committing continual idolatry with them."

In the year 1651, mr. Cudworth took a doctor of divinity's degree; and in 1654, was choſen maſter of Chriſt's college in Cambridge; in which year alſo, it is obſervable that he married. He ſpent the remainder of his life in this ſtation, proving highly ſerviceable to the univerſity, and the church of England. In January 1656-7, he was one of the perſons nominated by a committee of the parliament, to be conſulted about the Engliſh tranſlation of the Bible. The lord commiſſioner Whitlocke, who had the care of this buſineſs, mentions him among others; and ſays, that " this " committee often met at his houſe, and had the moſt learn-

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" ed men in the oriental tongues, to conſult with in this " great buſineſs, and divers learned and excellent obſervati- " ons of ſome miſtakes in the tranſlation of the Bible in " Engliſh; which yet was agreed to be the beſt of any " tranſlation in the world." Our author had a great ſhare in the friendſhip and eſteem of John Thurloe, eſquire, ſecretary of ſtate to the protectors Oliver and Richard Cromwell; who frequently correſponded with him, and conſulted him with regard to the characters of ſuch perſons in the univerſity, as were proper to be employed in political and civil affairs. Thus, beſides ſeveral letters of recommendation remaining in manuſcript, there is a printed one in Thurloe's ſtate papers, in which he recommends to the ſecretary, for the place of chaplain to the Engliſh merchants at Liſbon, mr. Zachary Cradock, afterwards provoſt of Eton college, and famous for his uncommon learning and abilities as a preacher. In January 1658-9, he wrote the following letter to ſecretary Thurloe, upon his deſign of publiſhing ſome Latin diſcourſes in defence of chriſtianity againſt judaiſm.

Memorials of Engliſh affairs, p. 664.

Vol. v. p. 522.

Account, &c. p. 8, 9.

" Sir, Having this opportunity offered by doctour Sclater, " who deſires to wait upon you, upon your kind invitation " which I acquainted him with, I could do no leſſe than ac- " company him with theſe few lines, to preſent my " ſervice to you. I am perſwaded, you will be well ſatiſ- " fied in his ingenuity, when you are acquainted with " him. Now I have this opportunity, I ſhall uſe the free- " dom to acquaint you with another buſines. I am per- " ſwaded by friends to publiſh ſome diſcourſes, which I " have prepared in Latine, that will be of a polemicall na- " ture in defenſe of chriſtianity againſt Judaiſme; explain- " ing ſome cheef places of ſcripture controverted between " the Jewes and us, as Daniel's propheſy of the ſeventy " weeks never yet ſufficiently cleared and improved; and " withall extricating many difficulties of chronologie. Which " taſke I the rather undertake, not only becauſe it is ſuit- " able to my Hebrew profeſſion, and becauſe I have lighted " on ſome Jewiſh writings upon the argument, as have " ſcarcely ever been ſeen by any chriſtians, which would the " better inable me fully to confute them; but alſo becauſe " I conceive it a worke proper and ſuitable to this preſent " age. However, though I ſhould not be able myſelfe to " be any way inſtrumental to theſe great tranſactions of " providence, not without cauſe hoped for of many amongſt " the Jewes; yet I perſwade myſelfe my pains may not be

" altogether

" altogether unprofitable for the ſettling and eſtabliſhing " of chriſtians; or at leaſt I ſhall give an account of my " ſpending ſuch vacant hours, as I could redeeme from my " preaching and other occaſions, and the perpetual di- " ſtractions of the burſarſhip, which the ſtatutes of this " colledge impoſe upon me. It was my purpoſe to de- " dicate theſe fruits of my ſtudies to his highnes, to whoſe " noble father I was much obliged, if I may have leave " or preſume to doe: which I cannot better underſtand by " any than yourſelfe, if you ſhall think it convenient, " when you have an opportunity to inſinuate any ſuch " thing, which I permitte wholy to your prudence. I " intend, God willing, to be in London ſome time in " March; and then I ſhall waite upon you to receve your " information. In the mean time, craving pardon for this " prolixity of mine and freedome, I ſubſcribe myſelf your " really devoted friend and humble ſervant

Jan. 20. 1658. Chriſt. Coll. Cambr. R. CUDWORTH."

The diſcourſe concerning Daniel's prophecy of the ſeventy weeks, mentioned in this letter, and which is ſtill extant in manuſcript, is highly commended by dr. Henry More, in the preface to his Explanation of the grand myſtery of godlineſs, printed in folio at London 1660; where he obſerves, that dr. Cudworth in that diſcourſe, which was read in the publick ſchools of the univerſity, had undeceived the world, which had long been miſled by the authority of Joſeph Scaliger; and, that taking Funccius's epocha, he had demonſtrated the manifeſtation of the Meſſiah to have fallen out at the end of the ſixty ninth week, and his paſſion in the midſt of the laſt, in the moſt natural and proper ſenſe thereof: " which demonſtration of his, ſays More, is of as " much price and worth in theology, as either the circula- " tion of the blood in phyſick, or the motion of the earth in " natural philoſophy."

Upon the reſtoration of king Charles II. he wrote a copy of verſes, which were publiſhed in Academiæ Cantabrigienſis ΣΩΤΗΡΑ, five ad Carolum II. reducem de regnis ipſi, muſis per ipſum reſtitutis, gratulatio, printed at Cambridge 1660 in quarto: and in the year 1662, he was preſented by dr. Gilbert Sheldon, then biſhop of London, and afterwards archbiſhop of Canterbury, to the vicarage of Aſhwell in Hertfordſhire. In the year 1678, he was inſtalled

Account, &c. p. 17.

ſtalled a prebendary of Glouceſter; and in this year it was, that he publiſhed at London in folio his famous work, intitled, The true intellectual ſyſtem of the univerſe: the firſt part; wherein all the reaſon and philoſophy of atheiſm is confuted, and its impoſſibility demonſtrated. The writings of Hobbes were then univerſally read, and irreligion prevailed mightily; but the progreſs of it was oppoſed by no one with greater force of argument and learning, than by our author. The imprimatur by dr. Samuel Parker, chaplain to archbiſhop Sheldon, is dated May the 29th 1671, ſeven years before the publication of this work; for it met with much oppoſition from ſome of king Charles II's courtiers, before it was publiſhed, who alſo uſed all their endeavours to deſtroy the reputation of it after. The bigots too, on account of ſome few ſingularities in it, joined, as they generally do, with the freethinkers in decrying and abuſing it. Thus the reverend mr. John Turner, in his diſcourſe of the Meſſiah, tells us, that "we muſt conclude dr. Cudworth to be himſelf a tritheiſtic; a ſect, for which, I believe, he may have a kindneſs, becauſe he loves hard words; or ſomething elſe, without either Stick or Trick, which I will not name, becauſe his book pretends to be written againſt it." And again: "the moſt, that charity itſelf can allow the doctor, if it were to ſtep forth, and ſpeak his moſt favourable character to the world, is, that he is an Arian, a Socinian, or a deiſt."

Dr. Cudworth in his work was ſo extremely fair an antagoniſt, that he was ſuppoſed by ſome almoſt to betray the very cauſe, he meant to defend. Thus mr. Dryden tells us, that "he raiſed ſuch ſtrong objections againſt the being of a God and providence, that many thought he had not anſwered them." And my lord Shafteſbury, in his Moraliſts, a rhapſody, has the following paſſage. "You know the common fate of thoſe, who dare to appear fair authors. What was that pious learned man's caſe, who wrote the Intellectual ſyſtem of the univerſe? I confeſs, it was pleaſant enough to conſider, that though the whole world were no leſs ſatisfied with his capacity and learning, than with his ſincerity in the cauſe of the deity; yet was he accuſed of giving the upper hand to the atheiſts, for having only ſtated their reaſons and thoſe of their adverſaries fairly together." Monſieur Boyle, in his continuation des penſées diverſes ſur les cometes, obſerved, that

p. 16, 17, &c.

Dedication of his tranſlation of Virgil's Æneid.

Characteriſticks, vol. ii. p. 262.

Tom. i. §. 21.

that dr. Cudworth by his plaſtick nature gave great advantage to the atheiſts, and laid the foundation of a warm diſpute between himſelf and monſieur Le Clerc upon this ſubject, of which we have taken more particular notice in our article of Le CLERC. This laſt mentioned gentleman expreſſed his wiſhes, that ſome man of learning would tranſlate the intellectual ſyſtem into Latin; but this deſign, though reſolved upon and attempted by ſeveral perſons in Germany, was never executed till the year 1733, when dr. Moſheim publiſhed his tranſlation of it. A ſecond edition of it in Engliſh was publiſhed by dr. Birch at London 1743 in two volumes quarto; in which were firſt added, chiefly from Moſheim's Latin edition, references to the ſeveral quotations in the intellectual ſyſtem: for it was a conſiderable defect, and frequent among even the beſt writers of the laſt century, that the references of their quotations were very few, and thoſe obſcure and imperfect. This defect, in regard to dr. Cudworth, was ſupplied by dr. Moſheim; who had been at the pains to ſearch them all out in the authors from whence they were taken, and to note them very accurately. In dr. Birch's edition, there are, beſides the Intellectual ſyſtem, the following pieces of our author, viz. A diſcourſe concerning the true notion of the Lord's ſupper, and two ſermons, on 1 John ii. 3, 4. and 1 Cor. xv. 57. to all which is prefixed An account of the life and writings of the author by dr. Birch. Biblioth. Chois. tom. 1. p. 65.

Dr. Cudworth died at Cambridge upon the 26th of June 1688, and was interred in the chapel of Chriſt's college with the following inſcription on his monument: "Here "lieth the body of dr. Ralph Cudworth, late maſter of "Chriſt's college, about thirty years Hebrew profeſſor, and "prebendary of Glouceſter. He died the 26th of June "1688, in the ſeventy firſt year of his age." He was, ſays the author of his life, a man of very extenſive learning, excellently ſkilled in the learned languages and antiquity, a good mathematician, a ſubtle philoſopher, and a profound metaphyſician. He embraced the mechanical or corpuſcular philoſophy; but with regard to the deity, intelligences, genii, ideas, and in ſhort the principles of human knowledge, he followed Plato, and even the latter Platoniſts. A great number of writers commend his piety and modeſty; and biſhop Burnet having obſerved, that dr. Henry More ſtudied to conſider religion as a ſeed of a deiform nature, and in order to this, ſet young ſtudents much on reading the ancient philoſophers, chiefly Plato, Tully, and Plotin, Account, &c. p. 18.

and on considering the christian religion as a doctrine sent from God, both to elevate and sweeten human nature, tells us, that "Dr. Cudworth carried this on with a great strength "of genius, and a vast compass of learning; and that he "was a man of great conduct and prudence; upon which "his enemies did very falsely accuse him of craft and dissi- "mulation." Lord Shaftesbury stiles him "an excellent "and learned divine, of highest authority at home, and "fame abroad." He left several posthumous works, which seem' to be a continuation of his Intellectual system; of which he had given the world only the first part. One of these was published by dr. Edward Chandler, bishop of Durham, at London 1731 in 8vo, under this title, A treatise concerning eternal and immutable morality. This piece was levelled against the writings of Hobbes and others, who revived the exploded opinions of Protagoras; taking away the essential and eternal differences of moral good and evil, of just and unjust, and making them all arbitrary productions of divine or human will. He left also several other manuscripts, the titles and subjects of which are as follows: 1. A discourse of moral good and evil. 2. Another book of morality, wherein Hobbes's philosophy is explained. 3. A discourse of liberty and necessity, in which the grounds of the atheistical philosophy are confuted, and morality vindicated and explained. 4. Another book de libero arbitrio. 5. Upon Daniel's prophecy of the seventy weeks, wherein all the interpretations of the Jews are considered and confuted, with several of some learned christians. 6. Of the verity of the christian religion against the Jews. 7. A discourse of the creation of the world, and immortality of the soul. 8. Hebrew learning. 9. An explanation of Hobbes's notion of God, and of the extension of spirits.

Hist. of his own times, vol. i. p. 187.

Characteristicks, vol. iii. ch. ii.

Account, &c. p. 19, 20.

Our author had several sons, who probably died young; but he left one daughter, Damaris, who became second wife to sir Francis Masham, of Oates in the county of Essex, bart. By him she had a son, the late Francis Cudworth Masham esq; one of the masters of the high court of Chancery, and accountant general of the said court, and foreign opposer in the court of Exchequer. This lady had a great friendship with mr. Locke, who died at her house at Oates in 1704, where he had resided for several years. She was distinguished for her uncommon genius and learning; and in the year 1696, published at London in 12mo, without her name, A discourse concerning the love of God: containing

taining one hundred and twenty ſix pages, beſides the preface. It was tranſlated into French by mr. Peter Coſte, and printed at Amſterdam in the year 1705. About the year 1700 ſhe publiſhed another treatiſe under the following title, Occaſional thoughts in reference to a virtuous and chriſtian life, 12mo. She lies buried in the cathedral church of Bath, where a monument is erected to her memory, with the following incription:

"Near this place lies dame Damaris Maſham, daughter "of Ralph Cudworth D. D. and ſecond wife of ſir Francis "Maſham, of Oates in the county of Eſſex, bart. who to "the ſoftneſs and elegancy of her own ſex, added ſeve-"ral of the nobleſt accompliſhments and qualities to the "other.

"She poſſeſſed theſe advantages in a degree unuſual to "either, and tempered them with an exactneſs peculiar to "herſelf.

"Her learning, judgement, ſagacity, and penetration, "together with her candour and love of truth, were very "obſervable to all that converſed with her, or were ac-"quainted with thoſe ſmall treatiſes ſhe publiſhed in her "life-time, though ſhe induſtriouſly concealed her name.

"Being mother of an only ſon, ſhe applied all her na-"tural and acquired endowments to the care of his edu-"cation.

"She was a ſtrict obſerver of all the virtues belonging "to every ſtation of her life; and only wanted opportuni-"ties to make theſe talents ſhine in the world, which were "the admiration of her friends.

"She was born on the 18th of January 1658, and died "on the 20th of April 1708."

CUFF (HENRY) a celebrated wit and excellent ſcholar, but memorable chiefly for the peculiarity of his fate, was deſcended from a good family, though ſome have inſinuated the contrary, and born at Hinton St. George in Somerſetſhire about the year 1560. He gave early marks of genius and application, and in 1576 was admitted of Trinity college in Oxford; where he ſoon diſtinguiſhed himſelf by his knowledge of the Greek tongue, and an admirable faculty in diſputing. He became in due time fellow; but he had the misfortune to loſe his fellowſhip for a bon mot, or good thing, which, in the gaiety of his heart, he happened to ſay upon ſir Thomas Pope, the founder of his college. Sir Thomas, it ſeems, had a very extraordinary way with him, when

Wood's Athen. Oxon.

when he went a viſiting, of ſeizing whatever he could lay his hands on, and carrying it off under his gown or in his pocket; which however was not imputed to diſhoneſty, but to humour. Now Cuff, upon a time of merriment with his fellows, was led to ſay, "A pox! this is a poor beg-"garly college indeed: the plate that our founder ſtole, "would build ſuch another." The preſident, hearing of this, ejected Cuff from his fellowſhip; and no doubt ſhewed himſelf a man of great wiſdom and goodneſs, in not ſuffering prophane wit to be exerciſed within his walls, for fear perhaps that it ſhould become contagious, and himſelf at length be infected with a portion of it. Mr. Cuff's merit however was ſo great, and his reputation for learning ſo extraordinary, that he was, in 1586, elected probationer of Merton college by ſir Henry Savile, then warden of it; and two years after made fellow. He was looked upon as a man capable of making a ſhining figure in life; and how dear he was to ſir Henry Savile, appears not only from the inſtance of kindneſs juſt mentioned, but alſo from a letter of his to the learned Camden, in which he gives him the higheſt character, and ſtiles him his own and Camden's intimate friend. He wrote a Greek epigram, in commendation of Camden's Britannia, which is prefixed to all the Latin editions, and to the two laſt Engliſh tranſlations of it; and which has been much admired. He was afterwards promoted to the Greek profeſſorſhip, and choſen proctor of the univerſity in April 1594.

At what time he left the univerſity, or upon what occaſion, does not appear; but there is ſome reaſon to believe, it was for the ſake of travelling in order to improve himſelf. For he was always inclined rather to a buſy, than to a retired life; and held, that learning was of little ſervice to any man, if it did not render him fitter to be employed in matters of importance. This diſpoſition of his recommended him much to the favour of the celebrated Robert earl of Eſſex, who was of himſelf of much the ſame temper; equally fond of knowledge and buſineſs. Cuff became his ſecretary; but it had been happier for him, if he could have contented himſelf with that eaſy and honourable ſituation, which his own learning, and the aſſiſtance of his friends in the univerſity, had procured him. For he was involved in all the misfortunes of that unhappy earl, and did not eſcape partaking of his fate. Nay, upon the ſudden reverſe of that earl's fortunes, Cuff found himſelf in the moſt wretched condition poſſible: for he was not only, as

we ſay, involved in all his misfortunes, but looked upon as the chief if not the ſole cauſe and author of them. Thus, when the earl was tried and condemned on the 19th of February 1601, and ſolicited by the divines who attended him while under ſentence, he not only confeſſed matters prejudicial to mr. Cuff, but likewiſe charged him to his face with being the author of all his misfortunes, and the perſon who principally perſuaded him to purſue violent meaſures. Sir Henry Neville alſo, being involved in this unhappy buſineſs, mentioned mr. Cuff as being the perſon, who invited him to the meeting at Drury-houſe; where the plot for forcing the earl's way to the queen by violence was concerted. Mr. Cuff was brought to his trial on the 5th of March following, and defended himſelf with great ſteadineſs and ſpirit. He was however convicted, and with ſir Gelly Merrick executed at Tyburn March, 30, 1601; dying, it is ſaid, with great conſtancy and courage. He "declared, at the place of execution, that he was not in the "leaſt concerned in that wild commotion, which was "raiſed on the 8th of February by a particular great but "unadviſed earl, but ſhut up on that whole day within "the houſe, where he ſpent his time in very melancholy "reflections: that he never perſuaded any man to take up "arms againſt the queen, but was moſt heartily concerned "for being an inſtrument of bringing that worthy gentleman "ſir Henry Nevile into danger, and did moſt earneſtly in-"treat his pardon, &c." State trials, vol. vii. p. 53.

His character has been harſhly treated by lord Bacon, ſir Henry Wotton, and ſome other writers. Camden alſo, who knew him intimately, and had lived for many years in great friendſhip with him, beſtows on him this ſhort but bitter reflection: vir exquiſitiſſima doctrina, ingenioque acerrimo, ſed turbido & tortuoſo; that is, "A man of moſt ex-"quiſite learning and penetrating wit, but of a ſeditious "and crooked diſpoſition." Others are milder in their cenſures; and all allow him to have been a very able and learned man. He wrote a book in Engliſh, a very little before his death, which was printed about ſix years after, under this title: The differences of the ages of man's life, together with the original cauſes, progreſs, and end thereof. Lond. 1607, 8vo. It has been printed more than once ſince, and commended as a very curious and philoſophical piece. Mr. Wood ſays, that he left behind him many other things ready for the preſs, which were never publiſhed. Biſhop Tanner has given us the title of one; viz. De Works, vol. iv. p. 395. Annal. Elizabeth

rebus gestis in sancto concilio Nicæno, or, The transactions in the holy council of Nice, translated out of Greek into Latin, and believed to have been the work of Gelasius Cyricenus, which was transcribed from the original in the Vatican library by mr. Cuff. The manner of his death deprived him, as may easily be imagined, of a monument; an old friend however ventured to embalm his memory in the following epitaph.

Doctus cras Græce, felixque tibi fuit Alpha,
At fuit infelix omega, Cuffe, tuum.

Which has been thus translated:
Thou wast indeed well read in Greek;
Thy alpha too was crowned with hope:
But, oh! though sad the truth I speak,
Thy omega proved but a rope.

We will conclude our account with the judicious and salutary reflection of a celebrated author upon the uneasy life and unfortunate death of this extraordinary person. "Mingle not, says he, your interest with a great man's, "made desperate by debts or court-injuries, whose breakings "out prove fatal to their wisest friends and followers, averred in the last earl of Essex but one; where Merrick "his steward, and Cuff his secretary, though of excellent "parts, were both hanged. For such unconcocted rebellions turn seldom to the hurt of any, but the parties that "promote them; being commonly guided by the directions of their enemies, as this was by Cecil, whose creatures persuaded Essex to this inconsiderate attempt."

Osborn's advice to his son, p. 1, c. 4.

CUJACIUS (JAMES) a most celebrated lawyer, was born at Thoulouse about the year 1520. His parents were mean: but nature made him more than amends for this misfortune, if it must be called so, by the great talents she bestowed upon him. He was one of those geniuses, who did all without a master. He taught himself the Greek and Latin tongues, and every thing else which related to polite literature: and he arrived to so prodigious a knowledge of law in general, and of civil law in particular, that he is supposed of all the moderns to have penetrated the farthest into the origin and mysteries of it. The means, by which he succeeded in these very deep researches, was that which the ancient lawyers pursued; the etymology of words, and the lights of history. Indeed he was some little time

under

under the famous profeſſor Arnoldus: but it was ſo little, that it can be eſteemed of no account to him. He had then ſurely great reaſon to complain of his country, for refuſing him the profeſſor's chair, when it was vacant, and preſenting one to it, who was not capable of filling it with half the honour. Foreigners however did juſtice to his merit. They came from all parts, and ſtudied under his direction and management; and the ableſt magiſtrates, which France then had, were formed by the hand of this incomparable lawyer. From Thouloufe he was invited to the univerſity of Cohors, and from thence to Bourges. The king of France did him vaſt honour, and permitted him to ſit amongſt his counſellors of parliament. Emanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologne, his own native country. This was a very advantageous offer to Cujacius: but his age and infirmities did not permit him to accept of it. He continued to teach at Bourges, where he took the greateſt pleaſure in communicating familiarly to his friends and ſcholars whatever he had diſcovered in the law, and ſhewed them the ſhorteſt and eaſieſt way, to come to a perfect knowledge of that ſcience. He was remarkable for his friendly manner of treating his ſcholars. He uſed to eat and drink with them; and to encourage them in their ſtudies, lent them money and books, which procured him the name of Father of his ſcholars. He died at Bourges in 1590 about ſeventy years of age: and his works were all collected by the famous Charles Hannibal Fabrot, and publiſhed at Paris in ten volumes in 1659. There is an anecdote relating to him, which ſhews him to have been a very wiſe and prudent, as well as a very great and good man. When his opinion was aſked about ſome queſtions in divinity, which were then agitated, as they uſually are, with great warmth and tumult, he is reported to have anſwered, nil hoc ad edictum prætoris: as much as to ſay, "Gentlemen, theſe are matters which lawyers have nothing to do with; pray ſettle them, if you can, among yourſelves." Papir. Maſſon. in vitâ Cujac.

CUMBERLAND (Dr. RICHARD) a very learned Engliſh divine, and biſhop of Peterborough, was the ſon of a citizen of London, and born there upon the 15th of July in the year 1632. He was educated in grammar and claſſical learning at St. Paul's ſchool, and removed from thence to Magdalen college in Cambridge; where he took his bachelor Payne's preface to Sanchoniatho's Phœnician hiſtory, by Cumberland, p. 3.

bachelor of arts degree in the year 1653, and his masters in the year 1656. He had then thoughts of applying himself to physick, and he actually studied it for some time; but changing his scheme, he went into holy orders, and being fellow of his college, was remarkable not only for a diligent application to books, but for an unaffected piety and unblemished probity of manners. In the year 1658, he was presented by sir John Norwich to the rectory of Brampton in Northamptonshire, in which rural retirement he minded little else, than the duties of his function and his studies. His relaxations from these were very few, besides his journies to Cambridge, which he made frequently, for the sake of preserving a correspondence with the learned in
Ibid. p. 7. that place. Here he thought to have remained all his life, if his intimate friend and fellow collegiate sir Orlando Bridgman, upon his receiving the seals in the year 1667, had not invited him up to town, and soon after bestowed upon him the living of Allhallows in Stamford.

In the year 1672, he published a noble work in Latin, intitled, De legibus naturæ disquisitis philosophica, &c. or, A philosophical enquiry into the laws of nature, in which their form, principal heads, order, promulgation, and obligation, are investigated from the nature of things; and in which also the philosophical elements of Hobbes, moral as well as civil, are considered and refuted. In 4to. This book was written while he lived in London, and dedicated to sir Orlando Bridgman, whose chaplain he was. Mr. Payne, his chaplain after he was made a bishop, and the author of his life, has observed, and very justly, that it was one of the first pieces written on a moral subject in the demonstra-
Ibid. p. 26. tive way, and at the same time the perfectest: and it has been universally allowed, that the philosopher of Malmesbury was never so closely handled, or his notions so thoroughly sifted, as by dr. Cumberland. It has twice been translated into English: first, by James Tyrrel, esq; grandson to archbishop Usher, in the year 1692; and, next, in the year 1727, by mr. Maxwell, who has prefixed An introduction concerning the mistaken notions, which the heathens had of the deity, and the defects in their morality, whence the usefulness of revelation may appear; and has subjoined an appendix of two discourses, one, concerning the immateriality of thinking substance, another concerning the obligation, promulgation, and observance of the law of nature.

Not-

Notwithſtanding the loud applauſe, that was every where beſtowed on this performance of dr. Cumberland, he ſeemed entirely regardleſs of it all, and went on doing his duty with the ſame calmneſs and chearfulneſs as before. In this ſtation of a private clergyman he was importuned, ſuch was his reputation, by the univerſity and his acquaintance there, to take upon him the trouble of reſponding at the publick commencement. He had diſtinguiſhed himſelf, while he was a fellow in the college, by the performance of academical exerciſes. He went out bachelor of divinity at a publick commencement in the year 1663; and he afterwards kept an act at another publick commencement for his doctor's degree. This he did in the year 1680, in a very maſterly manner; and his queſtions, directed againſt the oppoſite enemies of the church of England, were theſe; viz. 1. Sancto Petro nulla data eſt juriſdictio in cæteros Apoſtolos, that is, St. Peter had no juriſdicton granted him over the reſt of the apoſtles. 2. Separatio ab eccleſia Anglicana eſt ſchiſmatica, that is, A ſeparation from the church of England is ſchiſmatical.

In the year 1686, he publiſhed An eſſay on Jewiſh meaſures and weights, in which he ſhewed great abilities and learning. Mr. Le Clerc has given a very large extract of this work, in the fifth volume of his Bibliotheque univerſelle; and it has always been eſteemed by the curious. Dr. Bernard nevertheleſs, in his book De ponderibus & menſuris antiquis publiſhed in the year 1688, ventured to contradict ſome of his aſſertions without naming him: upon which dr. Cumberland wrote ſome ſheets to juſtify his calculations, but laid them aſide, and left his book to ſhift for itſelf. He had, as his chaplain tells us, too great a burden on his mind at that time, to permit him to be ſollicitous about the credit of any literary performance. His ſincere attachment to the proteſtant religion made him very apprehenſive of its danger; and the melancholy proſpect of affairs then affected him ſo deeply, that it is ſuppoſed to have brought on him a moſt dangerous fever. He was quite eaſy however after the revolution, and remained in the ſame ſituation as before; perfectly contented, and without ſoliciting or even deſiring preferment. It was therefore no ſmall ſurpriſe to him, when walking, as is ſaid, on a poſt-day to the coffee-houſe, he read there in a news-paper, that dr. Cumberland of Stamford was nominated to the biſhoprick of Peterborough: which indeed proved true. For it was looked upon at that time as a thing neceſſary to the eſtabliſhment of the new government, that the men, who were to be

Ibid. p. 27.

Ibid. p. 28.

be raiſed to ſuch high ſtations in the church, ſhould be only ſuch, as had been moſt eminent for their learning, moſt exemplary in their lives, and moſt firm to the proteſtant intereſt. While men with theſe qualifications were looking for, the king was told, that dr. Cumberland was the fitteſt man he could nominate to the biſhoprick of Peterborough; and accordingly the doctor was elected upon the 15th of May 1691, in the room of dr. Thomas White, who refuſed the new oath, and enthroned in September following in the cathedral of Peterborough.

He now applied himſelf as attentively and diligently to the work of a biſhop, as he had hitherto diſcharged the duties of a private clergyman: and he did not omit the moſt minute particular, which belonged to his office. He is ſaid to have been in this reſpect very rigid to himſelf, and never to have ſpared himſelf on any account whatever. To the laſt month of his life it was impoſſible to diſſuade him from undertaking fatigues, though ſuperior to his ſtrength: his anſwer and reſolution was, "I will do my "duty, as long as I can." He had acted by a maxim like this in his vigour: for when his friends repreſented to him, that by his ſtudies and labours he would injure his health, his uſual reply was, "A man had better wear out, than
Ibid. p. 14. "ruſt out." In the mean time he did not neglect to cultivate the ſtudies, he had all his life purſued: and theſe included almoſt every branch of human knowledge, that is worthy of attention. He had ſtudied mathematicks in all its parts, and the ſcriptures in their original languages. He was throughly acquainted with philoſophy in all its branches, had good judgement in phyſick, knew every thing that was curious in anatomy, and was perfectly acquainted with the claſſicks. Indeed he was a ſtranger to no part of learning, but was as able, as he is ſaid to have been willing, to talk in a maſterly manner upon every ſubject that could be ſtarted.

He ſpent a good many years of his life in examining Sanchoniatho's Phœnician hiſtory: his motives to which are thus related by mr. Payne, who was firſt his chaplain and afterwards, by marrying his daughter, became his ſon-in-
Ibid. p. 28. law. The advances, ſays he, which popery had made under king James, occaſioned him to turn his thoughts to enquiring, by what ſteps and methods idolatry got ground in the world. The oldeſt account of this he believed he found in Sanchoniatho's fragment. This he ſaw was a profeſſed apology for idolatry, and he ſtudied it with no

other

other view, than as it led to the diſcovery of its original: for he ſpent ſome time upon it, before ever he had a thought of extracting from it footſteps of the hiſtory of the world before the flood. While other divines therefore of the church of England were engaged in the controverſy with the papiſts, he was endeavouring to ſtrike at the root of their idolatrous religion. His firſt deſign he finiſhed about the time of the revolution, and would then have printed it; but his bookſeller, being a cautious man, did not care to undertake it. Upon this diſcouragement, he laid aſide the thoughts of making it publick; but having entered on a ſubject, in which he thought he had made a great diſcovery, he went on with it rather for his own entertainment, than with any deſign of acquainting the world with it. He made a progreſs on a ſecond part, which he intitled, Origines gentium antiquiſſimæ; nor did he diſcontinue theſe reſearches into the oldeſt times, till the year 1702. It has ſeemed ſurprizing to ſome, that ſo conſcientious a prelate, after having ſpent ſo much time and pains in an enquiry, which he judged of great importance, and eſpecially after having, as he thought, ſucceeded in it, ſhould yet never reſolve to communicate it to the world: but this neglect, if it was one, has been imputed to his averſion to a controverſy, which the novelty of his ſyſtem might probably have drawn him into. Theſe works however have not been loſt, for they were publiſhed after his death by his chaplain and ſon-in-law mr. Payne: the firſt, in the year 1720, in 8vo, under this title, Sanchoniatho's Phœnician hiſtory, tranſlated from the firſt book of Euſebius de præparatione evangelica: with a continuation of Sanchoniatho's hiſtory by Eraſtothenes Cyrenæus's canon, which Dicæarchus connects with the firſt olympiad. Theſe authors are illuſtrated with many hiſtorical and chronological remarks, proving them to contain a ſeries of Phœnician and Egyptian chronology, from the firſt man to the firſt olympiad, agreeable to the ſcripture accounts. The ſecond work was publiſhed in the year 1724, in 8vo, under this title, origines gentium antiquiſſimæ; or, attempts for diſcovering the times of the firſt planting of nations, in ſeveral tracts. Ibid. p. 33, 34.

Biſhop Cumberland lived to a very great age, and appears to have retained great vigour of mind, as well as great vigour of body, to the laſt. When dr. Wilkins had publiſhed his Coptick Teſtament, he made a preſent of one of them to the biſhop, who ſat down to ſtudy it, when he was paſt eighty three. Old as he was, he maſtered the language; and

and went through great part of this verſion, making remarks and obſervations all the way. At length, in the autumn of the year 1718, he was ſtruck in the afternoon with a dead palſy, from which he could not be recovered. Ibid. p. 26. He had no previous notice of this at all; for he roſe that morning rather better and more vigorous than uſual. He died upon the 9th of October, in the 87th year of his age; and was buried in his own cathedral, where a plain tomb was afterwards erected to his memory, with as plain an inſcription upon it. It is doing him no more than juſtice to ſay, that he was a man of very uncommon parts, very uncommon learning, and of virtue and true piety ſtill more uncommon.

His book de legibus naturæ is his capital work, and will always be read, while ſound reaſoning ſhall continue to be thought the beſt ſupport of religion. His eſſay on Jewiſh weights and meaſures will alſo be valued by the religious antiquarian. But his explication of Sanchoniatho, and his Origines gentium antiquiſſimæ, though they ſhew great parts and learning, will perhaps not retain that high eſteem, as they certainly reſt too much on unwarranted hypotheſes and precarious conjectures.

CUNÆUS (PETER), a very learned lawyer, and profeſſor in the univerſity of Leyden, was born at Fleſſingue, or Fluſhing, in Zealand, in the year 1586. He was ſent to Leyden at fourteen years of age, where he made a great progreſs in Greek, Latin, Hebrew, Chaldaick, and Syriac learning under John Druſius; and with his aſſiſtance gained a deep knowledge into the Jewiſh antiquities. It appears that he was at firſt deſigned for the ſtudy of divinity, by his maintaining theological theſes under Arminius in the year 1605; but religious diſputes running high at that time, he conceived a diſguſt to divinity, and applied himſelf to the ſtudy of the belles lettres and the law. He was created doctor of law at Leyden in the year 1611, at which time he was choſen profeſſor in the Latin tongue, or of eloquence. He was afterwards made profeſſor of politicks; and in the year 1615 of civil law, which employment he held to his death, which happened in the month of November 1638. He was the author of ſeveral ingenious and learned works; and his little book De republica Hebræorum is ſtill held in the higheſt eſteem. His Satyra Menippæa in ſui ſæculi homines inepte eruditos was printed at Leyden in the year 1632, and as much admired for its wit as learning. He likewiſe publiſhed

liſhed remarks upon Nonius's Dionyſiaca, and ſome inauguration and other ſpeeches; not to omit a tranſlation, which he made of Julian's Cæſar. He was a man of great parts and learning; and we find Gerard Voſſius, Iſaac Caſaubon, and other great men, ſpeaking of him in the higheſt terms of applauſe, and paying the profoundeſt deference to his judgement. Scaliger ſays, that he was extremely learned, but of a melancholy humour; no wonder, for it is a humour which ariſes uſually from a ſedentary way of life, and which therefore men of hard application and ſtudy are very apt to fall into.

CURCELLÆUS (STEPHEN), a very eminent and learned divine, was born at Geneva in the year 1586, and died at Amſterdam in the year 1658. He was a miniſter in France for many years, and afterward retired to Amſterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity at Amſterdam to thoſe of his own party, and ſucceeded the famous Simon Epiſcopius in the profeſſorſhip. He wrote a great many pieces in the theological way, where he always follows the ſentiments of Epiſcopius, and very often does little more than abridge him: however, he explains his notions in a clear and elegant manner. He had great ſkill in the Greek, as appears by his having tranſlated Comenius's celebrated book, intitled Janua linguarum, into that language. He applied himſelf particularly to a critical examination of the Greek copies of the New Teſtament; of which he gave a new edition with many various readings drawn from different manuſcripts. He prefixed a large diſſertation to this edition, in which he treats of various readings in general; and remarks among other things, that it would be extremely well, if there were no various readings in the books of the New Teſtament, but that it is undeniable there are numbers, and very ancient ones too; yet none as he confeſſes, which affect in the leaſt a ſingle article of faith. Chriſtopher Sandius has placed Curcellæus in his Bibliotheque of antitrinitarians, as if he had been a follower of Socinus: but this all agree to have been done very injuriouſly. Mr. Le Clerc has defended him two or three times in his Bibliotheques againſt ſome little exceptions and cavils, particularly in his Bibliotheque choiſée againſt our biſhop Stillingfleet; and the reaſon he gives for doing it is, not only becauſe Curcellæus had truth and equity on his ſide, but becauſe he was his great uncle, which made him look upon himſelf

Tom. vi. p. 394. himſelf as under a private obligation to do it. The life of Curcellæus, as it was ſet forth in an oration by A. Polemburg his ſucceſſor in the chair, is prefixed to the folio edition of his works.

CURTIUS (QUINTUS), a Latin hiſtorian, who has written the actions of Alexander the great in ten books: the two firſt of which are indeed not extant, but yet are ſo excellently ſupplied by Freinſhemius, that we hardly know how to deplore the loſs of them. Where this author was born, no body pretends to know; and even when he lived, is ſtill a diſpute among the learned, and never likely to be ſettled. Some have fancied from the ſtile of his hiſtory, for it is finely and elegantly written, that he muſt have lived in or near the Auguſtan age; but there are no explicit teſtimonies to confirm this opinion; and a judgement formed upon the ſingle circumſtance of ſtile will always be found very precarious. Others place him in the reign of Veſpaſian, and others have brought him down ſo low as to Trajan's: but this is all conjecture and muſt needs be ſo, no body having mentioned his hiſtory, as far as is yet known, before the fifteenth century. This extraordinary circumſtance has made ſome imagine, that the name of Quintus Curtius was forged by an Italian wit, who compoſed that hiſtory, or romance as it has been called, about three hundred years ago: but it is hard to conceive, that a man who was ſo good a Latin writer, and who had written a book, that was able to immortalize his name, if he had made himſelf known, ſhould have been willing to ſacrifice his glory to that of an imaginary Quintus Curtius, who could not enjoy it.

Perroniani. Cardinal du Perron was ſo great an admirer of this hiſtorian, that he declared one page of him to be worth thirty of Tacitus. This extravagant admiration however, for ſuch we may juſtly call it, may be ſomewhat abated by reviſing what mr. Le Clerc has written about this author, at the end of his book upon the art of criticiſm: in which are manifeſtly ſhewn ſeveral great faults in him, his ignorance of aſtronomy and geography, his contradictions, his wrong deſcriptions, his ill taſte in the choice of matter, his careleſſneſs in dating the events, &c. though, perhaps, as Bayle rightly obſerves, the greateſt part of thoſe faults might be found in moſt antient hiſtorians, if one would take the pains, or had the opportunity to criticize them ſeverely.

Art. Quintus Curtius. Quintus Curtius has nevertheleſs many qualities as a writer, which will always make him admired and applauded; and a better

a better account of him cannot be given, than in the words of Rapin. "Quintus Curtius, ſays that critick, is florid and "ſhining: nothing can be more polite: he affects a gaiety "in his expreſſions, which extremely pleaſes the men of wit. "Every thing ought to be grounded upon reaſon and pro- "bability; therefore this hiſtorian is not always in the "right. When he endeavours to make his hero admi- "rable, he does not make him take the wiſeſt reſolutions, "but only the moſt heroick and perilous. He always finds a "charm in danger, and cares not ſo much for conqueſts, "as the honour of conquering. He has handled a noble "theme with too florid and gay an air; in terms too ex- "quiſite and far-fetched, and figures too ſtudied. In ſome "places he ſports a little with his ſubject; forgetting, that "the importance of it required more gravity. His hero "has it in his power to ſurpriſe Darius in the night, and "by that means to conceal his weakneſs from him; which "would certainly have been politick and wiſe, ſince Dari- "us had double the number of men. But this great man, "leſs ſolicitous for getting a victory than exciting an ad- "miration of his valour, muſt needs attack the king of "Perſia in the broad day; chuſing rather to die with ho- "nour, than to conquer by ſurpriſe. His hiſtorian in theſe "caſes does him great honour, no doubt: but does not all "this honour want a little probability? does he not make "his hero more raſh than wiſe? and more adventurous than "ambitious? to be ſure he thought thoſe ſentiments more "noble; but then he has ſtrained them too far, and given "us reaſon to doubt, whether he has left us a romance or "an hiſtory." This hiſtorian however deſerves to be commended for his ſincerity; for he ſpeaks the good and the bad of his hero, without the leaſt prepoſſeſſion of his merit. If any fault is to be found with his hiſtory, it is for being too polite: nevertheleſs he has excelled in a pleaſant and natural way of deſcribing the manners of men. Rapin ſur l'hiſtoire, &c.

There is a ſingular anecdote, relating to Quintus Curtius, preſerved of Alphonſo king of Naples, which I will juſt mention. This prince labouring under an indiſpoſition at Capua, from which none of his phyſicians could relieve him, every one ſtrove to bring him ſuch things, as they thought would divert him beſt. Antonius Panormita made choice of books, and amongſt the reſt of the hiſtory of Alexander the great by Quintus Curtius. To this the prince liſtened very attentively, and was ſo extremely pleaſed with it, that he almoſt entirely recovered the very firſt day it was read to him.

Upon

Upon which occaſion he could not help rallying his phyſicians, and telling them, that whatever they might think of their Hippocrates and their Avicenna, Quintus Curtius was worth a thouſand of them.

CUSA (Nicolas De), a cardinal, ſo called from Cuſa, the place of his birth. His parents were mean and poor; and it was his own perſonal merit, which raiſed him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vaſt knowledge in law and divinity, and withal a great natural philoſopher and geometrician. Pope Nicolas V. made him a cardinal by the title of St. Peter ad vincula in 1448, and two years after biſhop of Brixia. In 1451, he was ſent legate into Germany to preach the croiſade, that is to ſound the trumpet to an holy war; but not ſucceeding in this attempt, he took the opportunity of reforming ſome monaſteries which he viſited, and of eſtabliſhing ſome new orders relating to eccleſiaſtical diſcipline. He returned to Rome under Calixtus III. and afterwards was made governor of Rome by Pius II. during his abſence at Mantua; where he was chief concertor and manager of the war againſt the Turks. He died at Todi, a city of Umbria, in 1464, aged 63 years. His body was interred at Rome; but his heart, it is ſaid, was carried to a church belonging to the hoſpital of St. Nicolas, which he had founded near Cuſa, and where he erected a moſt noble and ample library of Greek and Latin authors. He left many excellent works behind him, which were collected and printed in three volumes at Baſil in 1565. The firſt volume contains all his metaphyſical tracts, in which he is very abſtruſe and profound: the ſecond, his controverſial pieces, and others which relate to the diſcipline of the church: the third, his mathematical, geographical, and aſtronomical works. It is ſaid of Cuſa, that before he was made a cardinal, he had taken the freedom to reprehend ſome errors and miſdemeanors in the pope: and there are ſome inſtances in his works, where he has made no ſcruple to detect and expoſe the lying ſophiſtries and falſe traditions of his church. For inſtance, in his piece intitled Catholick concord, he has acknowledged the vanity and groundleſſneſs of that famous donation of Conſtantine the great to Sylveſter biſhop of Rome; which only ſhews however, how careleſs men naturally grow of ſupporting their pretenſions by reaſon, when they find themſelves able to carry them by dint of

of power. We muſt not forget to take particular notice of one performance of cardinal Cuſa's, and that is, his Cribratio alcorani. The Turks had taken Conſtantinople about the year 1454, which ſeems to have given occaſion to his writing this book; by way of antidote, as he propoſed it, to that falſe religion, which was now in ſo fair a way of ſpreading itſelf through the weſtern parts of the world. For it appears by the dedication, that this book was not written till after the loſs of that city: it being inſcribed to pope Pius II. who did not enter on the papacy, till the Turks had been about three years in poſſeſſion of it. It is a very learned and excellent performance.

CYPRIANUS (THASCIUS CÆCILIUS), a principal father of the chriſtian church, was born at Carthage in Africa, at the latter end of the ſecond or the beginning of the third century. We know nothing more of his parents, than that they were heathens; and he himſelf continued ſuch till the laſt twelve years of his life. He applied himſelf early to the ſtudy of oratory; and ſome of the ancients, Lactantius in particular, inform us, that he taught rhetoric at Carthage with the higheſt applauſe. Tertullian was his maſter; and Cyprian was ſo fond of reading him, that, as St. Jerome tells us, there never went a day, but he uſed to ſay to his amanuenſis, "Da magiſtrum, give me my maſter". However Cyprian far excelled Tertullian as a writer. Tertullian's ſtile was exceedingly harſh and crabbed. Cyprian's on the contrary, clear and intelligible. Lactantius, in the place juſt now referred to, has given him the following character; and to ſay the truth, we think he deſerves it. "He was, ſays he, "eaſy, copious, ſweet, and, which is the greateſt quality "in a writer, perſpicuous; ſo that one cannot well diſcern "whether he was more happy in explaining, more ſkilful "in adorning, or more powerful in perſuading." It is certain in the mean time, that the eloquence of both Tertullian and Cyprian was figurative, high-flown, and declamatory; which makes very trite and common things paſs upon us at firſt for things of unuſual importance. But it was the eloquence of the times, and perhaps of the climate: for the Africans ſeem to have poſſeſſed more of this warmth of imagination, and to have dealt more in this falſe ſort of oratory, which is the reſult of it, than any nation whatſoever.

Cave, Dupin, Pearſon's annales Cyprianici, prefixed to Fell's edition of Cyprian's Works. Lact. l. v. c. i. In catalog. ſcript. eccleſ.

Cyprian's converſion to the religion of Chriſt is fixed by Pearſon to the year 246; and was at Carthage, where, as St. Jerome obſerves, he had often employed his rhetorick in

the defence of paganiſm. It was brought about by one Cæcilius, a prieſt of the church of Carthage, whoſe name Cyprian afterwards took; and between whom there ever after ſubſiſted ſo cloſe a friendſhip, that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was alſo a married man himſelf; but as ſoon as he was converted to the faith, he reſolved upon a ſtate of continence, which was thought a high degree of piety, as being as yet not become general. This we learn, as we do many other particulars from his deacon Pontius, who has left us memoirs of his life, which are prefixed before his works. Being now a chriſtian, he was to give the uſual proof of the ſincerity of his converſion; and that was by writing againſt paganiſm, and in defence of chriſtianity. With this view he compoſed his piece De gratia Dei, or Concerning the grace, of God, which he addreſſed to Donatus. It is a work of the ſame nature with the apologetick of Tertullian, and the Octavius of Minutius Felix; and it is remarkable, that Cyprian has not only inſiſted upon the ſame arguments with thoſe writers, but frequently tranſcribed their words, thoſe of Minutius Felix eſpecially. In the year 247, the year after his converſion, he compoſed another piece upon the ſubject, intitled, De idolorum vanitate, or, Upon the vanity of idols; in which he has taken the ſame liberties with Tertullian and Minutius Felix. His Oxford editor biſhop Fell, endeavours to excuſe him from the charge of plagiariſm upon this occaſion, becauſe, ſays he, having the ſame points to treat, as all the apologiſts had before, namely the truth and excellency of chriſtianity, and the falſhood and vanity of heatheniſm, he could not well avoid making uſe of the ſame topicks. Præfat.

Cyprian's behaviour, both before and after his baptiſm was ſo highly pleaſing to the biſhop of Carthage, that he ordained him prieſt a few months after. It was rather irregular to ordain a man, thus in his very noviciate; but Cyprian was ſo extraordinary a perſon, and thought capable of doing ſuch ſingular ſervice to the church, that it might ſeem allowable in his caſe to diſpenſe a little with the form and diſcipline of it. For beſides his known talents as a ſecular man, he had acquired a high reputation of ſanctity ſince his converſion; having not only ſeparated himſelf from his wife, as we have obſerved before, which in thoſe days was thought an extraordinary act of piety, but alſo conſigned over all his goods to the poor, and given himſelf up intirely to the things of God. It was on this account, no doubt,

doubt, too, that when the biſhop of Carthage died the year after, that is, in the year 248, none was judged ſo proper to ſucceed him as Cyprian. Cyprian himſelf, as Pontius tells us, was extremely againſt it, and kept out of the way, on purpoſe to avoid the being choſe; but the people inſiſted upon it, and he was forced to comply. The quiet and repoſe, which the chriſtians had enjoyed for the laſt forty years, had, it ſeems, greatly corrupted their manners; and therefore Cyprian's firſt care, after his advancement to the biſhoprick, was to correct diſorders and reform abuſes. Luxury was prevalent among them; and many of their women were not ſo ſtrict as they ſhould be, eſpecially in the article of dreſs. This occaſioned him to draw up his piece, De habitu virginum, or, Concerning the dreſs of young women; in which, beſides what he ſays on that particular head, he inculcates many leſſons of modeſty and ſobriety.

In the year 249, the emperor Decius began to iſſue out very ſevere edicts againſt the chriſtians, which particularly affected thoſe upon the coaſts of Africa; and in the beginning of 250, the heathens in the circus and amphitheatre at Carthage, loudly inſiſted upon Cyprian's being thrown to the lions: a common method, as is well known, of deſtroying the primitive chriſtians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the perſecution: which ſtep, how juſtifiable ſoever in itſelf, gave great ſcandal, and ſeems to have been conſidered by the clergy of Rome, in a publick letter written upon the ſubject of it to the clergy of Carthage, as a deſertion of his poſt and paſtoral duty. It is no wonder therefore to find Cyprian himſelf, as well as his apologiſt Pontius, the writer of his life, ſo ſollicitous to excuſe it; which they both endeavour to do by affirming, that "he was commanded "to retire by a ſpecial revelation from heaven, and that his "flight was not the effect of any other fear but that of of-"fending God." It is remarkable, that this father was a great pretender to viſions. For inſtance; in a letter to Cæcilius, he declares, "that he had received a divine admonition, "to mix water with wine in the ſacrament of the euchariſt, "in order to render it effectual." In another to the clergy, concerning certain prieſts, who had reſtored ſome lapſed chriſtians too haſtily to the communion of the church, he threatens them to execute, "what he was ordered to do againſt "them, in a viſion, if they did not reſiſt." He makes the ſame threat to one Pupianus, who had ſpoken ill of him,

Cyprian. Epiſt. ii.

Epiſt. ix. Vit. per Pont.

Epiſt. lxiii.

Epiſt. ix.

Epiſt. lxix. and withdrawn himſelf from his communion. In a letter likewiſe to the clergy and the people, he tells them, "how Epiſt. xxxv. "he had been admoniſhed and directed by God to ordain Diſſ. iv. one Numidicus a prieſt." The learned Mr. Dodwell has, in his Diſſertationes Cyprianicæ, made a large collection of theſe viſions of Cyprian, which he treats with great reverence; nay he goes ſo far as to pronounce all thoſe to be atheiſts, who ſhall preſume to queſtion the truth of them. Mr. Dodwell was certainly a very learned, but he was too a very credulous man. Many believe the exiſtence of a God, ay, and the truth of the chriſtian religion too, who have no great faith in the viſions of Cyprian: who have, we may ſay, no faith at all in them, but take them to have been, what they certainly were, either the deluſions of a diſtempered imagination, or, as is more probable, fictions of his own, contrived for ſuch purpoſes, as he thought ſufficient to juſtify the fraud.

As ſoon as Cyprian had withdrawn himſelf, he was proſcribed by name, and his goods confiſcated. He lay concealed, but not inactive; for he continued to write from time to time to the clergy and to the laity ſuch letters, as their unhappy ſituation and occaſions required. He exhorted the clergy to take care of the diſcipline of the church, of the poor, and eſpecially of thoſe, who ſuffered for the goſpel: and he gave them particular directions upon each of theſe heads. He exhorted the people to be of good courage, to ſtand faſt in the faith, and to perſevere againſt all the terrors of perſecution even unto death; aſſuring them, that the 2 Cor. iv. preſent "afflictions, which were but for a moment, would 17. "work for them a far more exceeding and eternal weight of "glory." When the perſecution was over, as it was in the year 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much buſineſs upon his hands, which was occaſioned in his abſence, partly by the perſecution, and the diſorders attending it, and partly by diviſions which had ariſen among the chriſtians. The firſt thing that preſented itſelf was the caſe of the lapſi, or thoſe unhappy members of the church, who had not been able to ſtand the fiery trial of perſecution, but had been drawn by the terrors of it to renounce Chriſt, and ſacrifice to idols: and for the ſettling of this, he immediately called a council at Carthage. The year after, he called another council to ſit upon the baptiſm of infants; and in 255, a third to debate concerning baptiſm received

from

from hereticks, which was there determined to be void and of no effect. All these points had produced great disputes and disturbances; and as to the last, namely, heretical baptism, it was so far from being fixed at Carthage to the satisfaction of the church, that Stephen the bishop of Rome, and a great part of the christian world, afterwards opposed it with the greatest violence.

These divisions and tumults among the christians raised a second persecution against them, in the year 257, under the emperor Valerian. Stephen, bishop of Rome, was put to death, and Cyprian was summoned to appear before Aspasius, the proconsul of Africa; by whom, after he had confessed himself a christian, and refused to sacrifice to idols, he was condemned to be banished. He was sent, upon the 24th of September, to Curebes, a maritime town of Zeugitania; and here, if you will believe Pontius, he had a vision, admonishing him of his death, which was to happen the year after. When he had continued in this desert, for such it was, eleven months, and without having suffered a forfeiture of his goods, Galerus Maximus, a new proconsul, who had succeeded Aspasius, recalled him from his exile, and ordered him to be publick at Carthage; nevertheless, Galerus being retired to Utica, and Cyprian having intimations that he was to be carried thither, the latter absconded, and, when soldiers were sent to apprehend him, was not to be found. Cyprian excuses this conduct in a letter, by saying, that "it was not the fear of death, which "made him conceal himself, but that he thought it became "a bishop to die upon the spot, and in sight of that flock, "over which he presided." Accordingly, when the proconsul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul asked him, "whether he was Thascius Cyprian?" To which Cyprian answered, "I am, Procons. Have you presided over these "sacrilegious persons? Cyprian, yes. P. the most holy "emperors have commanded you to sacrifice. C. I will "not do it. P. Consider upon it. C. Execute your "orders; for I need not consider upon a thing so just." Then the proconsul, after conferring a little with his counsellors, delivered himself in the following terms: "You "have lived long in this sacrilegious way; you have engaged Epist. lxxx

"gaged many perſons in a deteſtable conſpiracy; you have "declared war with the Gods of the Romans, and with "their moſt ſacred laws; nor have the moſt holy and pious "emperors, Gallinus and Valerian, been able to recall you "to the religion of their anceſtors. Wherefore, being "convicted of being the grand promoter and leader of the "greateſt crimes, you ſhall be made an example to thoſe, "whom you have ſeduced into a confederacy with you, "and ſhall ſatisfy the law by your death." When he had ſaid this, he pronounced upon him a ſentence, conceived in theſe terms: "We will, and it is our pleaſure, that "Thaſcius Cyprianus be beheaded;" to which the martyr anſwered, "God be praiſed." He was then led away to the place of execution, where he ſuffered with great firmneſs and conſtancy; after he had been biſhop of Carthage ten years, and a chriſtian not more than twelve. He died upon the 14th of September in the year 258.

See S. Cypriani Paſſio ex Vet. Cod. M S. at the end of Pontius's life of him in Fell's edition of his works.

The works of this father and confeſſor have been very often printed. The firſt edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was conſiderably improved by Fell, biſhop of Oxford; at which place it was handſomely printed in 1682, with the Annales Cyprianici of Pearſon, biſhop of Cheſter, prefixed. Fell's edition was reprinted at Amſterdam in 1700; after which a Benedictine monk publiſhed another edition of this father at Paris in the year 1727. The works of Cyprian, have been tranſlated into Engliſh by dr. Marſhall; for this reaſon chiefly, that, of all the fathers none are capable of being made ſuch good uſe of, in ſupporting the doctrines and diſcipline of our church, as he.

CYRANO (BERGERAC) a French author of a very particular character, was born in Gaſcony about the year 1620. His father, who was a gentleman, placed him at firſt under a prieſt in the neighbourhood, who took boarders to inſtruct them; but Cyrano, who from his very infancy had an averſion to thoſe ſervile wits, that apply themſelves to trifles as to the moſt eſſential points, made but little progreſs under ſuch a maſter. His father therefore removed him, and ſent him to Paris, where he left him to his own conduct without conſidering his tender age. This liberty of doing what he liked beſt put Cyrano upon a very dangerous deſign, while a friend of his diſſuaded him

Moreri, &c.

him from it, adviſing him to turn cadet in the regiment of guards, where all the young French gentlemen ſerve their apprenticeſhip in the art military. He was but nineteen years of age, when he entered this company; and here his natural courage, and readineſs to ſerve his friends, ſoon made him known by the frequent duels he was engaged in, in the quality of a ſecond. The courage he ſhewed upon theſe occaſions, and ſome other deſperate actions in which he diſtinguiſhed himſelf, got him the name of the Intrepid, which he retained to the end of his life. He was ſhot through the body at the ſiege of Mouzon, and run through the neck at the ſiege of Arras, in the year 1640. The hardſhips he ſuffered at theſe two ſieges, the little hopes he had of preferment, and in ſhort, the great love he had for letters, made him renounce the trade of war, and apply himſelf altogether to the exerciſe of wit. He had indeed never neglected literature, but had often withdrawn himſelf, amidſt the diſſipations of a ſoldier's life, to read and to write. He compoſed many works, in which he ſhewed great fire and a moſt lively imagination. The mareſchal of Gaſſion, who loved men of wit and courage, becauſe he had both the one and the other himſelf, would have Cyrano with him; but he, being an idolater of liberty, looked upon this advantage as a conſtraint, that would never agree with him, and therefore refuſed it. Nevertheleſs at length, to comply with his friends, who preſſed him to procure a patron at court, he overcame this great paſſion for liberty, and placed himſelf with the duke of Arpajon in the year 1653. To this duke he dedicated his works the ſame year, for he had publiſhed none before; and they conſiſted of ſome letters written in his youth, with a tragedy, intitled, The death of Agrippina widow of Germanicus. He afterwards printed a comedy, called The pedant, or mere ſcholar ridiculed: but his other works were not printed till after his death. His comick hiſtory of the ſtates and empires of the moon was printed in the year 1656. His comick hiſtory of the ſtates and empires in the ſun, ſeveral letters and dialogues, and a fragment of phyſicks, were all collected and publiſhed afterwards in a volume. His comick hiſtories and fragments ſhew, that he was well acquainted with Des Cartes's philoſophy. He died in 1655, aged only 35 years: and his death was occaſioned by a blow upon his head, which he unluckily received from the fall of a piece of wood five or ſix months before.

The

The earl of Orrery, in his Remarks on the life and writings of dr. Swift, has taken occaſion to ſpeak of this author in the following manner. "Cyrano de Bergerac is a French "author of a ſingular character, who had a very peculiar "turn of wit and humour, in many reſpects reſembling "that of Swift. He wanted the advantages of learning "and a regular education: his imagination was leſs guarded "and correct, but more agreeably extravagant. He has "introduced into his philoſophical romance the ſyſtem of "Des Cartes, which was then much admired, intermixed "with ſeveral fine ſtrokes of juſt ſatire on the wild and "immechanical enquiries of the philoſophers and aſtrono-"mers of that age: and in many parts he has evidently p. 128. edit. 4th 8vo. "directed the plan, which the dean of St. Patrick's has "purſued."

CYRILL, of Jeruſalem, was ordained a prieſt of that church by Maximus biſhop of Jeruſalem; and after his death, which happened about the year 350, became his ſucceſſor in that ſee, through the intereſt of Acacius biſhop of Cæſarea, and the biſhops of his party. This made the orthodoxy of Cyrill highly ſuſpected, becauſe Acacius was an Arian; and St. Jerom abuſes Cyrill, as if he was one too: But though Theodoret aſſures us, that he was a ſound believer and moſt ſtrenuous defender of the very doctrine of the apoſtles. Be that as it will, his connexions with Acacius were preſently broken by a violent conteſt, which aroſe between them about the prerogatives of their reſpective ſees. The council of Nice had decreed to the biſhop of Jeruſalem the honour of precedency amongſt the biſhops of his province, without concerning itſelf at all with the right of the church of Cæſarea, which was metropolitan to that of Jeruſalem. This made Maximus, and after him Cyrill, who were biſhops of Jeruſalem, to inſiſt upon certain rights about conſecrating biſhops, and aſſembling councils, which Acacius conſidered as an encroachment upon the juriſdictions of his province. Hence a quarrel enſued, and Acacius calling a ſynod, contrived to have Cyrill depoſed, under the pretence of a very great ſin he had committed in the time of a late famine; and that was, expoſing to ſale the treaſures of the church, and applying the money to the ſupport of the poor. This however might poſſibly have been paſſed over, as an offence of at leaſt a pardonable nature, but for one circumſtance that unluckily

Hieron. Chron. ap. 349. Hiſt. Eccleſ. l. ii. c. xxvi.

unluckily attended it; which was, that amongſt theſe treaſures that were ſold, there was a rich embroidered robe, which had been preſented to the church by Conſtantine the great; and this ſame robe was afterwards ſeen to have been worn by a common actreſs upon the ſtage. This as ſoon as it was known, made the ears of all good people to tingle, and was indeed a moſt horrible profanation of that ſacred veſtment.

Cyrill in the mean time, encouraged by the emperor Conſtantius himſelf, appealed from the ſentence of depoſition, which Acacius and his council had paſſed upon him, to the higher tribunal of a more numerous council: nevertheleſs he was obliged to retire to Tarſus, where he was kindly received by Sylvanus the biſhop of that place, and ſuffered to celebrate the holy myſteries, and to preach in his dioceſe In 359, he appeared at the council of Selucia, where he was treated as a lawful biſhop, and had the rank of precedency given him by ſeveral biſhops, though Acacius did all he could to hinder it: which provoked Acacius to depoſe him a ſecond time. Under Julian he was reſtored to his ſee of Jeruſalem, and is ſaid to have ridiculed very highly the attempts that were made in that reign to rebuild the temple. Laſtly under Theodoſius, we find him firmly eſtabliſhed in his old honours and dignities, in which he continued unmoleſted to the time of his death, which happened in the year 386.

The remains of this father are not voluminous; but conſiſteth only of three and twenty catecheſes, and a ſingle letter. The letter is indeed a remarkable one, as well for its being written to Conſtantius, as for the ſubject it is written upon: for it gives an account of that wonderful ſign of the croſs, which appeared in the heavens at Jeruſalem, in the reign of this emperor. "This "bleſſed croſs, ſays Cyrill, ſhone forth at Jeruſalem, in "the days of Pentecoſt. It was the greateſt and moſt "glorious of all croſſes; conſiſting wholly of light, and "reaching from the moſt holy mount Golgotha even to "the holy mount of Olives. It was not ſeen only by "here and there a man, but manifeſtly ſhewn to the "whole city at once: and leſt you ſhould gueſs it to "be nothing more than a deluſion of the imagination, "it was held out to us for many hours together, exceeding all the while the ſun in the force of its luſtre.

"The chriſtians were ſo frightened with this amazing "prodigy, that they all with one accord ran to the "church: and the heathens began now with one heart "and voice to confeſs Jeſus to be the Chriſt, the only "ſon of God: convinced from hence, that faith cometh "not with the enticing words of man's wiſdom, but in "demonſtration of the ſpirit, and of power; not as it is "preached by men only, but as manifeſted by ſigns and "wonders from heaven by God himſelf."

Cyrill. epiſt. ad Conſtantium.

CYRILL, of Alexandria, ſucceeded his uncle Theophilus in the biſhoprick of that place, in the year 412. The biſhops of Alexandria had long acquired great authority and power in that city, and uſually exerciſed their juriſdiction very rigorouſly. Cyrill was not of a temper to ſuffer any power to be diminiſhed or to relax in his hands; but on the contrary, as we ſhall ſee, took every opportunity to confirm and increaſe it. He was no ſooner advanced to this ſee, than he drove the Novatians out of the city; and, as Dupin ſays, ſtript Theopemptus their biſhop of every thing he had. In 415 the Jews committed ſome inſult or other upon the chriſtians of Alexandria, which ſo inflamed the holy zeal of Cyrill, that he put himſelf at the head of his people, demoliſhed the ſynagogues of the Jews, drove them all out of the city, and ſuffered the chriſtians to pillage their effects. This adventure of Cyrill's however highly diſpleaſed Oreſtes, the governor of the town; who began to be ſenſible, that the biſhop's authority was grown very potent, and if not timely ſuppreſſed, might poſſibly be found too ſtrong for that of the magiſtrate. Upon which a kind of war broke out between Oreſtes and the biſhop, and each had his party. The inhabitants were then inclined to be ſeditious; many tumults were raiſed, and ſome battles fought in the very ſtreets of Alexandria. One day, when Oreſtes was abroad in an open chariot, he found himſelf inſtantly ſurrounded with about five hundred monks, who had left their monaſteries to revenge the quarrel of their biſhop. They purſued him fiercely, wounded him with ſtones, and had certainly killed him, if the people had not reſtrained their fury till his guards got up to his relief. Ammonius one of theſe monks, was afterwards ſeized by the order of Oreſtes, and being put upon the rack, died under the operation: Cyrill however, to make him amends, had him immediately canonized, and took

Biblioth. Eccleſ. tom. iv.

took every publick opportunity of commending his zeal and conſtancy. About the ſame time there was at Alexandria a heathen philoſopheſs, named Hypathia, whoſe fame and character was every where ſo celebrated, that people came from all parts to ſee and to conſult her. Oreſtes ſaw her often, which made the chriſtians imagine, that it was ſhe, who inſpired the governor with ſuch an averſion to their biſhop. This ſuſpicion wrought ſo ſtrongly upon ſome of their zealots, that on a certain day, they ſeized upon Hypathia, as ſhe was returning home, dragged her violently through the ſtreets, and cauſed the mob to tear her limb from limb. Damaſcius, who wrote the life of Iſidore the philoſopher, charges Cyrill himſelf with being the contriver of this horrid murder: but Cave ſays, that Damaſcius was a heathen, and deſerves no credit in this caſe; for that the well-known probity of Cyrill would not ſuffer him to have been guilty of any thing ſo atrocious. Hiſt. Literar. vol. i. p. 391. edit. 1720.

But what affords the moſt memorable inſtance of Cyrill's zeal and ardor for pure chriſtianity, is his quarrel with Neſtorius biſhop of Conſtantinople. Neſtorius had urged in ſome of his homilies, that the virgin Mary ought not to be called the mother of God; and theſe homilies, coming to Egypt, raiſed no ſmall diſturbance among the monks there. Cyrill wrote a paſtoral letter to the monks, in which he maintained, that the virgin Mary was indeed the mother of God, and therefore ought to be called ſo. As ſoon as Neſtorius heard of this letter, he openly declared Cyrill his enemy, and refuſed to have any farther commerce with him. Cyrill upon this wrote Neſtorius a very civil letter, without approving his doctrine; which Neſtorius anſwered as civilly, without retracting it. The affair was laid at length before Celeſtine biſhop of Rome; after which Cyrill, ſupported by Celeſtine's authority, began to iſſue forth anathemas againſt Neſtorius and his doctrine. In ſhort, the quarrel roſe to ſuch a pitch, that it was neceſſary to convene a general council at Epheſus, in order to put an end to it: where ſome biſhops of the eaſt, who were aſſembled on the part of Neſtorius, gave Cyrill ſo warm an oppoſition that they got him deprived of his biſhoprick, and thrown into priſon. But he was ſoon ſet at liberty and reſtored, and gained a compleat victory over Neſtorius, who was depoſed from his ſee of Conſtantinople in 431. Cyrill returned to Alexandria, where he died in 444. This biſhop

biſhop had certainly fought many fights, but whether or no they were good ones, may very well be diſputed. He ſeems to have thought, like his name-ſake in the laſt article, that faith was not to be propagated by the enticing words of man's wiſdom, but by power; though his power was very different from that there alluded to. His works are voluminous, and have been often printed.

THE END OF THE THIRD VOLUME.

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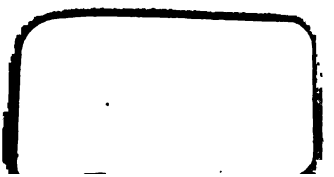

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